

# INTEREST

JANUARY 1980

## Mortgage rates jump

## The trend away from decadence

## s over abortion case

### Inside the Supreme Court

### acks

### people their political Africa.

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### Harris ARE not very enthusiastic prospect of receiving a at this time, according to News-Harris Survey.

### Teen sex: end of '80s

### try to stem tide in as mothers

# THE 1980s

## starvation wins a battle

By Jeffrey Robbins

SA KAEW, Thailand [AP]—She was only 5 years old. It took her months to walk to this refugee camp, but only 30 minutes to die, her twig-thin arms and legs spread out on a straw mat as a doctor and two aides fought to find a vein for a blood transfusion.

## h new steps to conserve fuel

By Jon Van PEOPLE HFAR

change away from former energy secretary James Schlesinger's emphasis on production, told the panel: "Energy conservation is my first priority and the first priority of... [Energy Secretary Charles] Duncan."

## Disposal crisis threat

ILLINOIS FACES a nuclear emergency in six to eight weeks the closing of major nuclear and atomic power stations in the Gov. Thompson issued that the wake of shutdowns of low-radioactive dumps in Nevada and Washington state. Though the spreading embargo on nuclear

## Cancer warnings 'confusing'

# WHAT LIES AHEAD?

By Jonathan Broder Middle East correspondent Chicago Tribune Press Service BEIRUT—By day, the gives the

## 'Uncertain '80s' NU parley topic

NORTHWESTERN UNIVERSITY'S Ke Graduate School of Management will 28th fall management conference is titled "The '80s"

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WASHINGTON — Appearing with the primatur of assistant managing editor William Greider, the Washington Post's editorial section announced: "We Are Becoming a More Tolerant Society" Try

By Michael M A LAST-DITCH announced Sunday organization (LVL) James P

CARTER MADE his remarks about the windfall profits tax at an unusual "working dinner" Monday night at White House, at which Duncan Treasury Secretary G. William also spoke.

Most of the 100 congressmen are members of committee energy or tax legislation

ad grown from our mid-as our naive. We d do anything if we nversely, that if we failed e because we had not never any mention in our Will of God.

Hendrie and other also announced that the issue any new license plants until safety predicted in the Three Mile NRC officials called "pause" rather than nuclear power, and for regulation chief predicted the pause time in the spring.

called Kemeny Commission dental advisory panel that d the nuclear reactor accident Mile Island in Pennsylvania March 28 in which a core melt occurred and the core

## Next decade will see

Leo J. Shapiro & Associates, Inc. Chicago market research firm: Last December, 45 per cent of people questioned said they had cut on driving to deal with the cost of oil; in October, 74 per cent said they were

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**EDITOR'S PAGE**  
by James A. Stahr

# INTEREST

JANUARY 1980 Volume 45 No. 1

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# THE 1980'S- WHAT LIES AHEAD?

THE FAMILY STOOD QUIETLY around the hospital bed. The doctor and one of the nurses joined them. The tiny old grandmother lay dying.

The doctor turned to the family. "She's sinking rapidly," he said softly.

The little old woman wasn't as far gone as they thought. And she had always been the type who speaks her mind. She opened her eyes, raised her head a few inches, and spoke: "How can you sink when you're on the rock?"

Jesus Christ is the Rock. The Bible says, "For no other foundation can anyone lay than that which is laid, which is Jesus Christ."<sup>1</sup>

The apostle Paul was writing about the church. How often we sing the same truth. "The church's one foundation is Jesus Christ her Lord." When Peter confessed that Jesus was the Christ, the son of the living God, Jesus replied, "Flesh and blood has not revealed this to you, but my Father who is in heaven. . . . and on this rock I will build my church."<sup>2</sup>

What is true of the church may *not* be true of the individual. Our Lord warned us that we have a *choice* about the foundations on which our individual lives are being built. Foolish people build their lives on foundations of sand. The wise person builds his house "on the rock," which according to Jesus means he "hears these sayings of Mine, and does them."<sup>3</sup>

This is considerably more than a reference to salvation. It also has to do with the way we think and the way we live our lives. Consequently, it has to do with what lies ahead for us in the 1980s as well as what lies ahead in eternity.

There are multitudes of Christians today, born-again believers, who are building their lives on foundations of sand. Their life-style is learned from the television screen rather than from the Sermon on the Mount. Their outlook comes from the atheistic philosophies of the modern classroom. Their ethics are adapted from the business world rather than from the Word of God.

And when the rains descend and the floods come, the sand foundations will wash away. The pressures of the 1980s will produce unhappy homes, broken marriages, and washed-out Christian testimonies.

For nations and societies, as well as for individuals, the future is related to the foundation. "Blessed is the nation whose God is the Lord," wrote the Psalmist. But he also warned, "The wicked shall be turned into hell, and all the nations that forget God."<sup>4</sup>

King Solomon put *both* foundations, and *both* futures, in a single sentence: "Righteousness exalteth a nation, but sin is a

reproach to any people."<sup>5</sup>

Modern America has forgotten God. The two great English-speaking nations of this continent exult in wickedness and sin. Modesty and shame are lost virtues.

Immorality has always existed, but as long as these nations retained their Biblical foundations, it was kept in the closet, so to speak. Not so today. The common fare of television and cinema is violence and sex. "Going to bed" is as acceptable as shaking hands, and not far behind it. Love and marriage come along later, if convenient. Adultery is presented shamelessly, and the restrictions on profanity are fast disappearing.

Adultery and profanity have lost their shock value. The entertainment world looks more and more to perversion (incest, sadism, sodomy) to hold its audiences.

In the general population, divorce abounds. Homosexuals claim the status of a depressed minority. The death rate through legal abortion is a moral disgrace, far surpassing statistically all other forms of child battery and abuse combined.

Criminals roam the nighttime streets, while the innocent are prisoners, locked and double-locked into their apartments, afraid to go outside.

Evangelical religion is popular as never before. Unlike the revivals of history, this one seems powerless to turn society around. Why? Perhaps because it lacks the great Biblical principle of separation.

Throughout society the Christian principles of sacrifice, submission and service have been replaced by the all-pervading stress on "your rights." Marriage and family cannot long survive on such an emphasis.

Morally, then, the outlook for the 1980s is gloomy indeed. The world is fast being overwhelmed with seemingly insolvable problems—energy, starvation, pollution, greed, and the retreat of democracy all across the world. Our leaders have neither the wisdom nor the courage to solve the problems. And nations that are morally bankrupt cannot expect God to come to their rescue.

The evolutionary view of man and the religion of secular humanism long ago replaced Christianity in the thinking of modern man. But it has taken until now for the fruit to fully manifest itself.

It would be pointless to ask of our land and society, "How can we sink when we are on the rock?" We have been on the sand for a long time now, and the floods of trouble are washing it away.

<sup>1</sup>1 Corinthians 3:11

<sup>3</sup>Matthew 7:24, 26

<sup>5</sup>Proverbs 14:34

<sup>2</sup>Matthew 16:16-18

<sup>4</sup>Psalms 33:12; 9:17

New Testament quotations are from the New King James Bible (Nelson, 1979).



## Five Bible injunctions are couched in negative terms, but they express the essence of positive living.

Some years ago a popular song had as its main theme, "Accentuate the positive, eliminate the negative."

Make no mistake about it, in true Christianity the accent is definitely on the positive, and this is where it belongs in the believer's daily life. But the negative cannot be eliminated. It is part and parcel of God's holy Word, and it is often the key to positive living.

For example, Paul's letter to the Ephesians is gloriously positive in the avalanche of truth it unfolds to the enlightened heart. Yet the negative is surely there, as highlighted by several practical exhortations in chapter 4: "Walk not as other Gentiles walk"—v. 17; "Be ye angry, and sin not; let not the sun go down upon your wrath"—v. 26; "Let him that stole steal no more"—v. 28; "Let no corrupt communication proceed out of your mouth"—v. 29; and "Grieve not the Holy Spirit of God"—v. 30.

As we enter another New Year, not knowing what the future holds but fully committing our way to Him who holds the future, there are five negatives we need to keep before us. We need them, not through the New Year alone, but throughout the entire course of our pilgrim pathway.

## 1 Fear Not

To a sorrow-crushed Jairus the Lord Jesus Christ said, "Fear not . . ." (Luke 8:50). This is what He also says to us in all of life's circumstances, be they sunshine or shadow, and no less so as we enter a New Year with its many uncertainties.

The San Francisco Chronicle Question Man asked eight persons, "What do you fear the most?" The first answered "The day I have to die." The second, "Being in an accident." The third stated that prayer and services took care of his fears. The fourth feared "getting old, with insufficient income." The fifth answered, "Losing my job." The sixth said, "Earthquakes." The seventh was afraid that Russia might conquer us, while the eighth, and last, feared for the rearing of her two fatherless sons.

The world today, as never before in its history, is in the grip of all sorts of fears, but the Lord still says to His people, "Fear not." Though I have never personally counted them, it has been affirmed that there are no less than 366 "fear nots" in the Bible, one for every day in the year, including Leap Year Day.

The first "fear not" in the Bible is found in Genesis 15:1. The Lord said to Abram, "Fear not, Abram. I am thy shield, and thy exceeding great reward."

The last occurrence of these words is in Revelation 1:17-18, where the Lord said to the Apostle John: "Fear not. I am the first and the last. I am He that liveth, and was dead, and behold I am alive forevermore. Amen, and have the keys of hell and of death."

The Lord is the only One who can perfectly remove fear from the human heart

and mind. The secret of realizing His perfect peace is truly believing His Word and acting upon it. "Be anxious about nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus (Philippians 4:6-7).

Our second negative is:

## 2 Fret Not

Under the guidance of the Holy Spirit, David wrote, "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity" (Psalm 37:1). In the same psalm he continues, "Fret not thyself because of him who prospers in his way, because of the man who brings wicked devices to pass. . . . Fret not thyself in any wise to do evil" (vv. 7-8).

The words of Psalm 35 stand in striking contrast to those of Psalm 37. The former is full of fretfulness, while the latter has "fret not" as its keynote. In Psalm 37 David deals with the problem of the prosperity of the wicked, and from verse 9 on he works out in detailed contrast the ultimate destruction of the wicked and the sure deliverance of the righteous. So it is wrong, harmful and useless to fret. True, the Lord readily hears the complaints of His people and ministers consolation, but to be given over to fretfulness is to be robbed of His joy, strength and peace. At the same time it manifests a lack of faith.

The positive secret of not fretting is given to us in the injunctions of verses 3-7: "Trust in the Lord. . . . Delight thyself in the Lord. . . . Commit thy way unto the Lord. . . . Rest in the Lord, and wait patiently for Him."

# Needed Negatives

by W. Ross Rainey



Though of small physical stature, John Wesley was a man of amazing energy and endurance. His continued strength was undoubtedly owing in large measure to his freedom from care and worry. Said he: "Ten thousand cares trouble me no more than ten thousand hairs upon my head. I feel and grieve, but *fret* at nothing."

If I really trust Him shall I ever fret?  
If I do expect Him, can I e'er forget?  
If by faith I see Him shall I doubt His aid?  
If I really love Him, can I be afraid?

for Christians to relax their efforts in carrying out the will of God, especially when little or no fruit is in evidence. But it is this slackening of effort which Paul strikes against in this text, at the same time holding out a precious promise to those who persevere.

A chaplain, seeking to minister to the needs of a dying soldier, was requested by the dying man to write to his former Sunday School teacher. "Tell her," he said, "I die a Christian because of what she taught me in Sunday School."

Having forwarded the message to the teacher, the chaplain received the following reply: "Last month I resigned my Sunday School class, for I felt my teaching had been fruitless. And then came the message from my former pupil. May God forgive me for my impatience and lack of faith."

She went on in the letter to express her desire to return to teaching, vowing by God's grace that she would not fail again in this way.

The fourth needed negative to continually keep before us is:

## 4 Forsake Not

The author to the Hebrews wrote: "Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more, as ye see the day approaching" (10:25).

The preceding verse tells us to "provoke" one another "unto love and to good works." Provoke here means to "exasperate," and this is the only "exasperation" permissible to the believer. The one particular way whereby we can exasperate our fellow Christians unto love and good works is by "not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another. . . ."

Commenting on Hebrews 10:25, W. H. Griffith

Thomas has written: "Already there were Christians who were withdrawing themselves from their fellow-believers, and isolation is a certain danger and involves inevitable weakness. While we are justified in relation to Christ solitarily and alone, we are sanctified in connection with other Christians, and we shall never know what it is to be a 'saint' unless we make much of 'the communion of saints.' . . . Then, as at all other times, 'Union is strength' " (*Let Us Go On*, p. 134).

The word *saint* occurs only once in the singular in the New Testament (Phil. 4:21), and even there the implication is to all saints. By contrast, togetherness was a prominent feature of the early Church (see Acts 2:42, 44, 46; 4:23, 32; 5:12-14; 11:26; 12:12; 20:7). And so it ought to be among God's people today, for as then, so now, we live in dark and difficult days.

One of the greatest hindrances to the overall spiritual health and progress of local assemblies today is the large number of professing Christians who frequent the assembly only on Lord's Day morning, but who could be at the other assembly meetings if they really wanted to. Such fall far short of truly carrying out Hebrews 10:25, and it would appear that their Christianity is more of a duty than a delight. May our faithful God grant that in these "perilous times" we all might manifest that singular and steadfast devotion to our Lord Jesus Christ which in truth honors and glorifies Him.

Let's remember: "United we stand, divided we fall."

We come now to our fifth, and final, needed negative, and that is:

## 5 Forget Not

Filled with a sense of the Lord's lovingkindness, David begins Psalm 103

Our third needed negative from God's Word is:

## 3 Faint Not

In Galatians 6:9 the Apostle Paul wrote: "Let us not be weary in well doing, for in due season we shall reap, if we faint not."

This text states both a precept and a promise, set in the context of the law of "sowing and reaping" (vv. 7-8) and following an exhortation on Christian giving (v. 6). The promise is conditioned by the important words, "if we faint not." The simple yet significant teaching of this verse is that perseverance will win the prize, provided we do not give up too easily.

Like the Galatians, we are prone, having begun in the Spirit, to finish in the flesh (3:3). So the warning precept of our text is against discouragement, against the tendency to lose hope and give up in despair, not against giving in to fatigue. To faint, here, means to become lax in the discharge of our Christian responsibilities as set forth in God's Word, and this, because of one of Satan's most effective tools—discouragement.

Midst the difficulties and complexities of our modern age it becomes very easy



with a burst of praise. "Bless the Lord, O my soul, and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits."

The sure antidote to discouragement and depression is quietly and thoughtfully to count our blessings. The Lord is gracious in that He has not asked us to "remember all His benefits," but rather to "forget not all His benefits."

It would be impossible to remember them all. David has beautifully expressed this in Psalm 139:17-18: "How precious also are thy thoughts unto me, O God! How great is the sum of them! If I should count them, they are more in number than the sand. When I awake, I am still with thee."

The next time we are tempted to pout, let's try praising.

It was out of just such an experience, no doubt, that Johnson Oatman, Jr. wrote his well-known hymn:

When upon life's billows  
you are tempest-toss'd,  
When you are discouraged,  
thinking all is lost,  
Count your many blessings,  
name them one by one,  
And it will surprise you  
what the Lord hath done.

Are you ever burden'd  
with a load of care?  
Does the cross seem heavy  
you are called to bear?  
Count your many blessings,  
ev'ry doubt will fly,  
And you will be singing  
as the days go by.

When you look at others  
with their lands and gold,  
Think that Christ has promis'd you  
His wealth untold,  
Count your many blessings,  
money cannot buy  
Your reward in heaven,  
nor your home on high.

So amid the conflict,  
whether great or small,  
Do not be discouraged,  
God is over all,  
Count your many blessings,  
angels will attend,  
Help and comfort give you  
to your journey's end.

Let's keep these needed negatives continually before us throughout 1980, and until life's earthly sojourn is over:

**Fear Not . . .**

**Fret Not . . .**

**Faint Not . . .**

**Forsake Not . . .**

**Forget Not . . .**

*The author of this article, W. Ross Rainey, serves the Lord in the ministry of Lake Point Bible Chapel in Plymouth, Michigan, and in conference ministry elsewhere. He is editor of a magazine called "Ministry in Focus."*

# PREACHING SERMONS or PREPARING SAINTS?

by Leonard Lindsted

IT IS OBVIOUS that an evangelist evangelizes. It is also obvious that pastors pastor, and that teachers teach. In doing so, they exercise their own spiritual gifts.

Is it possible, however, to exercise gift in these areas and yet not discharge our total responsibility?

Please look at Ephesians 4:11-12. "And he gave some, apostles, and some, prophets, and some, evangelists, and some, pastors and teachers for the perfecting of the saints for the work of the ministry for the edifying of the body of Christ."

Paul is not writing about the distribution of spiritual gifts to individuals, but about God giving gifted men to various churches.

Apostles and prophets were foundational and historical (2:20). We don't expect them today. We do look for pastors and teachers, and we know how much they are needed. But we might wonder why evangelists are given to churches instead of to the unsaved world.

The emphasis in Ephesians 4:11-12 is not on the exercising of the respective gifts. Rather it is on the responsibility of gifted men to equip the saints for the work of the ministry. The passage says nothing about gifted men doing the work of the ministry on behalf of the believers. Instead it speaks of preparing believers to do the work among themselves.

This means more than preaching sermons to the saints. It means showing them *how* to evangelize, and how to shepherd younger and weaker Christians, and how to teach the Bible.

Contrary to what is seen around us and what is commonly accepted in Christendom, God never intended that a few gifted men do all the work of ministering. Instead He wanted them to serve as instructors to the saints to this end.

The responsibility of such leaders, therefore, has a wider sphere than the personal exercise of their own gifts. For example, the evangelist preaches the Gospel to the lost. That is exercising his own gift. But in Ephesians 4: 11-12 the evangelist is mentioned not in the role of a "soul winner" but rather of a "saint teacher"! For what purpose? That he



## *An evangelist evangelizes and a pastor pastors, but God expects something more.*

might teach the saints how to win souls.

Phillip was called an evangelist, and he exercised his gift widely (Acts 21:8); 8:5). Timothy was not an evangelist, but Paul exhorts him to "do the work of an evangelist" (II Tim. 4:5). An evangelist is a gifted man. As such he has the responsibility to exhort and "equip" the saints to do the work of evangelism locally. Thus, the evangelist exercises his gift worldwide and discharges his responsibility locally in teaching the saints how to evangelize.

The gift of evangelist is divinely given; the work of evangelism is humanly taught. One or two may have the gift. Many must do the work.

How many evangelists do you know who are successful in winning the lost and who *also* spend time teaching the Christians how to do the work of an evangelist, how to witness, how to lead souls to Christ? The average believer in the average assembly would experience great difficulty in pointing someone to Christ. He hears many sermons exhorting him to witness, but how often has he been taught how to do it?

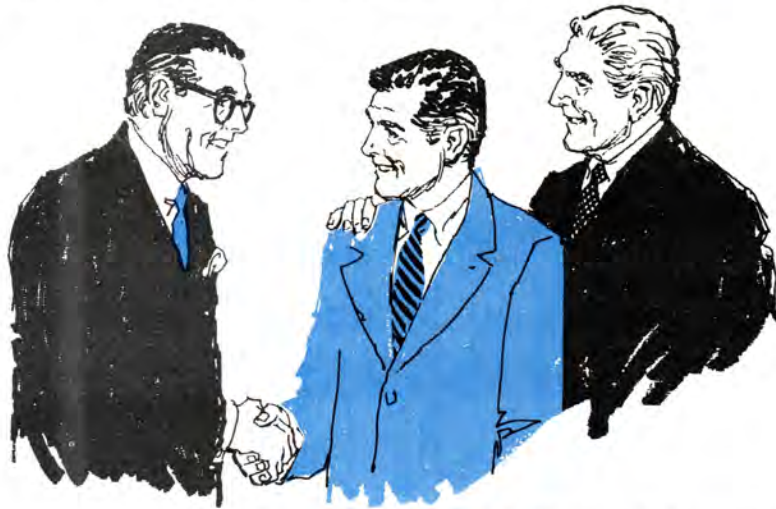
This is the full role of the evangelist. Until he spends more time and effort instructing the saints in evangelism he is not fulfilling his total responsibility to them.

The same principle applies to pastors and teachers. The pastor exercises his gift when he fills his role of caring for the saints. However, Ephesians 4:11-12 indicates a further ministry. He should also be instructing the saints so that they will be able to do the work of pastoring more effectively in the local assembly.

The teacher should do more than teach, edify and build up the saints in the knowledge of Christ through the Word. He should also show them how to do teaching work among the saints.

Paul exhorted Timothy to commit the truth "to faithful men who shall be able to teach others also" (II Tim. 2:2). Paul's injunction to Timothy was not to commit "the things thou hast heard of me" to everyone, but to certain ones in particular. Timothy would not fulfill this role by doing all the preaching in the church at Ephesus, but by developing preachers and teachers.

Elders who may not have a teaching gift, are nevertheless expected to be "apt



to teach" (I Tim. 3:2).

If in all these three areas, evangelism, pastoring and teaching, the Biblical mandate were being followed, how different things would be. Gifted men would not be trying the impossible task of doing all the work themselves. Instead they would be equipping the saints in each assembly to do their own work. In other words, they would be helping them to help themselves, rather than trying to do the work for them:

Recent years have witnessed a fresh appraisal of the function of spiritual gifts. Ray Stedman of the Peninsula Bible Church, Palo Alto, California, is one example of a pastor who saw this principle. He terms it "body life."

Ray began to teach others in his congregation how to do the work of the ministry. Up to this point, he had been laboring almost to the breaking point by doing it all himself. Then, with the Word before him, he realized he was not carrying out his complete role as a pastor and teacher. Nor were his people fulfilling their potential in the work of the Lord. This revolutionized his whole ministry and consequently that of the people he was seeking to serve.

The assemblies, and I use this term generally, have known these truths for many years. However, the real blessing is not in knowing them but in practicing them. It is here, where we have been the strongest in precept, that weakness in practice is apparent. We need to carry out the principles we hold.

Knowing truth makes one responsible. Merely teaching truth could make one

proud of his knowledge, with barrenness prevailing nevertheless. But truth known, and truth taught, and that same truth practiced results in blessing with fruitfulness.

As one who seeks to serve the Lord Jesus Christ, I ask myself how well am I carrying out Ephesians 4:11-12. Certainly, sermons that tell the saints *what* to do, and *why* they should do it, are valuable. But teaching which involves my gift to the point of personal involvement with the saints adds an even greater dimension. It teaches them *how* to do the work.

It is this dimension that God brings to bear in Ephesians 4. Theory comes to life. Now the saints are able to do the job themselves.

Such personal involvement on the part of gifted men can revolutionize the whole concept of assembly fellowship. A body which does not move actively is more in the category of a corpse than of a living organism.

The effectual functioning of an assembly in the three areas of evangelism, pastoral care, and sound teaching bespeaks spiritual health to its highest degree. It is in these areas that God would have each believer to be a participator—to act rather than to be acted upon. And this is the purpose of Ephesians 4:11-12.

*Leonard Lindsted is a commended worker who serves the Lord in the Wichita, Kansas, area. For many years he has been involved in Bible teaching and children's work. He is an accomplished chalk artist. Recently he has concentrated on training young men for Christian ministry.*



# STRIFE,

*The battle is not yours, but God's* —II Chron. 20:15

“War is hell,” declared Gen. Tecumseh Sherman. He proved his point by plowing through Georgia with his armies, burning, killing, or destroying everything in his path.

Must it be said of the Christian life as it has been said of history, “that the only thing we learn from history is that men never learn anything from history?”

Strife among Christians can be almost as devastating as Sherman’s march through Georgia, though on a spiritual rather than on a physical plane. Strife among Christians never produces one moment of peace. Neither the lull before a conflict, nor the wounds afterwards, create peace.

Every manual for the Christian soldier should contain one chapter entitled, “Strife—The Useless Weapon in Christian Warfare.” Useless, because a house divided against itself falls.

Strife is wrong, first, because it is unscriptural. “The servant of the Lord must not strive.” Why? Because the Lord’s kingdom is not of this world. If it were, He said, His disciples would fight.

“Win” all the earthly victories we choose. They are useless. They are Pyrrhic victories. They are anthills, amazing, but crushable by the foot of some dumb four-footed mammal foraging for grass.

“But Lord! Shall we just lie down and die? Take everything that comes? Shall we let every deceiver that comes along cheat us of our Christian rights?” Why not? “The very fact that you have lawsuits among you means that you have been completely defeated already.”<sup>1</sup>

We are to fight the good fight of “faith.” That takes the battle itself out of our hands, for “the battle is the Lord’s.” We do not win his battles with swords and spears. When God came down to earth in the person of Jesus Christ to oppose the tyranny of Satan, He did not win a single earthly battle. His enemies ran Him to earth, gave him a kangaroo

court trial, abused Him, and crucified Him.

He won, just the same. So can any man. We can lose every earthly battle and be victorious in Christ. “Triumphant over death itself,” that is the Christian’s shout of victory. That is his power, his glory, and his eternal destiny.

The godly Covenanter George Wishart was condemned to death for teaching Greek to his scholars. When led to the stake he had two bags of gunpowder lashed to his body. His hands were tied behind him, a rope was about his neck, and a chain about his waist. The executioner asked his forgiveness. “Come here,” Wishart said. Wishart kissed the tormented man. “Lo, here is a token that I forgive thee. Now do thine office.”

Strife renders faith inoperable. Who needs faith if a blow will win the victory? Why wait upon God if the flesh can prevail? “O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps.” Neither is there strength in man to save himself. Therefore to go on striving in the face of these clear truths is to deny them. We are to love, not fight our enemies. We are to pray for them, not attack them.

“O Lord, my God, in thee have I taken refuge,” wrote the Psalmist. “If I have rewarded evil to my friend . . . let him trample my life to the ground and lay my glory in the dust.”<sup>2</sup>

Rather than fight we are told to wait quietly on the Lord. This increases our faith, as well as our strength. “I would have fainted if I had not believed that,” said David. As for the battle that swirled around him, his attitude was, “Deliver me from my enemies, O Lord.”<sup>3</sup>

Like David, Christians often fall into despair and need to be reminded of these things. There are other times when recollection makes us justifiably boastful. “For thou has delivered my soul from death; wilt not thou deliver my feet from

falling?”

Behold, two Christians, each fighting for God’s honor in the arena of faith. Presiding over the affair is Pride, inciting, cheering, gloating. He arranged the whole show. Ironically the flag flying above them says, “His banner over me is love.”

Whack! Whack! Whack! Swords fly, tempers flare, blood flows. Both Christians finally lie in the dust breathing their last. Pride has done his work well.

Once, a great man with great authority fell prostrate and defeated before a voice which said, “Saul, Saul, why persecutest thou me?”

“Who art thou, Lord?” he cried out. The answer will always be the most profound, most astonishing, but the simplest, ever spoken. “I am *Jesus* whom thou persecutest.”<sup>4</sup>

The spirit of man is a perverse spirit. It fights the very thing that would bring it blessing. It is stubborn, wilful, fallen, blind. The sharper the truth, the harder his spirit fights it. “It is hard, Saul, for you to fight against the goads.”

“I know, Lord! I know! I have known all along. You have crushed me in the very place where I thought I was the strongest. What hope is there for a wretch like me? Can I possibly, ever, learn anything as I ought to learn it?”

“Yes, you can learn that without Me you can do nothing.”

That is a good place to begin. Humble yourself under the mighty hand of God and He will exalt you in due time. We can leave the fighting to Him. He is better at it than the best armies in the world. He knows the heart of every man, including ours. He can fight his own battles, and win them, without our help.

Dr. Tozer wisely observed, “Who-soever defends himself will have himself for defense, and no other.” As long as we think we can handle the battle ourselves God will not step in to defend us. We do not need him.



# the Blight of Christian Unity

by M. J. Michaux

So God keeps hands off as long as we are self-confident. When hope is gone, when calamity comes suddenly, He parts the sea. He stops the sun. He sends His angels. He opens up the earth. He does what has to be done to bring glory to Himself alone.

But strife brings confusion and every evil work in its train. As we flail away in our own strength, stabbing, thrusting, panting, the sweat pours down over our eyes. Blinded, we swing harder. We offend and are offended. Our brother becomes our enemy. We judge and are judged. We say this is right, that is wrong. But the more we try to set things right the more confused we become.

Victory should bring peace in its wake. But peace is not won through strife. Peace is obtained by faith. "This is the victory that overcomes the world, even our faith." If we can overcome by our own efforts, how does God receive the glory?

In our inordinate desires, even for service, we find the bitter roots of envy and jealousy. Wars and fightings come from these roots. Selfish desires spring from them. God, in patience, lets them grow. He gives us the desires of our hearts and brings leanness to our souls. In the very moment of gorging on the meat we craved, our souls revolt at the taste.

In striving we find that we are actually fighting against God. Paul's teacher, Gamaliel, realized this. He warned the council to beware lest they fall into condemnation. "One arose," he said, "and threw a scare into all Judea. He attracted 400 bloodthirsty followers. But they were all killed. Another from Galilee deceived many others, and he died. These, too, will die if they are not of God. Their striving doesn't prove a thing. On the other hand," he said, "if God is in it, their victory is assured."<sup>5</sup>

There was a time when the earth was young, that two brothers fought over—of all things—the matter of worship. One

followed God and made a blood sacrifice. The other determined in his heart not to do such a cruel thing. He brought a lovely offering from the fields. God, he said to himself, was too harsh. I will do it my way. But he learned that rebellion does not please God.<sup>6</sup>

Jesus did not fight. He committed his cause to his Father. He did not even testify in his own defense. He did not say a word.

His judge marvelled. "Do you not hear how many things they are saying about you?" But why should He reply? His finest hour had come and no reply was necessary.

Champions fight champions, not ruffians. A man is crowned victor when he triumphs over the strongest antagonist that can challenge him. So it was that death held men in fear all their lifetime until Christ came. Christ did not destroy death, but he destroyed him that had the power of death, that is, the devil.

Great was the victory that day. But it was not won with words, or with swords, but by the power of His Spirit. It would have been unworthy of the Lord Jesus to fight with any other weapons. It is, therefore, wrong for us.

Nevertheless, strife is all too often seen among Christians. It arises from the words of proud men; from foolish questions arising in impure hearts; from hatred, anger, and lusts; from mockery, gossip and greed.

And since strife does arise, how shall we settle it? The same way Isaac settled it with the herdsmen of Gerar. He did not contend with those who were contentious, but yielded to God. And God honored him. God gave him wells of his own. But more than that, God brought Abimelech to his knees. He sent him to Isaac for counsel. Isaac took no credit for it all. Abimelech acknowledged that God was with him.<sup>7</sup>

Even more outstanding is the way Abraham handled strife with Lot. He

gave him what he wanted—the well-watered plains that lay before them.<sup>8</sup>

"The Lord shall fight for you and you shall hold your peace." So God said to Moses the day Israel stood on the threshold of a new era.<sup>9</sup> But sometimes, we say, it's not that simple. It won't always work.

If it will not work everytime, it will not work any time, for God is faithful and does not change. But we would rather fight Pharaoh ourselves. We would rather live by the sword.

It is our choice, but the word of God does not change. We shall also die by that same sword. The tragedy is, we shall take many to death with us.

Better the surrender that Howard Gillings describes:

With eager heart and will on fire  
I fought to win my great desire;  
"Peace shall be mine," I said, but life  
Grew bitter in the endless strife.

My soul was weary, and my pride  
Was wounded deep. To heaven I  
cried

"God grant me peace, or I must die!"  
The dumb stars glittered no reply.

Broken at last I bowed my head,  
Forgetting all myself, and said,  
"Whatever comes, His will be done."  
And in that moment, peace was won.

<sup>1</sup>1 Corinthians 6:7 NIV

<sup>2</sup>Psalms 7:1, 4, 5 NASB

<sup>3</sup>Psalms 27:12-14

<sup>4</sup>Acts 9:1-5

<sup>5</sup>Acts 5:34-39

<sup>6</sup>Genesis 4:1-11

<sup>7</sup>Genesis 26:16-31

<sup>8</sup>Genesis 13:7-11

<sup>9</sup>Exodus 14:14

The writer, Marion J. Michaux, is in the Lord's work among assemblies in Colorado. Previous contributions to INTEREST include "Between Two Thieves" (Jan. 1977) and "A House of Glass" (April 1978).



# In Service to the Lord and His People

As a part of our stewardship to the Lord and His people, the Letters of Interest organization publishes annually its Balance Sheet and Operating Statement. This has been our practice for many years.

L.O.I. offers two principal services, as a close look at the financial statements will reveal. The center columns give the financial data for the publication of IN-

## LETTERS OF INTEREST BALANCE SHEET and OPERATING STATEMENT for the Year Ended June 30, 1979

	L.O.I. ASSOCIATES in U.S. Currency			L.O.I. ASSOC. (ONTARIO) in Canadian Currency		
	Fellowship Fund	Publication Fund	General Fund	Fellowship Fund	Publication Fund	General Fund
<b>BALANCE SHEET</b>						
<b>ASSETS</b>						
Cash	\$ 177,516	\$ 13,900	\$ 17,269	\$ 109	\$ 1,278	\$ 162
Accounts Receivable		510	1,002			
Literature Inventory			548			
Other Assets	2,000					
<b>TOTAL ASSETS</b>	<u>\$ 179,516</u>	<u>\$ 14,410</u>	<u>\$ 18,819</u>	<u>\$ 109</u>	<u>\$ 1,278</u>	<u>\$ 162</u>
<b>LIABILITIES &amp; FUND BALANCES</b>						
	<u>\$ 179,516</u>	<u>\$ 14,410</u>	<u>\$ 18,819</u>	<u>\$ 109</u>	<u>\$ 1,278</u>	<u>\$ 162</u>
<b>OPERATING STATEMENT</b>						
<b>FUND BALANCES—July 1, 1978</b>	\$ 119,798	\$ 8,773	\$ 2,859	\$ 119	\$ 162	\$ 115
<b>REVENUE</b>						
Contributions Received	632,753	68,996	19,363	12,505	8,445	556
Stewards Foundation		20,000			11,500	500
Advertising Revenue		14,449				
Literature Revenue			1,081			
Interest Earned			17,388			
Magazine Subscriptions					9,702	
<b>TOTAL REVENUE</b>	<u>632,753</u>	<u>103,445</u>	<u>37,832</u>	<u>12,505</u>	<u>29,647</u>	<u>1,056</u>
<b>CONTRIBUTIONS AND EXPENSES</b>						
Fellowship Disbursed	\$ 573,035			\$ 12,515		
Magazine Editorial Expense		31,517				
Magazine Printing and Layout		42,601			19,865	
Magazine Mailing Expense		8,903			3,909	
Printing & Mailing Foreign		4,077				
Mailing List Expense		4,613			2,560	
Survey Expense		6,097			2,197	
Travel			880			
Literature			1,925			
Fellowship Distribution Expense			12,077			415
Administrative Expense			4,549			
Chaplain Program			200			
Office Supplies			633			
Auditing Expense			125			
Miscellaneous			1,483			594
<b>TOTAL</b>	<u>\$ 573,035</u>	<u>\$ 97,808</u>	<u>\$ 21,872</u>	<u>\$ 12,515</u>	<u>\$ 28,531</u>	<u>\$ 1,009</u>
<b>FUND BALANCES—June 30, 1979</b>	<u>\$ 179,516</u>	<u>\$ 14,410</u>	<u>\$ 18,819</u>	<u>\$ 109</u>	<u>\$ 1,278</u>	<u>\$ 162</u>



# Readers' Comments



INTEREST Magazine. They show that two-thirds of publishing costs come from contributions and subscription payments sent in by our readers, principally through the annual reader survey. The balance consists of advertising revenue, plus a gift from Stewards Foundation.

However, publication income accounts for less than one-fifth of the total funds received by Letters of Interest. The great bulk of our income is sent by the Lord's people for use in such ministries as evangelism, church planting, Christian camps and nursing homes, and for the support of Christian workers engaged in these ministries. Money sent for such purposes is shown in the columns titled "Fellowship Fund," and all money so designated is sent on to such ministries without deduction for office or other expenses.\*

This is possible because many of our contributors designate some portion of their giving for the "General Fund." It is from this fund that all the clerical, banking and postal costs are met, not only for fellowship gifts but also for all of the other L.O.I. ministries, except the publication of the magazine. A close look at the General Fund expenses will indicate the efficiency with which our operations are handled. For instance, the Fellowship Distribution Expense is less than 3% of the amount of fellowship disbursed.

We feel it is important for Christians to study the financial statements of the organizations to which they direct their giving. Some groups take substantial deductions from contributions to cover office expenses. Others spend huge amounts of money, sometimes as high as 90% of contributions received, for the fund-raising programs designed to attract those contributions.

It is our desire to be good stewards of the monies entrusted to us, and to use them carefully and efficiently. It is our belief that our contributors have the right to know how their contributions are used, and it is for this reason we publish our financial reports and encourage our contributors to study them.

Neil M. Glass, President  
L.O.I. Associates and  
L.O.I. Associates (Ontario)

\*In Canada our Fellowship Ministry is not emphasized, inasmuch as a similar ministry to homefield workers is carried on effectively by the Missionary Service Committee in Toronto.

*The following are selected from the many comments submitted to us in our Annual Reader Survey. To all who replied with comments, gifts and subscriptions, we express our sincere thanks.*

INTEREST is part of our family, or like a friend that drops in every month.  
Washington

Cancel my subscription—unless you plan to continue to publish such interesting, helpful, encouraging, edifying, challenging, stimulating, sound stuff.  
Pennsylvania

Need more articles on Bible subjects as opposed to current events, world hunger, etc. Would like to see a reader's response feature added.  
Arizona

Every year I have suggested a women's page but I never see one. What do you have against women?  
Minnesota

Trust you will continue to run articles on contemporary issues. We have fallen into a trap of thinking that unity is uniformity.  
Florida

I live in an environment where the infallibility of the Bible as the Word of God is often not accepted. It is refreshing to read your magazine where the authority and power of God's Word can shine through.  
Quebec

The personal stories are interesting. How about more Canadian content?  
Nova Scotia

I like to note how changing men relate to a changeless God in changing times.  
Kansas

Continue brothers. To the glory of the only One who can negate the constrictions of inflation.  
Texas

I used to think everything written in INTEREST was written by infallible men. The scales have fallen from my eyes.  
Ontario

Enjoyed the articles on widowhood to encourage widows and others in the body. Most meetings no longer include widows in social activities.  
Florida

Stop sending it. After ten years no one noticed when we stopped attending the assembly. Not a single person has inquired as to why.  
Iowa

I believe there is much good yet in INTEREST magazine. Some strange thinking and tinges of compromise here and there.  
Missouri

The reports of the workers are important for prayer and to let us know what is going on.  
Tennessee

You have struck a good balance between timely, pertinent articles and letters from workers and assemblies.  
Quebec

I prefer the heavier articles that require some effort to grasp.  
Alabama

I like it because it isn't too long and I can read it in a short time. Please keep it that way.  
Michigan

All I can say is make it thicker.  
Missouri

If only you provided the time to read it.  
Florida





Jim and Connie Matthews with Bryan, 3, and Jared, 2.

## NEW WORKERS

**RENNES (BUTCH) BOWERS, III,**  
4061 Arrowhead Trail, Enon, Ohio 45323

The Christians at Sunnyside Bible Chapel in Atlantic, Iowa, have commended Rennes Bowers to the work of the Lord. Rennes has demonstrated by life and service his qualifications and calling.

Since 1975 Rennes has been active in the planting and building up of an assembly in Enon, Ohio. He has worked through Bible studies, witnessing, and outreach in the county fair and county jail. Many young adults involved in the counter-culture and drug culture have been reached by this ministry.

**MR. & MRS. OLIVER BURNS, P.O. Box 518,**  
Pittsboro, North Carolina 27312

A letter from the Christians at Northgate Gospel Chapel in Rochester, New York, commends Mr. and Mrs. Oliver Burns to the work of the Lord at Pittsboro Christian Home in North Carolina. For the past several years Mr. Burns has been a deacon and trustee at the Northgate assembly. He and Mrs. Burns plan to spend their retirement years in the Lord's service at Pittsboro.

**MR. & MRS. JIM MATTHEWS, 26801**  
Palomares Rd., Hayward, California 94546

The Christians of Hayward Bible Chapel in Hayward, California, have commended Jim and Connie Matthews to the work of the Lord, primarily in the commending assembly. The commendation is for a two-year period.

Since completing the Discipleship Intern Training Program at San Leandro, Jim has been active in the leadership of the Hayward assembly, as well as in preaching, teaching and visitation. Connie has taken a leading role in the women's ministries and in teaching in the Christian Education Department.

### FOREIGN MISSIONARIES

**Dominican Republic:** The Christians of Prince George (B.C.) Gospel Chapel have commended David and Connie Redekop to the Lord's work in the Dominican Republic and elsewhere as He may lead. The Redekops were originally commended in 1976 on a short-term basis. They spent some time working at the Ralph J. Carter Memorial School

and David also engaged in a Bible teaching ministry in the Dominican assemblies. Now the Christians commend them for an indefinite period to the work for which the Lord has called them and fitted them.

The Redekops have one son, Bruce, age 14.

**Netherlands:** A letter received from the elders at Bethel Chapel, Pointe Claire, Quebec announces the commendation of Rosemary Tulett to the work of the Lord in association with Youth With a Mission. Miss Tulett has worked with this organization for the past few years and has proven her willingness to labor arduously and sacrificially. Her address is % Box 10035, Amsterdam 1000, Netherlands.

### CHANGE OF STATUS

A letter from Norwood Gospel Chapel in Chicago, Illinois, states that David Conklin has returned home from Chile where he served the Lord in a printing ministry. He has requested that his commendation be withdrawn while he seeks the Lord's mind regarding further service.

In August 1978 the elders of the Northside Bible Chapel in Barrie, Ontario, commended Paul Ste. Pierre to the Lord's work at Joy Bible Camp in Bancroft. The assembly has notified INTEREST that Paul has returned to secular employment in Barrie.

## WITH THE LORD

**ALEX G. AINSLIE, 78,** of Seattle, Washington, on September 22. Saved at the age of 14, he was in fellowship at Whitman Gospel Chapel for 22 years. Since participating in the founding of Northgate Gospel Chapel in 1949, he has been in fellowship there, serving as an elder. Upon retirement from business in 1967 he was commended to the Lord's work by the Northgate assembly. He was an energetic and joyful servant of the Lord, and was once referred to as "the happy dean of Northgate Chapel."

His wife, Elizabeth, remains at their home at 3208 NE 97th St., Seattle, 98115. A daughter, Olive, formerly a missionary in Ecuador, is in the Lord's work in Illinois with her husband Walter Liefeld.

**AINSLIE JOSHUA ALLEN, 48,** of Halifax, Nova Scotia, on September 4, subsequent to surgery. Born in Pugwash, N.S., he fellowshipped at Port Howe, N.S., Oakville, Ont., and Moncton, N.B., before moving to Halifax in government service. Ainsley and his wife Carolyn and their four children formed a musical team that often sang in Fairview Bible Chapel and other Maritime assemblies.

**DORA DEANS, 80,** of Nyankunde, Zaire, in an Illinois hospital on November 17, three days after implantation of a pacemaker.

Mrs. Deans was born in Boston, Massachusetts. After graduation from Wheaton College she went to Africa under the auspices of Africa Inland Mission. She married Bill Deans on the field and on their return to the U.S. on furlough, they were further commended by assemblies in Wheaton and Lombard, Illinois. Together they served the Lord in Africa for over 50 years.

The Deans had just returned to Wheaton, where they expected to retire. Mr. Deans planned to make periodic trips to Africa to assist in the work there. He was on the first of these trips at the time of his wife's homecall.

The Deans have three daughters. Sally is a missionary nurse, serving the Lord at Nyankunde. Peggy and her husband Calvin Williams now reside in Illinois, after serving in Zaire for a number of years. Pat, the youngest daughter, is critically ill at her home in Indiana.

**HERBERT H. MURPHY** of Detroit, Michigan. For more than 40 years he was in fellowship with the believers of the North End Gospel Hall and at Pembroke Chapel. Saved in middle life, he was a lover of the Word and of the assembly.

**HELEN M. OGLESBY, 87,** of Pittsboro, North Carolina, on October 4. For nearly 50 years she was in fellowship at the Assembly Hall in Buffalo, N.Y., and for 14 years in Victoria, Virginia. Since 1972 she has been a resident of Pittsboro Christian Home. A son, Wilham, is in the Lord's work in North Carolina.



Dora Deans



## CONFERENCES

### JAN. 18-20—S. CALIF. MISSIONARY

The annual missionary conference for the Southern California area will be held at Grace Bible Chapel, 1119 S. Lambert Dr., Fullerton, beginning Friday evening. Speakers expected are Adly Fam Fanous and William F. Anderson. Contact Bert Kramer 213/966-9195.

### FEB. 8-10—VANCOUVER, B.C.

LIFT '80 (Learning in Fellowship Together) will be held at Granville Chapel. Speakers will be William Anderson and Nathan Smith of California Center for Biblical Studies. The theme is Living as Citizens of God's Kingdom in the Contemporary World. Contact Peter Rogers, 3442 W. 33rd Ave., Vancouver (604/261-0597).

*Conference announcements for the April issue should arrive at INTEREST by February 10. No charge for first announcement; \$15 prepaid for each additional appearance.*

## NOTICES

**CHRISTIAN LADY** needed to care for near-invalid lady in her home at Park of the Palms in northern Florida. Live in; room and board plus small monthly salary. Contact John G. Meyer, Rt. 2, Box 39A, Keystone Heights, Florida 32656 (904/473-7105).

**COUPLE OR FAMILY** needed to settle or retire in a small town between the Blue Ridge and Massanutten Mountain Ranges, with a view to helping establish a New Testament assembly. Contact Virgil F. Corbin, 201 Woodland Ave., Luray, Virginia 22835.

**FELLOWSHIP WANTED** in the Crystal River, Florida, area. Anyone interested in assembly fellowship please contact James E. Watson, Rt. 2, Box 1604, SMW, Homosassa, Florida 32646.

**BIBLE LANDS TOUR:** We are hosting a 15-day tour to Greece, Egypt, Jordan and Israel. Leave from Toronto on March 22. Contact John M. Martin, Box 38, Hawkesville, Ontario N0B 1X0.

**CHRISTIAN FELLOWSHIP CRUISE** from San Juan through the Caribbean, Panama Canal, Mexico to Los Angeles. Free air to San Juan and from Los Angeles. March 15 to 29, 1980. Frank Waardenburg, 1401 N. Riverside Dr., Apt. 1504, Pompano Beach, Florida 33062.

**CAMP ADMINISTRATOR WANTED:** A year-round Bible Camp in Southern Michigan is searching for a full-time camp manager to oversee its various camping programs. If interested, please contact Frank Newcomb, 638 W. 30th St., Holland, Michigan 49423 (616/392-3283).

**MECHANIC NEEDED** with experience on European vehicles. An opportunity to serve the Lord overseas. Write to INTEREST, Box 294, Wheaton, IL 60187.

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

## ADDRESS CHANGES

### WORKERS CHANGES

Richard Bishop, 3192 Kennedy, Grand Junction, Colorado 81501

Candido De Sousa, 16 Fairview Place, Ossining, New York 10562

Gordon Fraser, Rt. 2, Box 242D, Woodburn, Oregon 97071

Colin Heath, Port O'Pines Estates, Lot 6, Wilmington, North Carolina 28405

John Mike Thomas 22 S. Circle Dr., Chapel Hill, North Carolina 27514

### ASSEMBLY CHANGES

**WEBSTER CITY, IOWA,** Webster City Bible Chapel, 1425 Seneca St.

% Carroll Wood, Box 37, 50595 (515/832-4501)

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

**LITTLE LAKE, MICH.,** Little Lake Gospel Chapel, % Jack W. Brown, Box 377, 49833

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

**WHITE PLAINS, NEW YORK,** Shiloh Chapel, 51 Primrose St., % Stanley Fray, 16 Rockledge Rd., 10603 (946-4129)

BB 9:45, SS 12:30, G. 7:30, Wed. 7:30

**AKRON, OHIO,** Fairlawn Bible Chapel, 2705 Smith Road. % Doug Domeck, 3286 Longwood Dr., Norton 44203 (825-6131)

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

**SEATTLE, WASH.,** Northgate Gospel Chapel, 14330 15th Ave. NE. % Henry J. Soderlund, 10031 Wallingford Ave. N., 98133

**WINDSOR, ONT.,** Oakwood Bible Chapel % Victor S. Salmons, 3070 Radisson Ave. N9E 1Y5 (519/969-0805)

BB 9:30, FBH 11, G 7, Tues. 8

**MONTREAL, QUEBEC,** Ebenezer Gospel Chapel. % Murray Down, 678 Dublin, Mont St. Hilaire, Quebec J3H 1P1

(514/467-9683)

### NEW LISTING

**CHESHIRE, CONNECTICUT,** Cheshire Bible Chapel, Cheshire Grange Hall, Wallingford Rd., Cheshire Center % Jack Spender, 550 Skiff St., North Haven 06473

BB 9:30, FBH 11, M 6:30, Wed. 7:30

After good interest and attendance at a 19-week series on the New Testament principles taught by commended worker Jack Spender, a number of concerned Christians have begun regular meetings at the Grange Hall. They seek the prayers of the Lord's people as He raises up elders, deacons and local gift.

# Park of the Palms

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IM Box 1, La Mirada, CA 90637



## HELP WANTED

Due to expansion, nurses, nurses' aids and general housekeepers are needed. Serve the Lord in a Christian environment.

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P.O. Box 518  
Pittsboro, NC 27312

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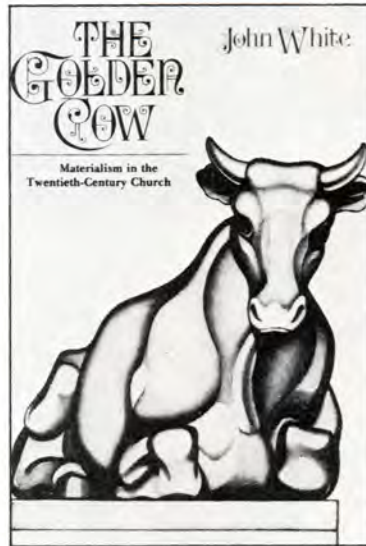
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P.O. Box 336  
Frostproof, Florida 33843  
Phone: (813) 635-4196

# BOOK REVIEWS



**THE GOLDEN COW**, by John White, InterVarsity Press, 1979, 180 pages, \$3.50 paper.

Today materialism is a Golden Cow before which many worship. But many Christians are growing ill at ease with Mammon. There are indications of guilt and unrest. The evangelical conscience is being prodded by contemporary prophets who speak and write in a disquieting way.

If one works hard and earns good money, is it not his to use as he wishes? If he gives ten percent to the church has he not done his duty? Cannot he then feel free to buy the luxury car he wishes and live in the home he chooses? Or is there more to following the Prophet from Galilee?

John White has wrestled with these issues. He is a physician and psychiatrist, able to have a good income. He has felt the seductive pull of materialism, but he has recognized that the lust for things can never be satisfied, and he has heard the call of the Savior to a more meaningful life.

Dr. White deals with the teachings of Jesus and of the prophets. Their cry is that God must come first. Worship of anything else is spiritual adultery.

White calls for a return to God, a setting right of the heart's affection. He attacks churches for their materialism and worldly methods. Elaborate church buildings, fund raising techniques, the lack of reverence in church meetings, and Jesus T-shirts arouse his ire. The whole commercialized system of mass evangelism with its psychological manipulation is examined. White says much of it is only brain-washing.

"Be zealous," Dr. White says. "Zeal is not a feeling. It is an attitude you adopt. You adopt it deliberately in the face of God's truth. The world will pass away with its lusts" (p. 174).

Reviewed by Donald L. Norbie,  
Greeley, Colorado

**FORETASTE OF GLORY**, by Ann Warris, Arizona Bible Women (3941 Desmond Lane, Tucson, Arizona 85712) 206 pages, pb. \$5.00.

Ann Warris has an effective Bible teaching and cassette ministry that reaches around the world. She has a 15-tape series on the Book of Romans, a series on the Gospel of John, and a tape

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BY THE EDITOR

## DANIEL—An Emmaus Correspondence Course

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on the woman's role in the world entitled "Woman Fulfilled." These and others are available from Arizona Bible Women.

*Foretaste of Glory* is an autobiographical work adapted from one of the cassette series. The book is chuck full of incidents of unusual answers to prayer and special leading in amazing situations. One tale recalls another, and the author has a hard time finishing some because other stories are so interwoven. Through them all, the Lord has led in wondrous ways.

Nevertheless, Mrs. Warris' story is one of heartache, suffering and trial. Though she calls herself a V.O.P. (very ordinary person), she has been fraught with health problems from her youth. A great deal of her life has been, and continues to be, spent in confinement because of a severe blood condition that makes her especially vulnerable to germs that can lay her low for weeks. But, like Paul, she says, "In everything we are enriched by Him."

Then she asks: "Enriched? When the bank account has been swept away? When your health is so broken that you cannot go out and rebuild your fortune? . . . Enriched, when your heart is broken by the loss of a child, and the one to whom you looked for comfort and strength does not seem to understand? Yes, enriched, for all of this is bringing you into a deeper relationship with Him . . . to the place where, right here on earth, you will experience a foretaste of glory!" (page 194).

Reviewed by Naomi Bauman



**BOOK BRIEFS**  
by Donald Tinder

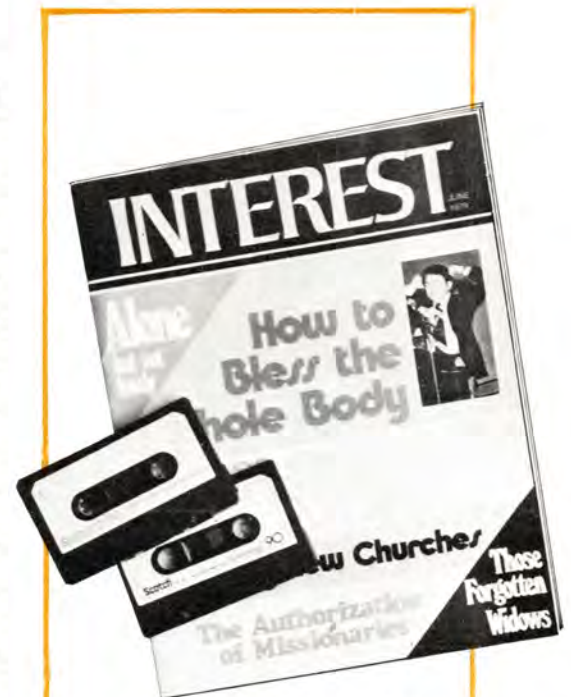
Looking for an introductory overview of Christian living to pass along to a new convert? Try **Beyond Conversion** by Paul Powell (Broadman, 137 pp. \$2.95 pb). Such crucial topics as prayer, Bible study, worship, witnessing, spiritual gifts, and living as a Christian on the job are briefly but helpfully treated. The style is simple without being simplistic; references to Bible verses are abundant.

Everyday Publications (230 Glebe-mount Ave., Toronto, Ontario M4C 3T4)

have recently released several short booklets on timely topics. (The U.S. distributor is now Walterick, Box 2216, Kansas City, KS 66110). **The Church and I** (24 pp., 75¢) by Gertrud Harlow is on women's responsibilities in the church. **The Complete Thing** (23 pp., 95¢) by R. E. Harlow cogently defends the view that certain spiritual gifts, notably tongues, ceased with the completion of the New Testament. **Where Are You Going?** (32 pp., 75¢) by R. H. Sykes is evangelistic. **Beyond the Wedding Day** (16 pp., 75¢) by Arnold Doolan is a helpful outline of biblical teaching on the husband-wife relationship. **Biblical Balance on Election and Free Will** (63 pp., \$1.95) contains thoughtful articles by three respected Bible teachers, Franklin Taylor, Robert McClurkin, and Harold Mackay. Believers equally committed to the authority of God's Word differ in their understanding of what it teaches on such topics as predestination and the nature of God's sovereignty. These essays warrant careful study by those exposed to other views, such as those expounded in the popular writings of the late A. W. Pink.

Many readers of *INTEREST* can remember a small black book of hymns to be sung at the Breaking of Bread commonly called the *Little Flock Hymnal*. Growing out of a compilation by G. V. Wigram in 1838, it acquired the "Little Flock" designation in an 1881 revision by J. N. Darby. Interesting, brief information about 126 of the writers of the hymns in this collection is provided by Adrian Roach in **The Little Flock Hymn Book: Its History and Hymn Writers** (143 pp., pb). It is available for \$4.45 from Present Truth Publishers, Rt 79, Box 155, Morganville, N.J. 07751. The hymnwriters are described alphabetically from Joseph Addison through Count Zinzendorf, including names such as J. G. Deck, Richard Holden, and John Newton.

Obviously the material can be used as introductory to any hymn by these writers, regardless of which hymnal is used. The diversity of denominations represented among the authors of almost any collection of hymns, including this one, is a continuing reminder of the unity of the body of Christ. This unity, now so sadly obscured, will one day be openly manifest as we worship the Lord face to face. In the meantime, we should do all that we can to manifest now what will be true for eternity.



## ON CASSETTE

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For the first time in its history, *INTEREST* magazine is being recorded on cassettes and made available for sight-impaired people. Reading and recording are being done as a labor of love, and charges cover cassette and postal costs. A three-month introductory subscription is available for \$6.00.

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## LETTERS to the editor

"Round II of the Battle for the Bible" [September, page 22] was a very stimulating and inspiring review of Harold Lindsell's book, *The Bible in the Balance*. I was deeply moved by the positive statements with which the article was concluded.

Those who in the name of scholarship would find fault or flaw in the Bible call into question the reality of their personal experience of a "birth from above." This is a supernatural experience brought about by an "incorruptible seed, the Word of God." If the seed (God forbid!) should be found corruptible (and that by corruptible men), we are fools, and the reason for our Lord's coming into the world has been negated. "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

I would as soon find some flaw in the character of Jesus Christ, the Lord, as to judge His Word, the Bible, less than perfect, "for Thou hast magnified Thy Word above all Thy Name" (Psalm 138:2).

Neslie V. Underwood, Murfreesboro, Tenn.

### THE KING JAMES DEBATE

The October issue of INTEREST was in the mail the day I arrived home from a short stay in the hospital, so I had the enjoyment of reading it right through at nearly one sitting. I enjoyed the pieces about the New King James Bible since I had just purchased a copy the week before. I like it!

Maybe some day someone will write a tongue-in-cheek bit on the alphabets thrown at us—the KJV, RV, ARV, RSV, NASB, NIV, and now the NKJ.

Robert G. Dempster, Belleville, Ont.

Thank you for the enlightening articles in the October issue, "The King James and I," "In Defense of the Older Manuscripts," and "Have we Come Full Circle." This issue could, I suppose, be called a heavy issue. Such is needed now and then to help those of us who are not capable of delving into the depths of Greek and Hebrew meanings or researching the older manuscripts.

Another purpose is also served by such articles, that of encouragement. I, and I am sure others, think of men like J. N. Darby and F. W. Grant, marveling at their knowledge of the Word, and their ability to master the deep things of God. Then we reflect upon our day and conclude that such giants just don't exist today. That conclusion must be set aside as incorrect when we read such articles as these, and know that they have been written by men of our own day.

Frank S. Goff, Ocean City, N.J.

I was disappointed again to see only one side of the Greek text question presented in the October issue. I have read INTEREST since I was first given copies in 1973 and I have seen many "mini" statements of the case for the text found in certain older manuscripts. Dr. Liefeld's article was, of course, a more expanded presentation. However, I disagree that he was presenting any more than the common imbalance on this subject, because Dr. Farstad did not state any case for the traditional or majority Greek text. His article was simply an account of his personal history. . . . The most he does is state his conclusion without any defense beyond miniscule information about the Egyptian nature of the oldest manuscripts.

Dr. Farstad points out there are strong arguments for the traditional text but does not present any of them. This was not his purpose. The evidence favoring the traditional text is real, evidence from collation of manuscripts concluding no genealogical relationship between manuscripts containing the traditional text indicating each represents a separate parent manuscript line, evidence from patristic Biblical quotes indicating that the traditional text was widely present at the same dates and before those of the oldest manuscripts, and similar evidence from church lectionaries and translations. . . .

I agree with John Darby we should have some real knowledge on the subject. But we are not given the knowledge in defense of the traditional Greek text of the New Testament. So my plea is just this, please don't spare us the facts.

Raymond C. Ufford, Albertville, Alabama

It would seem to me that the purpose of *any* translation is to convey as accurately and clearly as possible what the original author is saying. Such addenda as "beautiful and majestic cadences" contribute nothing if they in any way obscure the meaning of the passage.

Your own article balances well the articles of Farstad and Liefeld. The first one is somewhat superficial while the latter is substantial in its treatment of what you—in your editorial—point out as a complex and diverse field of scholarship. If one were to read only Farstad's article, it might appear that the whole issue is obvious; however as Liefeld points out accuracy is the sine qua non without which any translation is weakened. . . .

There seems to be within the more established circles of the Christian Brethren a predilection for the old, simply because it is old. This savors somewhat of the manmade traditions found in other groups, that are so frequently criticized from our pulpits.

I guess I am very strongly influenced by years of leading evangelistic and discipleship Bible studies in the student world. I have so often seen the positive differences that the RSV, NASB or more recently the NIV can create in a new Christian fellow or girl. . . .

My thanks for pointing out the pitfalls of this subject. Maybe I have stumbled into some of them, but purely from the pragmatic perspective of one who loves both the Lord and His Word.

Denis W. H. MacDowell, Morgantown, W. Va.



A young man  
describes his struggle  
over participation in the  
Remembrance Meeting

# Victorious Worship

by Reid Kennedy

AS A YOUNG MAN in a local assembly, I am confronted with a problem. The problem is a hesitancy to stand on my feet and take part in the worship centering around the Lord's Supper.

The communion service as we know it is a meeting in which the Holy Spirit guides the men of the assembly in the order of worship. Ideally, all the men would take part at one time or another, and in a somewhat consistent fashion. However, the regularity looked for is not always present.

It is safe to say that inconsistency in participation is more prevalent in the younger segment of the assembly than the older. Perhaps (and, should I suggest, most assuredly) age and experience lend themselves to a proper perspective. However, along with many other assembly men, I identify myself with this younger population.

Having been brought up in an assembly, I have been at the Lord's Table many times. My participation over the years has been erratic. Reasons for this are numerous, yet they are all due mainly to a clouded perspective.

One cause of a disoriented view has simply been absence from my home church. At college, where there is no assembly in which I can be active, I am unable to engage in meaningful worship each Sunday.

Undoubtedly, the fellowship we share at the Lord's Table makes for one of the most intimate worship services of churches today. For this reason, a prolonged absence can bring about an estrangement which acts as a barrier to close worship.

Unfortunately, a weekend visit home is too brief a stay to raze the barrier. But certainly a solution is nearby. Toward the end of my school year, for example, a group of students and faculty gathered together for a participation-type remembrance service. The initiative and additional time that it required were well worth it. Returning to my home assembly, then, after school was out, was not at all like before. I was much more "in tune" to the call for worship and was

able to take part more freely.

Another disorienting factor has been the transition from childhood to accountability. As a youngster, I was generally an observer at the Lord's Table. As I grew older, I was faced with the challenge of participation.

Of course, taking part in the worship service should be looked at as an opportunity rather than a challenge. Yet, a young man soon learns that a certain degree of participation is expected of him. And, if he is not ready to participate in a spontaneous fashion, he faces a constant pressure to take part.

Such a challenge can lead to one of two outcomes, victory or defeat. More likely than not, it will be defeat at one time or another. Failure and its related feelings can then cause the challenge to be greater than it should. The young man may rationalize that there are many others in the assembly who are able and willing to conduct the service. This is likely a valid assumption, except that it excludes the working of the Holy Spirit, and, for that reason, it is unfounded.

There is no doubt that a challenge like this can be met, especially with patience on the part of others and a confidence that God will secure a victory. But caution must be exercised about friendly promptings to participate. Polite encouragement may even serve to increase the pressure.

Certainly, the young man knows he is free to participate. But unintended pressure from well-meaning people can put up an obstacle that inhibits participation. Or it can result in a forced participation. Neither is desirable.

It is easy to see why older folks want the younger ones to take part. They are encouraged to see a younger person make known his appreciation for the Lord. But an extra degree of caution should be exercised before a verbal confrontation takes place, however light in nature. When a man participates in the

Lord's Supper, his involvement should be something which God has laid on his heart. If he responds out of pressure, then that participation is a product of something less than the Holy Spirit's guidance.

Granted, the consequence of such an action may be far from drastic. But as a group that has probably the most spontaneous, bona fide, Spirit-led service of all current churches, we must not sacrifice the very element that makes our meeting so unique. The fact remains that ultimately patience and confidence in God will cause the best to prevail.

These factors that inhibit participation assume that the person wants to be a positive member of the assembly. There are, unfortunately, those who do not want to grow in the assembly. And there are those who suffer from other "afflictions." In such cases, taking the emblems at the Lord's Table may be morally questionable. But other, more varied stumbling blocks may challenge people who want to be positive elements of the assembly. These unnamed barriers are ailments common to all. In fact, they are those which confront us in our day-to-day living.

To live victoriously means to have a substantial offering to give back to God at the Lord's Supper. A. P. Gibbs maintained that the reason for prolonged silence at communion services is that the Christian men have nothing to share. They have nothing to give God in worship.

Unfortunately, this may too often be the case. Even the more mature Christians cannot live victoriously every minute. And that brings us to the reality of our challenge as Christians. Each moment of each day affects our worship of God on the Sunday to follow. A moment can enhance or detract from our worship of Him.

It is an untold pleasure and privilege, though, to experience the sweetness and simplicity of this weekly feast regardless of our frailty. And certainly, looking to God with patience and confidence will ensure our victory.



# QUOTES

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

## Missouri: 17-year-old man and his sister are saved

## New Jersey: Portuguese workers serve together

## Ontario: Radio conference challenges Christians; A father converted at children's meetings



Richard and Betty Bishop with (l. to r., back to front) Michael, 9, Daniel, 10, Dielle, 7, Neil, 2, and Joel, 5.

### RICHARD BISHOP, 3192 Kennedy, Grand Junction, Colorado 81501

It has been almost six years since we left the San Luis Valley of Colorado to come here to Grand Junction. Reports from there have been very encouraging and a visit or two each year often makes us wish we were still with them. The assembly there at Monte Vista has grown and maintained a good testimony for the Lord. Shortly after we left some of the saints began breaking bread in Alamosa, sixteen miles east of Monte Vista. There is now a large assembly in Alamosa with a testimony like that of Thessalonians chapter one.

The work here in Grand Junction has been difficult. After starting almost six years ago, only now is anything really beginning to resemble a permanent work. The last year has been very encouraging. We sense the Lord moving in our midst—more than that, we can see his mighty arm at work.

The purchase of some property with a house on it, adequate for a meeting place, has been a major help to us.

Recent visits from **Welcome Detweiler, Mar-ion Michaux, Dave Michaux, J. B. Nicholson and Paul Sapp** have been of immeasurable help, too. We value the prayers of all the saints in every place, that the work will prosper and continue until the Lord's coming.

*November 13*

### DONOVAN CASE, Rt. 3, Box 313 Wentzville, Missouri 63385

On October 7, after speaking at the Walnut Park assembly in St. Louis, a 17-year-old man came forward and accepted Christ. I was told that the next Sunday his sister came to the assembly and said she wanted what her brother got the week before, for he was a changed person. Praise the Lord.

During September and October we taught a series on Nehemiah at a small black church. It was encouraging to see so many young people taking notes and so keen on studying God's Word.

Pray with us for 1980, as we trust God to raise up a testimony for His glory in the Wentzville area.  
*November 2*

### JAMES H. COMTE, 50 Ottaway Ave., Barrie, Ontario L4M 2W9

Last month I spoke at Edmison Heights Bible Chapel in Peterborough on Sundays and Thursdays, and had a week of children's meetings in Shelburne. Although no children professed to be saved, one father did. What a change!

During October I am in Barrie, ministering the word and doing visitation. In November and part of December I'll be teaching at Kawartha Lakes Bible School on the Parables of Jesus.

The Lord has opened many doors for us and for this we are thankful. Prayer will be valued that our ministry and service will be effective.

*October 18*

### CANDIDO De SOUSA, 16 Fairview Place, Ossining, New York 10562

The Portuguese work at Harrison, New Jersey, is going well. Recently four believers were baptized and a lady has made a profession of faith.

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Dorothy and Paul Fletcher



Victor and Muriel Harrington

For the last two weeks we have had the privilege of having **Manuel Ribeiro** from Portugal ministering the Word to us. This brother was commended to the Lord's work with me in our home assembly of Ovar, Portugal, in 1958, where he has been serving the Lord faithfully ever since.

Please pray that, if it is the Lord's will, we may have our own place of worship.  
*November 7*

**DON DUNKERTON, 156 N. Oak Park Ave., Oak Park, Illinois 60301**

Emmaus is to be represented at URBANA 79 this December. Two students will join me at the booth as we seek to make contacts with many young people, both for the Correspondence School and for the Day School.

Plans are under way for the New York Easter Spanish Outreach. An Emmaus team will once again work with **Henry Sanchez** in an evangelistic outreach in the inner city. Pray that the Lord will bless this effort. The main area of concentration will be the children and youth groups.

Another purpose for the effort is to build up the Emmaus Spanish Correspondence Course work.

Anyone interested in assisting in this outreach may contact me at the above address or **Henry Sanchez (307 Cornelia St., Brooklyn, NY 11227).**  
*November 5*



Donovan and Carolyn Case with Anthony, 7, Alison, 8 months, and Devan, 9.

**PAUL FLETCHER, R.R. #6, Simcoe, Ontario N3Y 4K5**

After a good summer at Joy Bible Camp in Bancroft, Ontario, I spent September and October ministering the Word in my home assembly in Simcoe. The assembly continues to grow, so that it seems necessary to consider building an addition. An architect is currently drawing up plans.

The assembly has enjoyed sweet unity, with capable leadership from nine concerned and committed elders. We pray that the Lord will ever keep it so.

Last weekend our young people hosted a youth conference which boosted our Family Bible Hour attendance to over 400.

I keep more than busy ministering in several neighboring assemblies. Teaching at the Kawartha Lakes Bible School has also been a most gratifying experience, seeing students develop in a significant way.

Besides the above activities, we also have a weekly Bible study in our home which the Lord has used to help many.  
*November 9*

**VICTOR HARRINGTON, % 35 George St., Orillia, Ontario L3V 2V4**

In 1977 my wife and I returned from Florida for the summer months. We bought a small trailer on the bank of the Trent Waterway in Severn Bridge, and for the next three summers have had the privilege of fellowshiping with a very small assembly there.

For a number of years the assembly had held only the remembrance feast. We met with the local brethren to discuss expansion of the work. The few sisters there began to pray and God heard their supplication. We began to renovate the little chapel building and in 1978 had the opening of a lovely, renovated building. God has kept the Spirit-fire burning and seven have been added to the fellowship. Two more shall join the fellowship after baptism.

They now have a breaking of bread service at 10 a.m., Family Bible Hour at 11:15 with Sunday School at the same time. During the summer months there is a Drive-In Service.

Last year 24 attended a Daily Vacation Bible School and this year that number was doubled, with the chapel full for the closing evening.

Seven precious souls have professed faith in Christ during the past two years. Praise Him.

In the will of the Lord, we plan to add a few Sunday School rooms and a utility room at the rear of the chapel.  
*November 6*

**WESLEY KOSIN, P.O. Box 338, Fort Washakie, Wyoming 82514**

God gave Gladys a marked increase in vitality and strength following her stroke on September 1st and subsequent nine days in the hospital. The paralysis of her soft palate and problems in her digestive system at the time of the stroke, God has fully relieved.

On November 11 her irregular heart beats caused her to faint and fall, fracturing her left clavicle. As a result of monitoring her heart in intensive care for three days, the cardiologist and neurologist are recommending a pacemaker. Pray that we will recognize the leading of the Lord, and readily welcome the good that God has for us in this trial.  
*November 22.*

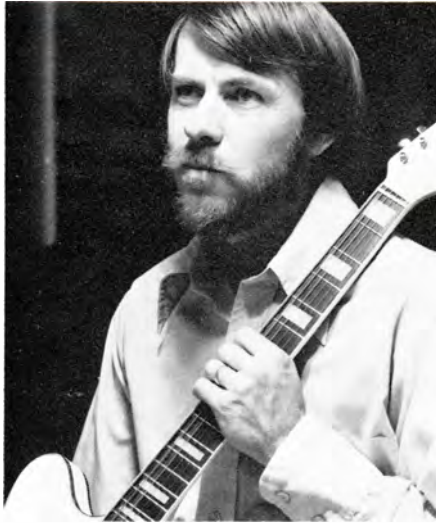
**ARNOT P. MC INTEE, 7 Strathmore Rd., St. Catharines, Ontario L2T 2C4**

"The Living Word for the Dying World" was the theme of the twentieth annual Radio Conference of the Family Bible Hour held October 27. During afternoon and evening sessions the Lord's voice was heard with clarion clearness as the desperate need of the dying world was presented by **J. Boyd Nicholson, Alan Adams, and Audley McLean.**

Presenting the living Word to the dying world was viewed as an individual responsibility in which concerned saints band themselves together in supporting this radio ministry. It, in turn, reaches millions of souls each week in four languages.

The interest of the Lord's people in gospel broadcasting gave cause for praise to our God. During the financial report, it was noted that this ministry had a deficit of \$10,000.





**William Snyder**

Through the goodness of our God and the generosity of His dear people, that deficit was removed by the end of the day.

Individuals or assemblies interested in using this half-hour gospel program for missionary or local outreach are invited to write to me at the above address. *November 5*

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

I am having meetings in Iowa just now and will have a week in Atlanta, Georgia, before meeting my wife in Florida. We will have two or three weeks there and then return to California for December and January.

Mary has been working as cook for the Western Assemblies Home in Claremont. *October 29*

**T. S. MORGAN, 1707 Johns Rd. Ext., Augusta, Georgia 30904**

We have seen the Lord's hand of blessing in the salvation of a number of souls lately. We baptized five believers on September 16.

A great deal of my time is spent in visiting in hospitals and rest homes where I have had the joy of seeing some come in faith to the Lord Jesus.

**Ray Routley** held a week of meetings here at Bethany Chapel the week of October 28 and we were challenged and encouraged by the Word preached. *November 1*

**WILLIAM SNYDER, 490 Deshaies, Trois Rivieres Ouest, Quebec G9A 5N9**

Our ministry has taken a new direction since leaving Christian Publications.

The Lord has opened a new area of service for us in teaching and counseling on family living. I have translated some of James Dob-

son's book, *Hide or Seek*, into French for an overhead projection presentation. It demonstrates the false standards by which we measure human worth, the biblical standard, and, finally, steps we can take to help children develop a better opinion of themselves. I have presented it mostly in homes to groups of younger Christian couples, and the response has been very encouraging.

Marian's Bible study group is doing well. They recently held a wedding fashion show. **Connie Wight** gave a clear salvation message as it relates to a woman's self-image. It was evident that many hearts were touched.

Besides these activities, we still put on a little musical program whenever we go somewhere to speak. We find the music to be a ministry in itself. *November 12*

**CLAIRE STROUT, P.O. Box 518, Pittsboro, North Carolina 27312**

I am still recuperating from a nervous condition that laid me aside for a few months during the summer. However, I was able to make another "Errands For God" trip to Quebec in the fall. It was wonderful to be back at work. I had opportunity to visit with some commended workers whom I had not met before. My doctor suggested that I should retire but does one ever retire from serving the Lord? *November 7*

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

*Foretaste of Glory* was received from the press this month and the many advance orders have now been filled. Pray that the Lord will take this book, as He did the lad's five loaves and two small fishes, and break it and bless it to feed a multitude.

Orders are also coming in very well for our second set of children's tapes, which contains two Christmas stories. We are considering a further expansion of the children's ministry through tapes.

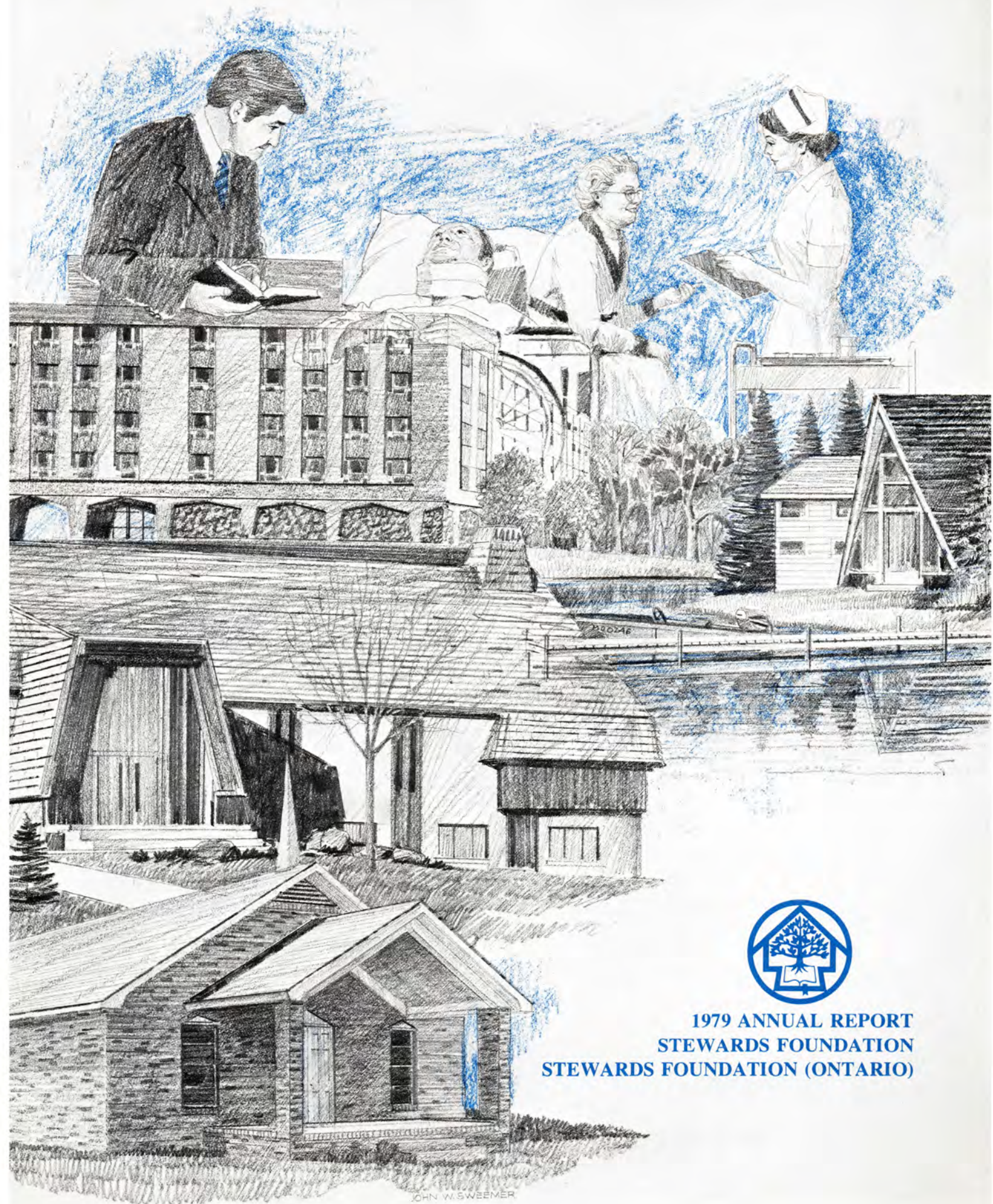
This is the time of year when I face weeks of isolation due to my physical condition. Due to my blood condition, an ordinary cold germ could become a serious infection in my case. But by April I hope to be able to go to North Augusta to be one of the speakers at the Spring Conference. *October 23*

**RAY ZANDER, 9615 SW 15th St., Box 1315, Boca Raton, Florida 33432**

Another soul has professed faith in Christ through the marked Testaments distributed in hospitals and homes in Florida. We continue to supply these in the out islands of the Bahamas and at the Bottle House in Rhyolite, Nevada. The Lord has given much fruit. *November 5*

	<p><b>EMMAUS BIBLE LANDS TOUR</b>  <b>Egypt—Jordan—Israel—Rome</b>                  Hosts: Dr. Jack Fish and Dr. Dave Reid</p>	<p>May                  29 to                  June                  13                  1980</p>
	<p>For further information write to: Emmaus Bible Lands Tour                  156 North Oak Park Ave., Oak Park, Illinois 60301</p>	





**1979 ANNUAL REPORT  
STEWARDS FOUNDATION  
STEWARDS FOUNDATION (ONTARIO)**

JOHN W. SWEEMER





**Stewards Foundation**  
**Stewards Foundation (Ontario)**  
 Year Ended June 30, 1979

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.

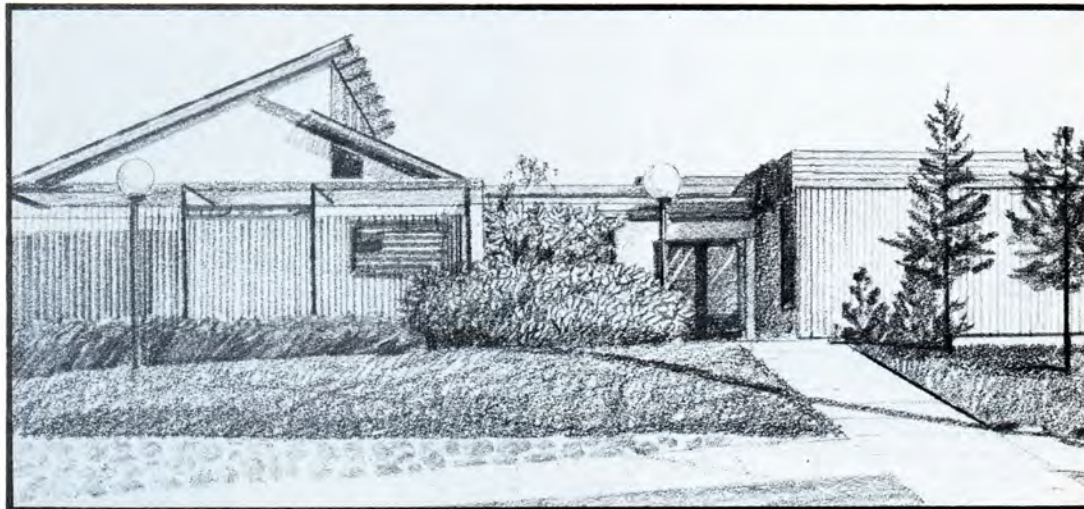


Ocala Bible Chapel  
 Ocala, Florida

	UNITED STATES (U.S. Dollars)		CANADA (Canadian Dollars)
	Hospitals	Total	
<b>ASSETS</b>			
Cash	397,815	1,879,623	527,504
Accounts Receivable—Net	2,379,965	2,901,092	
Loans and Accrued Interest—Net	—	7,085,462	2,073,823
Inter-Division Notes Receivable	—	963,332	
Property Accounts—Net	5,219,083	5,366,121	53,000
Real Estate	—	36,201	—
Due to Affiliate	114,478	114,478	
Plant Improvement Funds	1,627,584	1,627,584	
Marketable Securities—At Cost	—	757,882	
Inventories	301,878	301,878	
Other Assets	223,750	435,071	
<b>TOTAL ASSETS</b>	<b>10,264,553</b>	<b>21,468,724</b>	<b>2,654,327</b>
Deducted Inter-Division	—	963,332	—
<b>ACTUAL TOTAL ASSETS</b>	<b>10,264,553</b>	<b>20,505,392</b>	<b>2,654,327</b>
<b>LIABILITIES AND FUND BALANCES</b>			
Notes and Accounts Payable	1,167,529	1,760,841	101,936
Inter-Division Notes Payable	963,332	963,332	
Bonds Payable	—	8,355,927	2,340,500
Annuities	—	92,162	
Long-Term Indebtedness	5,691	5,691	
Fund Balances	8,128,001	10,290,771	211,891
<b>TOTAL LIABILITIES &amp; FUND BALANCES</b>	<b>10,264,553</b>	<b>21,468,724</b>	<b>2,654,327</b>
Deduct Inter-Division	—	963,332	—
<b>ACTUAL TOTAL LIABILITIES &amp; FUND BALANCE</b>	<b>10,264,553</b>	<b>20,505,392</b>	<b>2,654,327</b>
<b>REVENUE AND EXPENSE</b>			
<b>REVENUE</b>			
Hospital Patient Revenue	12,314,272	12,314,272	
Hospital Allowance and Free Service	(951,542)	(951,542)	
Interest Earned	179,581	1,091,805	244,412
Other Services	—	97,725	
Rent	—	14,400	
Other Income	4,894	12,473	7,770
Gifts Received	—	172,133	2,070
<b>GROSS REVENUE</b>	<b>11,547,205</b>	<b>12,751,266</b>	<b>254,252</b>
Deduct Inter-Division	—	103,523	—
<b>ACTUAL GROSS REVENUE</b>	<b>11,547,205</b>	<b>12,647,743</b>	<b>254,252</b>
<b>EXPENSE</b>			
Hospital Total Expense	10,137,960	10,137,960	
Interest Expense	—	586,063	195,158
Administrative Expense	—	198,314	26,117
Annuity Expense	—	8,315	
Other Deductions	—	116,163	
Gifts Made	—	261,647	12,000
Depreciation	365,425	371,042	
<b>TOTAL EXPENSES</b>	<b>10,503,385</b>	<b>11,679,504</b>	<b>233,275</b>
Deduct Inter-Division	—	103,523	—
<b>ACTUAL TOTAL EXPENSES</b>	<b>10,503,385</b>	<b>11,575,981</b>	<b>233,275</b>
<b>NET REVENUE</b>	<b>1,043,820</b>	<b>1,071,762</b>	<b>20,977</b>



# What is Stewards Foundation?



Lambrick Park Church, Victoria, British Columbia

Many Christians who have come into fellowship in local assemblies in North America in recent years are not familiar with the activities of Stewards Foundation.

At the close of World War II many new and established families were moving to suburban areas. It became apparent that assembly buildings would also be needed in these areas. Because of the building boom and the excessive demand for mortgage money, assembly buildings and projects such as camps and nursing homes were unable to secure financing. Banks felt it unwise to finance single-purpose buildings such as churches, especially when they had no denominational affiliation.

Stewards Foundation was formed in 1945 as a not-for-profit corporation and funds have been entrusted to the Foundation so that it has been able to provide loans for the construction or improvement of over 800 assembly buildings, 52 camps, several nursing and retirement homes, 3 Bible schools, 7 hospitals and various other assembly projects. This past fiscal year 30 loans totaling \$1,420,300 were approved and these funds are being used to build new buildings or expand or improve present facilities for use in the Lord's work. Let us acquaint you with a few local bodies of believers that have sought to establish a witness for the Lord with some help from Stewards Foundation financing.

## Ocala Bible Chapel, Ocala, Florida

The Ocala Bible Chapel fellowship began a couple of years ago as a Wednesday night home Bible study, with a number of Christians interested in forming an assembly. Within several months they began meeting as a local church in a rented building, with regular services Sunday and Wednesday. The group has grown spiritually and numerically and has just recently purchased a church building that was for sale in the community.

## South Broadway Bible Chapel, Monte Vista, Colorado

The fellowship which has developed into the South Broadway Bible Chapel has its roots in a visitation program which began in the home of one of the Christians, later moving to another home, and then, because of the



South Broadway Bible Chapel  
Monte Vista, Colorado

increased attendance, to a rented senior citizen's building. Still more space was needed for the Sunday School, and this year a building was purchased to meet this need. During these years, three other assemblies have been started in part by men who have been in fellowship with the Christians in Monte Vista.

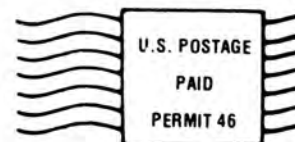
## Lambrick Park Church, Victoria, British Columbia

For twenty years Lambrick Park Church has served its community. Formerly the University Church, it grew out of a Sunday School held in a Community Hall, and in 1974 relocated to its present premises adjacent to the Lambrick Park recreation area. In 1979 an addition to the building was necessary to provide extra classrooms for the Sunday School, a lounge area, and facilities for the Wiseway Pre-school which operates every day and welcomes three and four-year-olds, where a trained and licensed staff enjoys the opportunities to care for the children entrusted to them.



# INTEREST

BOX 294  
WHEATON, ILL. 60187



Address Correction Requested



## HOSPITAL MINISTRY

Five hospitals are presently affiliated with Stewards Foundation. These are Belmont Community Hospital and Bethesda Hospital in Chicago, Illinois, and Auburn General Hospital, Centralia General Hospital, and Riverton General Hospital in the State of Washington. The hospitals are very efficiently managed by competent Christian administrators serving by the authority of the Board of Trustees. Many of the employees and staff are Christians.

Each hospital has a chaplain who spends his full time ministering to patients and their families. This has been a very fruitful ministry over the years and we will appreciate your prayers in particular for this phase of the work.

Many of the Lord's servants and their families have benefited by the excellent care and services provided by these hospitals and their staffs in times of illness.

## SCHOLARSHIPS

In addition, the hospitals contribute to the Stewards Foundation scholarship fund from which grants are made to assist young people with their training in the medical field. To date, 402 scholarships have been awarded by Stewards Foundation totaling \$221,980. There were 20 scholarship awards made to students this past year. These grants have been made possible from gifts made by individuals or organizations to Stewards Foundation hospitals. The scholarship funds assist students in medical related studies, and also assist children of commended workers in their scholastic endeavors, usually with a view that those receiving these grants will some day be able to utilize their skills in some way in the work of the Lord.

## STEWARDSHIP MINISTRY

Another very important function of Stewards Foundation is to assist Christians in the most efficient methods of supporting the Lord's work financially. Most of us realize that the Federal Government requires a receipt from a recognized religious or charitable organization for any contribution claimed as tax exempt. It is poor

stewardship of the Lord's money not to take advantage of these provisions.

Stewards Foundation, Letters of Interest Associates, Christian Missions in Many Lands, Missionary Service Committee, and others are recognized by the government and can be used by Christians to help support financially the Lord's work and workers. However, the question of the final distribution of one's assets when the Lord calls us home is often overlooked or put off. The inheritance tax consequences of such neglect can be very significant.

The Board of Trustees has requested the Wheaton office to make available to Christian people the best and most practical information available to assist them in the problems associated with the distribution of their assets at the time of death. It is not that we want the money or want to control the money. We simply want to be an available channel to help you distribute the Lord's portion of your estate to the places you want it to go with as little red tape as possible. If you have concerns in this area contact Mr. John McCallum in the Wheaton office. Your inquiry will be treated in utmost confidence.

## ANNUAL STATEMENT

The accompanying financial information confirms that the Foundation continues to be in a sound condition, with the major part of the net revenue accruing from hospital activities.

To those of you who have prayed for Stewards Foundation for many years, we extend our heartfelt thanks, and to those who may just be finding out about us, we will appreciate your prayer support. There are many areas of opportunity in the Lord's service and it is still our desire to be responsive to the leadership of our Lord and Savior Jesus Christ, and "to Him be glory both now and forever. Amen."

Sincerely in Christ,

*Robert G. Dunlop*

Robert G. Dunlop,  
Chairman of the Board of Trustees

*J. Wilson McCracken*

J. Wilson McCracken,  
President



Stewards Foundation, 218 West Willow Street, P.O. Box 294, Wheaton, IL 60187



# INTEREST

FEBRUARY 1980



General Dynamics Photo



## Preaching Christ in the Submarine Capital of the World

Above: A nuclear submarine in the Thames River,  
heading out to sea.

Left: David Ward



# INTEREST

FEBRUARY 1980 Volume 45 No. 2

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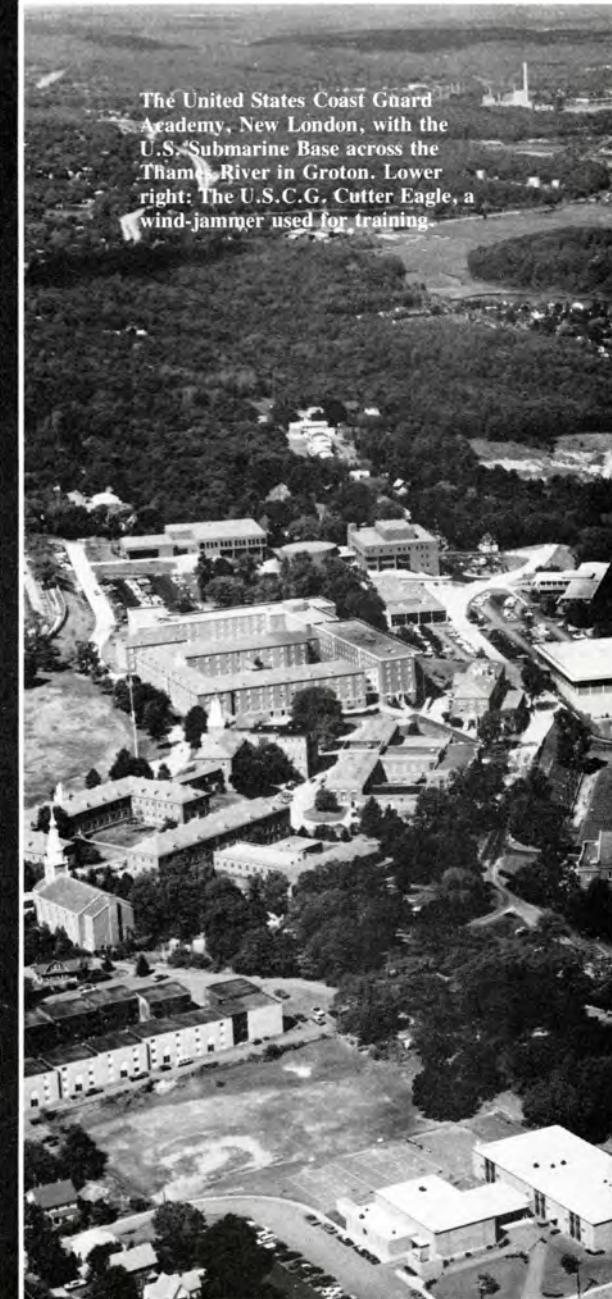
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**MINISTRY FUND:** Gifts will also be received for the "Ministry Fund." Monies so designated will be used for assembly missionary work under the direction of commended workers at home and abroad. Suggestions as to distribution are welcomed. Make checks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



The United States Coast Guard Academy, New London, with the U.S. Submarine Base across the Thames River in Groton. Lower right: The U.S.C.G. Cutter Eagle, a wind-jammer used for training.





# Preaching Christ in the Submarine Capital of the World

by the Editor

When an assembly is 30 years old, small, and standing still, can it be revitalized? Or has time locked it into traditions that make a turnaround impossible?

**O**NE OF AMERICA'S nuclear submarines is heading out to sea. Passing the United States Coast Guard Academy, it slips quietly under the soaring spans of Interstate 95, through the open Conrail Bridge, and between the crowded waterfronts of New London and Groton. On the Groton side are the huge cranes and hangar-like buildings of General Dynamics' Electric Boat Division. In these buildings this sub was built, and now the open-ended, tubular hulls of two or three future nuclear submarines are clearly visible in the shipyard.

Today the sub is coming from the U.S. Submarine Base, just upstream and crossriver from the Coast Guard Academy. With the base and the shipyard so close together, it is not much wonder that Groton calls itself "The Submarine Capital of the World." Long a center of submarine activity, it became the birthplace of nuclear subs when the *Nautilus*, the first atomic-powered submarine, was designed and constructed by Electric Boat and launched in Groton in 1954.

The intersection of bridges and river is

U.S. Coast Guard Photo





in itself significant (see front cover). Though running from east to west to follow the Connecticut coastline, the bridges carry the main north-south arteries of rail and highway transportation for America's east coast. Conrail, the former New Haven Railroad, links Boston with New York, carrying both freight and the Amtrack passenger trains. The high bridges of I-95 (there are two side-by-side, with five lanes each) link not only Groton and New London, but also carry the interstate highway that joins all the coastal cities from Maine to Miami.

The river, by contrast, is short, but wide and deep, forming a deep-water port of crucial significance to America's security. Sheltered by off-shore islands, the river empties into Block Island Sound, which in turn opens onto the north Atlantic.

With the city of New London on its west bank, it seems appropriate that the river should be called the Thames. It is named after the chief river of England, the river straddled by the great city of London and spanned by the famous London Bridge. It also bears the same name as the river that flows through London, Ontario.

The spelling is the same, but the pronunciation is not. In Ontario and England, the *h* is silent and the *a* given the sound of a short *e*, so that Thames (*temz*) rhymes with *gems*. In Connecticut the *h* is sounded, the *a* is long, and Thames (*thamz*) rhymes with *games*.

### BENEDICT ARNOLD

The twin cities that border the Thames are treasure houses of America's colonial past. New London was established in 1646 by settlers who left the Massachusetts Bay Colony in search of religious freedom. They were led by John Winthrop, Jr., who later became the first governor of Connecticut. At first they called their community Pequot.

The river and the vicinity were later immortalized in James Fenimore Cooper's classic, *The Last of the Mohicans*. When the Revolution came, New London was a privateers' rendezvous. To halt the raids on British shipping, Benedict Arnold burned the city in 1781. It was blockaded and burned again by the British during the War of 1812. Later it flourished as a center for shipping, ship building, whaling and sealing. The last whaler returned to port in 1909, one year before the Coast Guard Academy was moved to New London.

Historically a suburb of New London, Groton is now the larger city. It has 45,000 people compared to New London's 30,000. Groton was settled about 1650. It was set off from New London and incorporated in 1705. Its name was taken from Governor Winthrop's home town in England.

When Benedict Arnold burned New London, the American defenders fled across the river to Fort Griswold on the high ground of Groton. Arnold's forces attacked, meeting stiff resistance, but the American defenders were defeated and massacred. It was Benedict Arnold's last battle. His name has gone down in American history in marked contrast to the New London school teacher named Nathan Hale who regretted that he had but one life to give for his country.

Today the Groton monument, 135 feet high, rises from the hilltop to dominate the Groton skyline. It was dedicated in 1830 to victims of the massacre.

### THREE MONTHS UNDER WATER

Only in the last few years has Groton outgrown its sister city. Through the 19th century it shared with New London in the various maritime industries, and Groton has been building submarines since 1920. Hundreds of people pour into Groton each day to work at Electric Boat or at the nearby Pfizer Chemical Corporation. But the residents of the city also include the families of scores of naval personnel stationed at the Submarine Base.

For a smaller number of Groton's naval families, life follows an unusual pattern. The men go to sea on missile-carrying nuclear subs. For three months they are under water, in unknown locations, completely out of touch with home and family. There are no letters, no phone calls, no weekend liberties. Then the sub returns to port and the sailor has three months home with his family.

It is families like these—the Electric Boat people and the navy families—that make up much of the congregation of Groton Bible Chapel, along with people from all the various walks of life that support such a community.

### A TURNAROUND

The Bible Chapel is one of the strongest churches in Groton and certainly a leader among the evangelical congregations. The morning Bible Hour attendance, including children in the Sunday School, averages between seven



Above: Elsie and David Ward  
Right: Groton Bible Chapel

and eight hundred. Another hundred people come to an overflow preaching service at 8 a.m.

It was not always that way. For its first thirty years the assembly met in a rented store. In 1949, when the first chapel was built, the work was still very weak.

When an assembly is 30 years old, small, and standing still, can it be revitalized? Or has time locked it into traditions that make a turnaround impossible?

In Groton, the second thirty years of the assembly history have been decades of outstanding growth. The turnaround point seems to be the assembly's decision to commend one of its own young men to full-time Christian service with the assembly. That was November 19, 1948, when the assembly, at the midpoint of its history, had only 25 in fellowship.

The young man was 26-year-old David Ward. Dave had spent three years at Brown University, then another three years in the army during the Second World War. Discharged in early 1946, he enrolled in Emmaus in September of that year. In 1947 he married Elsie Couenho-

*Continued on page 7*





# Keys to the Growth, and the Early Stages of the Work

by David Ward

THE WORK AT Groton Bible Chapel has been blessed of the Lord. The keys to the development of the work of God here, I believe, have been: (1) a loving, caring fellowship of Christians; (2) an emphasis on continuous, systematic, expository preaching; (3) pastoral care of the flock; (4) helping Christians first to discover their gifts, and then to become a part of the ministry, and, (5) laying the responsibility of evangelism on all the members of the church so that they go everywhere preaching the Word.

I see myself as a coach, trying to help the team develop the natural and spiritual skills that God has given to them, and then helping them use those skills to their utmost effectiveness. We are strongly committed to a team effort, which involves my relationship to the other elders right on down through the whole structure of a functioning assembly.

In the early stages of the work there weren't many people to form a team, and the work fell heavily on my shoulders. During those early years I concentrated very heavily on three things:

**1. Visitation.** I just went from door to

door to find homes where people were not attending a church. In those days we offered to pick up children for the Sunday School. In that way our children's outreach began to grow and we got an open door into many homes. Later on, as we started the Family Bible Hour, we recontacted all the homes from which we were picking up children. We let the parents know that we were starting an adult class, which later developed into a preaching service. We also let them know that we were starting a nursery. In this way, for the first time, we could now really appeal for the whole family to come.

Since those days I have continued to find that a nursery is vitally essential to what we are doing. Adequate parking space is also very important.

**2. Children's Work.** My second emphasis was upon children's work. Elsie and I spent a lot of time with the Sunday School in those days. We used promotional ideas such as a Sunday School parade through the neighborhood on Rally Day, a balloon release, and attendance contests. We spent time in teacher training. We also started the first Awana

Clubs in New England. I had seen these in operation in Chicago when I was spending some time on the visiting staff of Emmaus.

Our involvement in Awana led to helping other churches get the program started by actually going and training leaders for them, and later inaugurating a New England Olympics Program, plus Awana camping weeks at Camp Berea.

**3. Youth Work.** The final emphasis in the early days was in respect to youth work. Elsie and I began youth clubs. She worked with the girls and I with the boys. We continued in this ministry for quite a number of years. Developing out of that was the start of a youth conference, winter retreats and the youth program at Camp Berea.

Over the years I have worked myself out of many, many jobs. As the work developed, God raised up leadership to take over the ministry to children and youth. My emphasis shifted more heavily to expository preaching, pastoral care and administration. I would say that presently we are much involved in trying to train young men and women in the work of the Lord.





Russ and Carol Hadley, with (l. to r.)  
Rebecca 10, Jonathan 8, Rachel 6 and Sarah 3

## Flexibility and Vision in the Groton Outreach

by Russ Hadley

CAROL AND I came to Groton in late 1976. We had been commended to the Lord's work by a New Jersey assembly three years earlier and had been serving the Lord with a small assembly in a more rural part of Connecticut. It was quite a change to move into a work large enough to need the services of two full-time families.

One of the happy aspects of the ministry here is working among Christians who are not bound by human traditions, but are flexible and forward-looking. This allows for prayerful change in format and program so that the needs of the people can be best served. For example, we now have two Family Bible Hours on Sunday morning to accommodate all who desire to hear the Word. These are held at 8 a.m. and 11 a.m., with a Breaking of Bread Service in between.

Our auditorium is packed at the 11 o'clock hour, with 350 to 400 in attendance. At the same time another 350 children and teachers are in the Sunday

School classes. The 8 o'clock preaching service has 75 to 100 in attendance, and perhaps 25 children in a Junior Church. Increased attendance at this earlier meeting may eventually justify a Sunday School at this hour also.

On Sunday evening we have what we call Christian Growth Classes, a program that has been running about three years. It is really *adult Christian education*, the thing the Family Bible Hour format is generally weak on. Subjects include Bible survey, Bible book studies, apologetics, world religion, family living, and a class for new Christians called "New Life." One recent subject was, "It's O.K. to be Single."

The offerings are flexible, some repeated, some new each semester. Some classes use Emmaus Correspondence School tests so people can gain credit. Others use the new Fairhaven materials as they are being developed in California. Working with these classes has been one of my priorities.

The Christian Growth Classes meet at 6 p.m. Following them we try to have a variety of programs instead of a formal evening service. We have such things as missionary presentations, films, and special musical nights. The Awana groups take one Sunday night each year. Sometimes the teens or young adults will take the service, and on other nights we have an old fashioned hymn sing with informal testimonies and potluck refreshment.

The Tuesday evening prayer meeting has metamorphosed into a Shepherd Group program. There are now eleven groups with an average attendance of 16. All groups use the same materials, published by the Navigators. The groups experience close personal ties of love and sharing, with an investigation of the Word of God as to how it applies practically to our daily lives.

On Friday evening Carol and I work with young couples. Our study and discussion are biblically based, taking up practical subjects, everything from understanding pregnancy and diapering a baby to dealing with early childhood development. Counseling and couple-to-couple interaction are a part of this.

Through personal contacts we try to help people realize they don't need to be lost in the crowd. Even though the fellowship grows and Sunday meetings are well-attended, there is a happy and warm environment. The Shepherd Groups are growing, and there are many areas to minister within the fellowship. People can get involved in Awana, Sunday School, Junior Church, band, choir, youth choir, the teen program, the ladies coffee hour, the men's study, or the college and career group.

Dave Ward's emphasis on consistent teaching has been used by God to draw people and to keep families coming. This, coupled with pastoral work, visitation, counseling, and sharing with those in need forms the base of the attraction the chapel has.

God has blessed the fellowship with a number of elders who teach. The elders and full-time workers are doing their share of soul-winning, but it is exciting to realize that they do not account for all of the reaping. A consistent number of new converts are being won by the members of the body as they scatter throughout the community.



## PREACHING CHRIST IN THE SUBMARINE CAPITAL OF THE WORLD

*Continued from page 4*

ven. In time they became the parents of four children, Joanne, Ron, Barbara and Craig.

Elsie's sister Connie is in the Lord's work in North Carolina with her husband Joe Giordano. A brother, Gerald Couenhoven, formerly a missionary in Peru, now serves the Lord in Minnesota.

David's father was one of the founders of the Groton assembly. William Ward was a mechanical engineer and designer. He and Herbert R. Mackenzie, a draftsman, were in fellowship in an assembly in nearby Westerly, Rhode Island. In 1919 the two men started a Sunday School in Groton. Within a couple of years they were breaking bread regularly, with meetings held in a store in the downtown area. Here young David was raised, but though he knew the way of salvation he did not make a decision for Christ until October 31, 1943, at the end of his basic training in the army.

When David returned to Groton in

January 1948, after a year and a half at Emmaus, he had to make a decision between secular employment and full-time Christian service. He chose the latter, and was commended by the assembly. The following year the assembly built its first chapel at 81 Poquonnock Road in downtown Groton. Sunday school rooms and a nursery were added in 1953. By 1958 the facilities were being used to capacity. Also, the location was becoming increasingly difficult. It was only two blocks from Electric Boat, and the heavy traffic and industrialization caused the assembly to begin looking elsewhere for property.

### TOLL GATE ROAD

In 1961, three and a half acres of land were purchased on Toll Gate Road, north of the city's center and closer to the Submarine Base. The road derives its name from by-gone years when travelers coming across the ferry from New London were charged a toll for the privilege of using the highway that headed east toward Rhode Island.

The back part of the present building, the youth wing, was the first to be built

(1962). All assembly activities were immediately moved into it. The main auditorium was not built until 1972, ten years later.

Russ and Carol Hadley joined the work in 1976. They were commended by Woodside Chapel in Fanwood, New Jersey, where Carol was raised, joined by the Maplewood (New Jersey) Gospel Chapel. Russ is a graduate of Trinity Evangelical Divinity School in Illinois. The Hadleys had been involved in the Lord's work in New Jersey and Connecticut, as well as having some short-term missionary experience before coming to Groton.

Accompanying articles by David Ward and Russ Hadley give some insights into the assembly's growth, both in its initial stages and at the present time. That growth is continuing, as evidenced by the addition of a second Sunday-morning preaching service in 1978. People are being brought to Christ, and a testimony is going forth throughout the whole Groton area.

**A nuclear sub being refitted  
beside a subtender at State Pier  
in New London**





# Restoring Ministry to the Body of Christ

by Darrell Smith

**Eighteen hundred years of oppression are catching up with us. Pastors and people alike are becoming dissatisfied with professionalism and clerisy. It is time to restore ministry to the Body and recover the dynamics of New Testament Christianity.**

**C**HURCH STRUCTURE and ministry are becoming important matters to an increasing number of Christians. Some applaud the search for new form and life in the church. Others are threatened by any variance from traditional ways.

Andre Bustanoby has drawn attention to the fact that ministers are abdicating church pulpits at a phenomenal rate.<sup>1</sup> He sees the exodus of ministers as undesirable and implies that churches are partly to blame and should do more to prevent pastoral dropout.

Could it be that a reduction in the number of professional "hired hands" in the pulpit would serve as a wholesome impetus for getting back to the basics of Christianity? Would it help develop authentic body life in the local church? Would it encourage the abolition of the polarizing stigmata of clergy and laity?

We seek here to answer these questions in the affirmative by sketching the evolutionary history of spiritual ministry in the Judeo-Christian tradition and by attempting to distinguish between the genuine and the contrived aspects of ministry.

## THE BOOK OF GENESIS

Previous to the Mosaic period, worship and spiritual ministry were family based. The father served as "priest" of his own extended family or tribe. The patriarch would build his own altar (Genesis 8:20; 12:7; 35:1-7). There he officiated, consecrating both himself and members of his family or tribe (cf. Job 1:5).

It appears that the father or head of

tribe provided spiritual leadership without any pretense of belonging to a special class of persons distinct from his relatives or tribesmen. His function was neither self-defined as being priestly, nor presented as a profession. Rather, as a farmer or herdsman he assumed and fulfilled a responsible role as "one of the gang."

Apparently a general priesthood did exist during the patriarchal era, as suggested in the reference to Melchizedek (Gen. 14:18-20). The inference is that Melchizedek exercised both civil (political) and spiritual prerogatives. But just who he was, how he functioned, and how many of his order existed cannot be known due to the sparsity of data (Hebrews 7:1-4).

Except for the enigmatic ministry of Melchizedek, and possibly that of Jethro (Exodus 2:16; 3:1), we conclude that there is no Biblical support for an exclusive class of ministers or priests during the pre-Mosaic span of time.

## FROM MOSES TO CHRIST

Ministerial lines were clearly drawn with the coming of the Mosaic dispensation. The people were divided categorically into clergy and non-clergy. The Levites were separated *in toto* from all the other tribes and established as the ministerial order (Numbers 8:5-19).

The Levites as a religious class were supported from the tithes paid by the other citizens of Israel (Num. 18). Fellow Israelites also provided the Levites with residences and pasture grounds for their herds. In contemporary parlance, the Levites were given a manse or parsonage and subsistence in return for their

ministerial service.

The priest's attire made him even more distinct from the common person. The garb of the priests clearly defined them as a particular class of persons.

Thus the Aaronic priesthood abolished and replaced what was once the spiritual privilege of every first-born male. Under it, the ordinary sons of Israel had no personal access to God or to the holy things of God. The only input left to the common Jewish father was the instruction he could give his sons and daughters in the confines of the home.

However, there were two major exceptions to Levitical exclusiveness during the Mosaic period. First, the gift and office of prophet transcended the ministerial limitations imposed by the Levitical system. Second, the development of synagogue worship after the exile virtually replaced the practical functions of priests and Levites.

The destruction of the temple and deportation of the Jewish people had necessitated an alternative mode of religious assembly. The synagogue was the outcome. Although it had rulers and ministers, these persons served more as guides and servants than as professional clerics. Members of the congregation could participate freely in worship and instruction. For example, any competent person in the assembly might be asked to preach or teach, or anyone might ask the ruler for permission to speak. But when priests and Levites were present, they were shown preference.

Eventually the relative equality of synagogue worshippers was threatened by a new class of clerics, the scribes, who sought supremacy over the less



educated people.

Apart from these exceptions, the Levitical priesthood held formal sway over the religious life and public worship until the revolutionary changes brought by Jesus Christ.

## THE MINISTRY OF JESUS

The Levitical priesthood was temporary by design. It was intended as a foreshadowing of Jesus the Messiah (Heb. 8:1-5).

Jesus came to be the Messiah-Savior of Israel and of all mankind. As God-incarnate, He possessed all the attributes of Deity as well as the credentials of prophet, priest, and king. Yet, though regally and splendidly accredited, Jesus chose the lifestyle of an itinerant teacher-prophet. He neither owned a home nor received a salary. He lodged wherever hospitality was extended to Him. He depended on the benevolence of His disciples for subsistence (Matthew 8:20; Luke 8:1-3).

Jesus gave Himself in ministry and service to people and they reciprocated with their material means. He chose ordinary folk to be His special disciples, and He taught them to follow a lifestyle similar to His (Matt. 10:1-14). He seemed to have no interest in establishing an order of clergymen.

Professionally, Jesus was known as a carpenter (Mark 6:3), but His life centered on revealing the truth of God. He was highly respected by His disciples, who frequently addressed Him as "Rabbi." However, He never assumed a clerical role with His followers nor stood aloof from them. He touched and was touched by them. He ate, slept, and cried with them. He climbed mountains and took boat rides with them. He washed their feet, settled their arguments, and respected their doubts.

The ministering Son of God shared His plans, ideas, and feelings with His disciples. He was firm, serious, and demanding, but He never coerced or belittled them.

Assuredly the incomparable God-man was intrinsically superior to and different from His followers. Yet in His humanity He was undeniably one of them, one with them, and one for them. What a prototype for ministry!

Not only did the life of Jesus provide the model for spiritual ministry, but also His death and resurrection accomplished a new approach to it. In abolishing the Levitical priesthood with all its clerical trappings and ministerial exclusiveness, Jesus became the permanent high priest. Also He made all believers a kingdom of priests (clergy, if you please) who have

## "The pastoral gift emerged from within the local church. . ."

free access to God and equal right to ministry in the family of God (I Peter 2:5, 9; Revelation 1:6).

Since the rending of the veil of separation (Matt. 27:51), the family of God can no longer be dichotomized into clergy and non-clergy. The Lord is one and His Body is one. In Christ we are all people (laity) and we are all ministers. This is the basis for spiritual freedom and mutual ministry.

## THE NEW TESTAMENT CHURCH

The ministry of the apostles followed Jesus' pattern. They preached wherever they found receptive ears and secured their livelihood from the contributions of their Christian brothers and sisters. They designed the assembly for public worship and instruction partially after the characteristics of the Jewish synagogue. Free participation in a mutually sharing community of Christians was the style.

Initially, the apostles were the sole leaders in the church. As the church expanded, they appointed elders and shared the ministry with them. The elders served as the pastors or spiritual shepherds of the churches, but in no way did this represent a clergy system.

Pastoral work in the New Testament church was not centered in one man. Nor is there evidence that any church ever "called" or "hired" a man to be its pastor or minister. The pastoral gift emerged from within the local church and was exercised freely and voluntarily. Usually, the ministry was carried on by a group of gifted men (Acts 13:1; 15:35). No human superintendent or director dictated who could preach in the assembly. Self-discipline, the leading of the Holy Spirit, and the possession of a speaking gift were the regulating criteria for public ministry to the congregation (I Corinthians 14:29-33; I Thessalonians 5:19-20).

The priesthood of all believers was central to New Testament churches. The apostles taught that every Christian was endowed with at least one spiritual gift. That gift was to be recognized, developed and used for the edification of the church (Romans 12; I Cor. 12).

While most of the apostles continued to depend on the voluntary offerings of fellow Christians for their sustenance, Paul elected to earn his own living (I Cor. 9:15-19). Even those who received their living from the ministry of the gospel did so apart from any form of clericalism or professionalism. The guiding principle was mutuality of ministry: he who ministers to others in spiritual things should receive the voluntary ministry of material things in return (I Cor. 9:1-4; I Timothy 5:17-18).

Thus we find absolutely no evidence in the New Testament Scriptures that members of a trained clerical profession were recruited, called, and hired by churches to be their official and salaried pastors or ministers. How do we account then for the widespread existence of the professional clergy system?

## THE RETURN OF CLERISY

The last apostle had hardly been buried when efforts were made to form a clergy system. The trend evidently began with Ignatius' insistence that the *episkopos* (overseer, bishop) was superior in function to the *presbuteros* (elder). For him the clergy was necessary as the people's medium of access to God. In the New Testament, the Greek words *episkopos* and *presbuteros* are virtually interchangeable (Titus 1:5, 7).

By the middle of the second century a clear distinction between the ministering class and the common people was prominent in the churches. Cyprian went a long step further in the third century. Philip Schaff says he "applied all the privileges, duties, and responsibilities of the Aaronic priesthood to the officers of the Christian church. . . . It became customary to apply the term 'priest' directly and exclusively to the Christian ministers, especially the bishops. In the same manner the whole ministry, and it alone, was called 'clergy.' . . . It was distinguished by this name from the Christian people or 'laity.' Thus the term 'clergy' was transferred from the Christians generally to the ministers exclusively."<sup>2</sup>

These moves were blatant re-establishments of religious practices which Christ sought to abolish through His life and death.

Not only were the clergy elevated above the laity, but the bishops emerged and stood sovereignly over the clergy. Eventually, the bishop of Rome gained supremacy over all other bishops in the western half of Christendom, and would like to have had the same position worldwide.<sup>3</sup> Even now, the Roman church considers all non-Catholic Christians as separated brothers who need to



return to the true church under papal rule.

Theological schools were founded as early as mid-second century to prepare professional clergy and perpetuate the system. And in the fourth century, with the influence of Constantine, salaries were introduced. The clergy ceased living from the voluntary contributions of fellow Christians and began receiving fixed incomes from church and state funds.

By the middle of the fourth century, the Christian community was separated into clergy and laity nearly as rigidly as were the Jews under the Levitical priesthood. The professional clergy controlled the ministry. It was their exclusive domain. The complete lifestyle of the clergy, including the clerical garb, reflected a contrived world removed from ordinary human reality. Church structure and ministry began to reflect more the teaching of Moses than it did the pattern of Jesus and the apostles.

## THE REFORMATION

The Protestant Reformation wrought very little change in the clergy system. In Luther's church polity, the Lutheran prince took the place of the pope. The pastor or minister replaced the local priest. Luther abolished the episcopacy but held to a special class called ministers.

Calvin proclaimed the priesthood of all believers but proceeded to characterize the church as being composed of a distinct clerical element and the general laity. He equated pastor more with office than with spiritual gift. He tended to elevate the pastor above the elders in regard to leadership and ministerial prominence.<sup>4</sup>

Thus in Reformation ecclesiology, "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."<sup>5</sup> Protestant churches generally depend more on Calvin and Luther than on the apostles for guidelines for church ministry.

Except in a very few churches, ministry has come to be centered in and reserved for the one, hired, professional clergyman. Elders of Protestant churches often adamantly refuse to assume the shepherd ministry which the New Testament admonishes them to perform (Acts 20:28; I Peter 5:1-4). Nor are they willing for "non-clerics" to share the ministerial privileges, especially the pulpit ministry. This posture is Biblically unfounded and detrimental both to gifted individuals and to the church body.

## THE CONTEMPORARY SITUATION

No wonder pastors and priests are leaving the ministry. The clergy's mistreatment of the churches for 1800 years is finally catching up with us. The early, post-apostolic development of an exclusive clergy class, separate from and superior to other Christians, was and remains a regression back to the Levitical model of ministry which Christ came to replace.

The Christian clergy system clearly is not of divine origin. Rather, it is a human contrivance. It is artificial. It frustrates both God's plan for church function and God's presence among His people.

How could one expect to find genuine

**“Churches will continue to need gifted & well-trained ministering persons. But the churches have never needed professional clericalism.”**

meaning and personal fulfillment through efforts to perpetuate a ministerial pattern which the Lord himself, two millennia ago, sought to abrogate? I don't believe that God is ready to accept the clergy system as a viable substitute for the believer priesthood effected by His Son. We conclude that individuals are dropping out of the professional clerical ranks because "it is hard to kick against the goads" forever.

Many churches are currently struggling, it seems, to free themselves from the clergy-laity structures. People, including some pastors, are dissatisfied, indeed, frustrated, with the contrived model of church organization and ministry. It is hard, however, to depart the traditional form. After all, if something has been practiced for so many centuries it must be right. But there is a growing number of people who contend that much of the tradition is not only restrictive but also a negation of basic Christianity. The rank and file are hungry for body life and function in the Church. They want a piece of the action and interaction—yes, of the ministry, includ-

ing the God-given right to the pulpit. They seek a peaceful revolution in the church.

Furthermore, among the ministerial dropouts are authentic pastors, not mere clerics, who are actually returning to normal or basic Christianity. These "returnees," as simple believer-priests, take their spiritual gifts with them wherever they go. They continue to use them at every opportune moment in ministry to the church.

The churches need and will continue to need gifted and well-trained ministering persons. But the churches have never needed professional clericalism. God has always provided gifts adequate for the building and nourishing of the church, but there is reason to believe that the church has been starved and stunted since mid-second century due to denying the masses of Christians the right to exercise their spiritual gifts.

There is no shortage of gifted Christians today, only clerical barriers to the recognition, development, and utilization of these gifts. Seminaries and theological schools can help facilitate unification of the church by focusing on the development of spiritual gifts in young men and women rather than continuing the proliferation of professionalism and clericalism.

Howard Snyder says we need a cataclysm in the church to strip away institutionalism, to remove the salaried, ecclesiastical superstars (professional clergymen), and restore the ministry to the body, in order to become a Church with New Testament dynamics, to be a community of believers building up one another.<sup>6</sup>

If it is valid to argue that the formation and exaltation of the clergy system over the laity was regression, then the demise of that system will be progress. I'm for progress!

<sup>1</sup>*Christianity Today*, Jan. 7, 1977

<sup>2</sup>*History of the Christian Church*, II, pp. 126-127

<sup>3</sup>*The Documents of Vatican II*, pp. 336-370

<sup>4</sup>*Institutes of the Christian Religion*, II, pp. 1053-1068 and 1229

<sup>5</sup>James A. Stahr, "Is it Right to Have a Pastor?" *INTEREST*, Jan. 1977, p. 5

<sup>6</sup>*The Problem of Wineskins*, p. 23f

*The author, Darrell Smith, Ph.D., is an Associate Professor in the Department of Educational Psychology at Texas A. & M. University.*



# QUOTES

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

**Bahamas:  
Six saved  
in Long Island**

**Colorado:  
Family-life video  
tapes being prepared**

**Newfoundland:  
Tavern owner  
becomes active  
witness**

**JAMES CLARK, P.O. Box 10-1985,  
Anchorage, Alaska 99511**

Lately I have been working in the areas of Indian and Kenai. We are thankful to the Lord for increased numbers in Indian. This is encouraging. A weekly children's meeting in Kenai in the school has been well-attended. We are praying that contacts made now will be fruitful for home meetings at a later date.

In August I had problems with my mail being tampered with, and changed my address to Anchorage. But I still live in Indian.

Please pray that the cold indifference of the people may be broken and the light of the glorious gospel of Christ should shine in unto them for His honor and glory. *November 14*

**JOHN M. DAVIES, 401—9808 103rd St.  
Edmonton, Alberta T5K 0X8**

After more than five months away, I returned home on November 20. I stopped for a week in Toronto to make some tapes for several broadcasts. It was good to be able to complete the series on Ephesians, with 19 tapes on the second half of the epistle.

My book on Hebrews will soon be available from Everyday Publications for \$1.25. *November 28*

**LAVERNE DYCK, 3300 Silla Rd.,  
Atascadero, California 93422**

We are so thankful for the love and prayers of fellow Christians which have encouraged and upheld us since the burning down of our home and dormitory at Immanuel Mission in Arizona.

The Lord led us to return to Atascadero (the location of our home assembly) for nine months, in order for me to complete my college education. Our two older children are enrolled in Christian school here. My wife is teaching typing for the Christian High School. We are living in my wife's parents' home and are so thankful for the Lord's care and provision of our needs.

We hope to return to Immanuel Mission in June 1980, Lord willing, to rebuild a home and begin work in the adult Navajo outreach. One of our eighth-grade Navajo dorm daughters is now living in a Christian home in Atascadero and attending the Christian High School. We would ask prayer for her and for her foster family. *November 29*

**EDWIN FESCHE, 720 William Ave.,  
Westminster, Maryland 21157**

We are teaching in the evening classes of the Westminster Bible School and also preaching at least one Lord's Day a month in our home assembly in Baltimore. We engage in some visitation there and open up the mid-week Bible study. The remaining Lord's Days of the month find us ministering in assemblies in Maryland, Pennsylvania and Virginia.

Our modest written ministry occasionally includes an article in the county newspaper. *November 19*

**LEROY A. KNOWLES, Simms,  
Long Island, Bahamas**

We have been working among four of our assemblies here in central and north Long Island. We spent the past two months here, with the exception of one week in Nassau to attend a workers conference. We have been blessed to experience six young people make profession of faith and two return for renewal.

We pray that God would continue to bless souls for His glory. *November 26*

**GRANT LOVE, 20031 Monte Vista,  
Detroit, Michigan 48221**

We are doing fine with our weekday schedule for the children, but are having a rough time building up our Sunday School.

I am quite busy visiting the saints and the sick and shut-ins, also the homes of the unsaved, trying to lead them to Christ. *November 15*

**RAYMOND MORRIS, P.O. Box 246,  
Winslow, Arizona 86047**

On Sunday, November 18, we had a visit from a teacher at the Indian Bible Institute in Flagstaff. He gave a good message which was followed by a potluck meal attended by about 60 people. One of the local Indian brothers had been attending the institute part-time and wanted us to enjoy what he had been learning. Because of his work he has had to drop out of school and instead comes to our house each Tuesday morning to study Romans. He has also been taping messages for **George Baxter's** radio program on Sunday mornings. He is a Hopi and has a real burden for his own people.

The tape ministry continues, but the emphasis recently has been on getting out the orders for **Ann Warris' book *Foretaste of Glory***. Preparations for the second part of the series on John have started but Ann has not been well of late and we are behind schedule. *November 29*

**HARRY PILKINGTON, Box 999,  
Hinton, West Virginia 25951**

**Clarence Low** of Asheville, North Carolina, conducted a series of meetings here

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November 4 to 11. The ministry of the Word was very refreshing for the saints as well as a challenge to the unsaved. His references to his work as a police chaplain at Asheville were especially helpful. *November 26*

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

The work here continues to bring us much joy and encouragement, though with discouragements here and there. The saints, as a whole, continue to make good progress, though we would like to see more diligence in personal Bible study. We have not had any additions to the assembly in recent months, but the work on the Hall is making good progress. The framing is complete, and the windows are in. We are now waiting for the plumbing and heating to be done before we do the insulating. We are all very much looking forward to the Hall being completed, in order that we might give ourselves to some serious gospel work. We hope to open the Hall with a series of gospel meetings and children's meetings.

The Sunday School is still small, though growing. But we are now getting over 90 children in the mid-week children's meeting. I trust that many of these will be saved while they are young, and go on to serve the Lord.

*December 5*

**DAVID W. RICKERT, 3310 Longwood Lane, Conway, South Carolina 29526**

The last few months have been a time of testing for us as a number of fine families in the assembly have been transferred away. This is something that we have not experienced before and their loss has been felt by all of us. Although this has caused a drop in attendance, we praise the Lord for the good spirit that prevails among the Christians, and we are trusting the Lord to send along others. In fact, in just the last couple of weeks there has been a stirring of interest among some families who used to come to the chapel a number of years ago. Pray for us.

The assembly is looking forward to the ministry of **Joe Giordano** February 10 through 15. The Southeastern Workers Conference will be held in nearby Florence the following week and we hope a number of brethren will be able to attend. *December 10*

**DANIEL SMITH, 2803 W. 14th Ave., Vancouver, British Columbia V6K 2X3**

By God's mercy I arrived home from my last ten-week itinerary before a swift and vicious attack of kidney stones. After the operation another matter arose so I had a second operation six days after the first. I am regaining strength, but for two or three weeks I am limiting my ministry to two or three times a week. The Lord has a purpose in these trials and I am sure it is that we make new discoveries of His own glorious Person and receive new manifestations of His love and care.

My wife and I are invited to South Africa and we will leave, God willing, in April.

My autobiography is now in my hands, titled *Pilgrim of the Heavenly Way*. To any who wish a copy, it is \$3.00 postpaid.

*November 20*

**ALEX STEPHENSON, Box 57, Bloomfield, Newfoundland A0C 1A0**

Lately I have been endeavoring to concentrate more on personal visitation. Last week it was a joy to hear a young man of 23 say, "My faith is in Christ." On our previous visit he said "I'm not quite ready for salvation."

All visits do not bring such joy. On one I was asked to "say no more." The wife was much concerned and this seemed to bother the husband. Pray that the Lord will continue to trouble him.

It has been a real pleasure to take Gil with me in our evening visitation. He is a former tavern operator who got saved last summer as a result of tent work and he has gone on well. He was baptized in September and now he goes with me as we visit many of his old friends of the tavern days. Pray that we may see many sheaves gathered in.

**RAYMOND TAYLOR, C.P. 33, Anjou, Montreal, Quebec H1K 4G5**

I have been under the care of a doctor for almost a year after coming close to a nervous breakdown. Things are mending up pretty well. Though I had to slow down, I have been able to carry on the teaching ministry. What I could no longer do, others have picked up the responsibility for, and the work has made progress. This is one of the marvels of the leadership training that we have done.

The training centre in St.-Hyacinthe continues to be a very effective tool. Again this year two courses have been presented. The Centre is especially effective for counseling young people and couples in their family life problems.

In fellowship with Eglise Emmanuel, an assembly on the west side of Montreal, we are now aiming at developing a new work in the northeastern part of the city, in an area where there is no evangelical work. We will need the prayer support of all our friends.

**JAMES WRIGHT, Box 244, Cedaredge, Colorado 81413**

Louise is recovering from serious back surgery. She is home now and slowly recovering. I am continuing to recover from the removal of my right kidney. So far check-ups have been good.

We continue to share in the assembly life here in Cedaredge and in some meetings elsewhere. However, travel has had to be fairly restricted because of our health problems during the past year.

In September we held a Christian Family Life Seminar with the assembly in Laramie, Wyoming. There was keen interest. Part of the time now is being spent in research and writing in preparation for making the Family Seminar lessons into video tapes for Family Life Services in Colorado Springs.

*November 14*

## NEW WORKERS

**MR. & MRS. JOHN DUCKHORN, 1125 W. Scott, Milwaukee, Wisconsin 53204**

John and Dona Duckhorn were missionaries in Colombia, South America for fourteen years. They are now serving the Lord in Wisconsin, primarily with their commending assembly, the Wauwatosa Community Chapel. The Duckhorns have two children, Michael, 14, and Steven, 11.

**MR. & MRS. GARY PICKELL, Joy Bible Camp, R.R. 2, Bancroft, Ontario K0L 1C0**

The Christians of Don Valley Bible Chapel in Willowdale, Ontario, recently commended Gary and Nancy Pickell to the work of the Lord at Joy Bible Camp. They will be involved in all aspects of the camp's ministry, with Gary serving as administrator.

**PITTSBORO CHRISTIAN HOME**

The Christians meeting at Northway Bible Chapel in Clifton Park, New York have commended **Miss Signe Carter** to nursing activities at Pittsboro Christian Home. Miss Carter, a licensed practical nurse, has moved from her home in Albany to North Carolina to join the staff at Pittsboro.

**CAMPUS CRUSADE**

The Christians of Bedford Park Chapel in Toronto have commended **Karen Duhig** for a period of two years to the work of Campus Crusade for Christ. Karen will be involved in an outreach among French-speaking university students in Ottawa, Ontario.

## CONFERENCES

**MARCH 8—TORONTO, ONTARIO**

A conference for women, teens and up, will be held at Richview Collegiate Institute, 1738 Islington Ave., 9:30 to 3:30. The theme is "The Life that Wins." Speaker, Elizabeth McDonald, plus six seminars. Lunch will be served and babysitting available for children under two. Fee \$6.00. Register by March 1 with Mrs. R. Martin 625-3435.

**APRIL 3-6—HIALEAH, FLORIDA**

The Twentieth Annual Conference will be held at Hialeah Gospel Chapel. J. Boyd Nicholson, Jr., and T. Ernest Wilson will be the speakers. Contact: Elliot Van Ryn, 340 W. 56th St., Hialeah, FL 33012.

**APRIL 4-6—PALOS HILLS, ILL.**

Palos Hills Christian Assembly will hold its 10th annual spring conference. Speakers will be J. Boyd Nicholson, Daniel H. Smith and John Bramhall. Children's meetings during most sessions. Meals and lodging provided. Contact: Tom Carrick, 5607 Laurel Ave., La Grange, Ill. 60525.

**APRIL 18-19—AIKEN, SOUTH CAROLINA**

The Women's Bible Conference will be held at Kalmia Hill Chapel, Gregg Hwy., with Mrs. Ann Warris as speaker. Accommodations



provided. Contact: Mrs. Liddon Sheridan, 17 Belview Dr., N. Augusta, South Carolina 29841.

#### APRIL 26—MUSKEGON, MICHIGAN

The Michigan-Indiana Ladies Annual Conference will be held at the Muskegon Gospel Chapel. Coffee at 9:30 and meetings at 10 and 2. Contact Mrs. Henrietta Porter, 1006 Allen Ave., Muskegon, Mich. 49442.

*Conference announcements for the May issue should arrive at INTEREST by March 10. No charge for first announcement; \$15 prepaid for each additional appearance.*

## ADDRESS CHANGES

### WORKERS CHANGES

Roy Beverly, Rt. 10, Box 523-A,  
Winston Salem, North Carolina 27107

Svend Christensen, R.R. 1, Kinlock Rd.,  
Charlottetown, Prince Edward Island  
C1A 7J6

James F. Clark, P.O. Box 10-1985,  
Anchorage, Alaska 99511

A. James Davies, 190 Kerr St., Apt. 406,  
Oakville, Ontario L6K 3R9

Raymond Taylor, C.P. 33,  
Anjou, Montreal, Quebec H1K 4G5

### ASSEMBLY CHANGES

**FLAGSTAFF, ARIZ.** (Home)  
% R. Dorsey Merrells, 417 W. Cedar Ave.,  
86001 (774-6785)  
BB 4, G 7

**FORT LAUDERDALE, FLA.**, Bethel Gospel  
Hall, 1535 NW 15th Ave. % Kenneth Forde,  
4900 NW 18th Court, Lauderhill 33313  
(305/484-7695)

SS 9:30, BB 11, M 12, G 7,  
Tues. & Thurs. 8

**HARWOOD HEIGHTS, ILL.**, Union Ridge  
Bible Chapel, % Joseph Strance,  
3332 N. Octavia Ave., Chicago 60634

**PHILADELPHIA, PA.**, Mascher Street  
Gospel Hall (Meets in Hananeel House)  
BB 10, Wed. 7:30

**VANCOUVER, BRITISH COLUMBIA**,  
Granville Chapel, % David H. Sheppard,  
6661 Cartier St., V6P 4S1

**TILLSONBURG, ONT.**, Gospel Hall  
% B. McAllister, Salford N0J 1W0  
BB 10, SS 11, G 7, Thurs. 8

### NEW LISTINGS

**LAKESWOOD, COLORADO**, Grace and  
Truth Fellowship, % C. Robert Haas,  
10966 W. Texas Ave. 80226 (303/986-1059)  
BB 9:30, FBH 11, Wed. 7:30

Since June a group of believers has been

meeting regularly at the Haas home. They have been breaking bread, holding a Family Bible Hour and Sunday School, a mid-week prayer meeting and a Tuesday evening Bible Study as an outreach. Currently there are 10 families in fellowship, consisting of 21 adults and 13 children. Visitors are welcome.

**SALEM, OREGON**, % Edward H. Smith,  
4131 Matthew Ct. NE., 97303 (390-3544)

Believers have been meeting from house to house since January 1979 in Breaking of Bread, prayer, fellowship and Bible study, and have been greatly encouraged. Anyone interested in fellowshiping with them should contact Philip Hunziker (399-7466) or Ed Smith.

**EDMONTON, ALBERTA**, Southgate  
Christian Brethren Assembly,  
% P. D. Walton, 1135—41 Ave. T6J 0T2  
BB 9:30, SS 11, M 7, Tues. 7:30

In September four families, along with some others, began meeting in the south of Edmonton to establish a new work. They meet in the Duggan Elementary School on Sunday mornings. Evening meetings are held in homes of the believers. They welcome the Lord's servants and other believers who desire Christian fellowship.

## WITH THE LORD



John Y. M. Aitken

**JOHN Y. M. AITKEN**, 86, of Vancouver, British Columbia, on November 8. Born in Motherwell, Scotland, he served with the 2nd Scottish Brigade, whose chaplain led him to the Lord. After discharge, he worked as an accountant and auditor. Upon his retirement in 1958, at the age of 65, he was given a letter of commendation to the Lord's work by the assembly at Markham Street Tabernacle in Toronto. Since that time he has maintained a vigorous itinerant ministry in the Fraser Valley of British Columbia as well as in eastern Canada, Britain and the West Indies. His wife predeceased him in 1967.

**PAUL G. ALTER**, 66, of Waynesboro, Pennsylvania, on October 23. Saved as a teenager, he was in fellowship at Waynesboro Gospel Chapel where he served as a Bible teacher, elder and correspondent for many years.

**MERCI (Mrs. William E.) BONSER** of Chelmsford, Massachusetts, on October 1, following an extended illness. She had been in fellowship in assemblies in Alaska, Washington, and Wisconsin before moving to Massachusetts. Merci and her husband served the Lord at Lake Geneva Youth Camp from 1965 through 1967.

**O. ALBERT JOHNSON**, 67, of Berkeley, Rhode Island. He was saved at the Gospel Hall in Pawtucket in 1935. Later he attended the Good News Chapel of Attleboro where he taught Sunday School for many years and served as an elder.

## NOTICES

**EARLY ISSUES** of Letters of Interest wanted—1945 and earlier. Also Assembly Address Books, 1966 and earlier, and Missionary Prayer Handbooks, 1968 and earlier. Send to the Editor, INTEREST, P.O. Box 294, Wheaton, Illinois 60187. Postage will be refunded if requested.

**GIBBS SLIDES**: I would like to borrow a set of glass slides (3 x 3) on the story of Naaman, II Kings 5, produced by A. P. Gibbs. They will be returned to owner. Robert Thompson, P.O. Box 27, South Houston, Texas 77587.

**ASSISTANT MANAGER** needed for year-round work at a Christian camp and conference grounds. Write or call for more information. Greenwood Hills Bible Conference, RD 3, Box 96, Fayetteville, Pennsylvania 17222 (717/352-2150 or 717/352-7537).

**CAMP MANAGER** position open. Husband and wife team. Forward application and resumé to Sandy Creek Bible Camp, 10964 Bexley St., Houston, Texas 77099.

**CAMP WORKERS** needed at Meadow Lodge Camp in Alberta. Anyone interested in serving the Lord during July and August at a counselor-oriented camp, write to Sidney Tordoff, 976 Alder Ave., Sherwood Park, Alberta T8A 1V6.

**COUPLE OR FAMILY** needed to settle or retire in a small town between the Blue Ridge and Massanutten Mountain Ranges, with a view to helping establish a New Testament assembly. Contact Virgini F. Corbin, 201 Woodland Ave., Luray, Virginia 22835.

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



# Thud

by Mike Hamel

Talk about depressing! Nothing was going right for Gordon Beadle. A growing family and a shrinking budget combined to deflate the young millworker's already low spirits. He could feel the grumbles pushing their way into his mind.

"Where was God and His promised provision in time of need?" So went Gordon's thoughts. Anyone could plainly see that if he ever had a time of need, this was it! Wasn't the Lord supposed to answer prayer and guide His children? No provision. No guidance. Now what?

A loud THUD from the living room broke his chain of thought and sent him racing to the front door. Whatever hit the picture window hadn't shattered it—thank God for small favors, at least.

Muttering to himself, Gordon stepped outside. He half expected to see the paper boy careening down the street on his bicycle. All too often that bike had served as a portable pitcher's mound.

No paper boy was in sight. But what Gordon did see in his yard jolted his memory and knocked down from a dusty shelf a story he'd read long ago. It came from the book of Numbers.

Squinting through history, Gordon could see the Israelites wandering about in the Sinai peninsula. He could hear them murmuring. The Lord had showered them with manna, but it seems they wanted meat. Lots of

it, and right now, if you please!

Past blessings, present provisions and future promises were all rudely crowded out of their selfish minds by the pressure of immediate circumstances. "Pharaoh was a tyrant, but at least he fed us well," they wailed. "And that's more than can be said for Jehovah."

Shortsightedness had produced unthankfulness, which is an expression of unbelief. And unbelief slanders God.

God heard their grumbling. Gordon recalled how the Lord provided meat for the grumblers, practically inundating the camp with a huge flock of quail. But while the people were still chewing on these birds of fortune, the Lord's anger had kindled a plague among them, and many died.

Gordon had not heard God's voice audibly, but that THUD on the window had the impact of a phone call from heaven. Long distance! Person to person! He got the message, resolving then and there to be enthusiastically thankful in all things. Grumbling must be avoided at all costs.

The story in Numbers 11 left no doubt about that. No, sir! No more complaining for Gordon Beadle. For lying there in his front yard was one dead quail.

*Commended to the Lord's service in January 1977, Mike Hamel is working with Fellowship Bible Chapel in Denver, Colorado. The story he tells here was shared by Gordon Beadle in a home Bible study.*

# Yielded

by Janet Daniel

The door opened. Her bright eyes flashed an instant greeting.

"Oh, please come in! What a lovely surprise."

"Children," she called gaily. "Come see who's here, our friend."

It was always the same to knock at this door. Not even a slight hesitation, nothing withheld or resented.

Then was everything in order and ready for a guest? Sometimes, but not this day. Toys lay everywhere. Four little people ran askew through unfolded clothing and diapers. The breakfast dishes sat unwashed on the table and the beds no doubt were all unmade.

Was it an early hour to be calling? No indeed, the sun was close to noon in the sky.

Her smile never faltered as we stepped our way to chairs that had to be emptied for seating. She settled herself in a chair opposite mine. "I know you'll understand about the house. This is how far the Lord allowed me to get this morning. So this is just where I need to be. You'll just take it from His hand with me, I know."

Perhaps, then, she really didn't care about an orderly house? No, indeed. She was, as I had observed over the years, a true perfectionist.

She is one of the greatest saints



**Toys lay everywhere.  
The breakfast dishes  
were still unwashed.**

I know. True, she has not tramped abroad with the gospel. Nor endured jungle fever. Nor feared for her life. But I have watched her cakes fall. I have seen her children take sick or behave badly. On occasion her husband has been inconsiderate. Sometimes there has been nothing new to wear, or the money she has prayed for has not come. In these and many more of the daily tests that all women face, I have seen her appropriate the un-failing grace of God.

What a privilege to know someone who says, "Please accept with me the Master's will for my life. Please don't give pity or doubt that will cause me to weaken. Stand fast with me and tell me that God is good, that He makes no mistakes, that whatever I pass through day by day is God's best for me."

Just an earthly perfectionist yielded to the Heavenly perfectionism of the Master.

"O magnify the Lord with me and let us exalt His name together" (Psalm 34:3).

*Janet Daniel is a Colorado housewife and the mother of eight children. Her husband Elden is executive director of Family Life Services (The Christian Home for Children, Inc.) in Colorado Springs. Janet and Elden, with the children, fellowship in Rustic Hills Bible Chapel.*

## Tell Her So



Amid the cares of married life,  
In spite of toil and business strife,  
If you value your sweet wife,  
Tell her so!

There was a time you thought it bliss  
To get the favor of a kiss;  
A dozen now won't come amiss—  
Tell her so!

Don't act as if she's passed her prime,  
As though to please her were a crime—  
If e'er you loved her, now's the time;  
Tell her so!

You are hers and hers alone;  
Well you know she's all your own;  
Don't wait to carve it on the stone—  
Tell her so!

Never let her heart grow cold;  
Richer beauties will unfold.  
She is worth her weight in gold;  
Tell her so!

Author unknown



## REPORTS: ASSEMBLY ACTIVITIES



Hugh McEwen and the  
Glen Head tent, 1929

The Gospel Meeting House  
in Glen Head, Long Island



# Golden Anniversary at Glen Head

The Glen Head assembly on Long Island, N.Y., celebrated its 50th Anniversary on October 28. About 250 were present at the Glen Head Gospel Meeting House, many from a distance and many old friends of the assembly. **Albert Simpson** was chairman for the occasion.

It was a time of rejoicing over the blessings of God. Main events in the assembly's history were recalled. The names of **Mr. and Mrs. Edward J. Dugan** shine brightly. "Ned" came from a long line of sea captains in the north of Ireland, but got involved in the Dugan Brothers Bakery business in Long Island. Burdened for Glen Head, he pitched a Gospel tent on a lot he owned, as well as doing open air preaching and tract distribution.

That was in 1927. Early preachers were **Willie Beveridge** and **Hugh McEwen**. During winter months a store was rented. In 1929 the tent was replaced by the Glen Head Gospel Meeting House, built on the same location. Regular assembly meetings were begun.

To help get a Sunday School established, a number of sisters came after their own worship service in the nearby Sea Cliff assembly. They continued for several years.

**Gordon Reager**, a faithful servant of

the Lord, came often to the assembly in those days. Then there was **Horace Klenk**. He gave generously of his time for many years, as well as doing neighborhood and hospital visitation and camp work. He held Gospel meetings and Bible studies in barns for migrant farm workers. His marriage to **Laura**, one of the Dugan daughters, was the first wedding in the Meeting House.

In 1932 a young Irish girl named **May Carruthers**, converted on a visit back to Ireland, came into the Glen Head assembly. She became a real worker for the Lord, winning many to Christ. And for many years **Richard Hill**, an able servant of the Lord, came every Tuesday evening from Brooklyn to conduct a Bible study. Later he moved to the area. In 1959 the Meeting House was enlarged, doubling the seating capacity.

**Gordon Reager** and **Robert McClurkin** ministered the Word at the fiftieth anniversary service. Special music was provided by the assembly young people's group and by visiting soloist **Paul Riske**.

As the years go by both activities and numbers increase at times, decrease at others. The assembly has recently been blessed with the addition of some young believers. Cottage meetings carried on

during 1979 have provided much blessing.

A special brochure commemorating the golden anniversary concluded with a poem by **Laura Foulds Dugan** (Mrs. Edward J. Dugan):

Remember, pray harder, for  
prayer will prevail  
God's infinite resources never can  
fail.

We'll pray, and we'll watch His  
salvation to see,  
And thank Him for giving us full  
victory.

Remember, pray hard—we need  
prayer.

### NEW CHAPEL IN SASKATOON

The assembly in Saskatoon, Saskatchewan, met for many years in Grace Gospel Chapel at Avenue B and 25th St. When the area became industrial and families began moving elsewhere, it was decided to relocate. The assembly was able to purchase a choice piece of property in the large, new Fairhaven area. Ground breaking was held in July 1978. The building was ready for use in late summer of 1979.

The opening was marked by a week of Daily Vacation Bible School conducted





Fairhaven  
Bible Chapel,  
Saskatoon

by **Keith Lapsely** and a week of Gospel meetings with **Robert McLaren**. The official opening was September 9 when a special service was held. A large number attended, including some former members of the assembly who drove in from a distance.

The new building is called Fairhaven Bible Chapel (3503 Fairlight Drive, Saskatoon S7M 4L6). The architect was **William Breti**, a member of the assembly. Much of the work was done by volunteer labor.

J. B. Tansley

#### ARABIC SERVICES ADDED

The love of God has been proclaimed in the heart of Jersey City, New Jersey, for more than 80 years by Christians of Grace Gospel Chapel. Today the message is also going out in Arabic, as services are held Friday evenings and Sunday afternoons in that language.

Faithful elders have guided the assembly during these many years. A number of people have been commended to full-time service, among them **Rowland Hill** in India and California, **Joseph Giordano** in North Carolina and **Norman and Ruth Hamilton** who serve the Lord in Argentina.

Today 40 believers are in fellowship, 20 young people attend youth activities and 35 children are in the Sunday School.

#### DAVID LONG SERIES, WINDSOR

Believers meeting in Turner Road Chapel in Windsor, Ontario, were privileged to have **David Long** ministering from Philippians in October. The meetings were well attended and all were refreshed and encouraged as brother

Long expounded the great truths in this epistle and applied them to everyday living.

James H. Pitman

#### JOSEPH SHERLOCK IN P.E.I.

The Christians of Summerside Bible Chapel in Prince Edward Island held special meetings for a three-week period in early fall. The speaker was **Joseph Sherlock** of St. Catharines, Ontario. On Sundays the gospel was preached and during the week-night meetings ministry was aimed at building up the believers, with some help given in Bible study methods. There was also opportunity for counseling and home visitation.

The Christians appreciated Mr. Sherlock's ministry and, in the will of the Lord, hope to have him back again.

Spurgeon Robbins

#### ENCOURAGEMENT IN GEORGIA

The Christians of Wrens Bible Chapel in Wrens, Georgia, had an encouraging year 1979. The Lord provided a variety of ministry. A conference with **Phil Morgan** and **Tom Hoffman** was followed by a week of special meetings with Mr. Morgan. A gospel series with **Owen Hoffman** was scheduled for early December. **Don Welborn** is expected for a conference and series of meetings in May, 1980.

The outreach includes work among neighborhood children, and a weekly radio broadcast featuring the ministry of T. B. Gilbert. Wrens is a favorable area for retirement, as well as for business. The assembly would invite correspondence from Christians desiring to serve the Lord in a small town.

Since my own retirement from secular employment, the Lord has given various

opportunities in His service, both locally and in other assemblies in Georgia, South Carolina and Alabama. In three I have had a series of meetings with my new chart, Divine Administration and Revelation. In the will of the Lord I purpose to be available for help among small and more remote assemblies in this area.

Curtis Thigpen, P.O. Box 124,  
Avera, Georgia 30803

#### THE TIP OF CAPE COD

Provincetown, Massachusetts, on the tip of Cape Cod, is a resort community that attracts an undue amount of "far-out" and homosexual people during the summer months. A Florida family with property in Provincetown has been praying for several years that a Gospel testimony will be established there. The nearest fundamental church is 35 miles away.

Anyone interested should write to Mrs. Hawthorne Bissell, 151 Cocoa Dr., Plantation Key, Tavernier, Florida 33070. Mrs. Bissell has a building in Provincetown suitably located for holding Gospel meetings, and a cottage available for a worker.

#### FLORIDA LEADERSHIP CONFERENCE

Ninety-five brethren from various Florida assemblies met at Fort Pierce on November 10 for the Florida Leadership Conference. **Tom Taylor** spoke very capably on the subject of the English Bible. Participants received a booklet of reprints of INTEREST magazine articles on the subject of translations, plus worksheets prepared by Mr. Taylor.



# W Y I S is on the Air

by Delores Buckwalter



Dr. B. Sam Hart

To the strain of "To God Be the Glory," radio station WYIS went on the air. It was August 23, 1978, and it had been a long hard fight.

Now, with the station's first anniversary past and the second year well under way, station operator Dr. B. Sam Hart is pleased with the reception and general response to the station. Such well-known speakers as J. Vernon McGee, Wilbur Nelson, Richard DeHaan, Stephen Olford, and Charles Feinberg faithfully supply listeners with healthy portions of the Word of God. Inspirational music can be heard daily as the station seeks to warm the hearts of God's people and spark the interest of those outside of the family of God.

Radio Station WYIS is a Christian commercial station given to the proclamation of the Word of God. It is owned by the Hart Broadcasting Co., Inc. Operating on a frequency of 690 kc on the AM radio dial, it serves the Philadelphia area from one of the western suburbs. The frequency had previously been occupied by a station operated by Dr. Carl McIntyre. That station lost its license after a long-drawn-out dispute with the Federal Communications Commission, settled eventually in the federal courts in favor of the FCC.

But the frequency was not to be lost to Christian testimony, and the Lord burdened B. Sam Hart to apply for a station

**After years of broadcasting experience, a commended black worker launched his own station. It is now in its second year.**

permit. Dr. Hart had been broadcasting for years, but always on other people's stations. His half-hour program, The Grand Old Gospel Hour, is heard in various parts of America, as well as on overseas outlets. Nevertheless, the Lord had been leading Sam toward the ownership and operation of his own radio station.

Sam Hart was born in New York City in 1931. His father, Arthur, had immigrated from Jamaica at the age of 9, gone into business in New York and found the Lord as his Savior there. Eventually he gave up his business and went back to Jamaica as a missionary, raising the children there. Today, Sam's older brother Arthur is a missionary in Jamaica and his younger brother Charles is in the Lord's work in Philadelphia. Both brothers are jointly commended by New York City and Jamaican assemblies.

Sam himself was commended to full-time work in 1961 by Calvary Gospel Chapel in Philadelphia and Berean Bible Chapel in Baltimore. His ministry has been primarily with American blacks, rather than West Indians. He has been instrumental in starting several assemblies in the black communities of cities along the Atlantic Coast.

As a black, Sam was able to obtain financing for his proposed station from the Pennsylvania Minority Business Development Authority. Then, with his loan request approved, Sam filed application with the Federal Communications Commission for a station permit. The date was June 30, 1976.

At this point the problems began. Before any further steps could be taken, someone filed with the FCC in opposition to the station, hoping that the cost of hearings, \$30 to \$40,000, would drain Hart Broadcasting to the point of paralysis. But within two months, Dr. Hart had accumulated gifts from friends and radio broadcasters totalling \$45,000. Recognizing defeat, the complainant withdrew.

Finally, in September 1977, Dr. Hart

was granted a construction permit and told to proceed with the building of the radio station. He had already fought an 18-month battle to obtain the necessary zoning. But during October while he was attempting to erect the towers, a few area residents appealed the zoning and construction. Work stopped, and hearings began again.

Everything had been prepared to go on the air by December. Since it would cost \$15,000 per month to sit idle, it was decided to appeal to a higher court. The hand of the Lord was evidenced once again. The judge decided that unless a \$10,000 bond was posted monthly throughout the case by those who had halted construction, starting January 4, 1978, the case would be dismissed. Once again the opposition retreated, leaving Dr. Hart free to build.

But by now winter had set in, and no tower could be erected on the frozen ground. This meant another costly waiting period.

It was a sunny day in April when the contractor returned and the work proceeded. Shortly afterwards, however, it was discovered that he had taken every possible shortcut, and the tower would surely be condemned by any building inspector. Another contractor was hired. An additional \$25,000 was spent correcting the mistakes.

Eventually the construction was completed and the staff was ready to go. On August 17, 1978, a telegram was received from the F.C.C. Permission had been granted to proceed with program tests, which meant that regular broadcasting could begin pending the issuing of the license.

Though WYIS is black-owned, its programming is designed for a general audience. Several local churches, both black and white are participating in the schedule.

Eventually the station will be self-supporting as a commercial venture, though it will probably take three years to reach the break-even point. Hence the initial financing from the minority business agency.

Pray for the ministry of WYIS. A year after it went on the air permission was received to double its power. Now a year and a half has gone by, and the major obstacles may all be in the past. But should others come, Dr. Hart expects to move confidently forward, for he has faced unsolvable problems before, only to discover that in essence they are tremendous opportunities. Nothing is impossible with God.





Staff members Doris Kritzberger, D. Anthony Hart and Gregg Olley display the 1979 Pennsylvania National Guard Broadcasting Award won by WYIS.

Barbara Egan, WYIS moderator with a retired military officer and a member of the state legislature, discussing current issues from a Christian perspective.



## Practical Principles of Gathering

by Merrill J. Oster

Eighteen five-minute messages cover the basics of assembly life and operation. Simple explanations, ideal for young Christians, helpful for teachers.

AVAILABLE FROM INTEREST, P.O. Box 294, Wheaton, Ill. 60187. Price \$1.50 postpaid; 20% discount in quantities of ten or more. Payment must be sent with order.

## 1980 ASSEMBLY ADDRESS BOOK

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# REPORTS: SCHOOLS AND CAMPS

## Missionary Training Offered

Dr. Kevin G. Dyer, president of International Crusades, has announced that in September 1980 the School of World Missions will offer an eight-month course of intensive studies to prospective missionaries who are led to serve the Lord, but who do not wish to be a part of a two-year International Crusades team.

The course includes practical studies in Bible, evangelism and discipling, how to plant a New Testament church, cross-cultural communications and language training. The cost will be about \$275 a month, including room, board and textbooks.

International Crusades (formerly Literature Crusades) has helped missionaries get to the field for the past twenty years and has developed a highly specialized training program which one missions leader believes is among the best available in North America. According to Dr. John Gratton, Associate Professor of Missions, and Coordinator of Missions/Cross Cultural Ministries at Wheaton College Graduate School, the International Crusades School of World Missions is unique.

"International Crusades put it all together," says Gratton. "They focus on the total life and ministry of the prospective missionary. They include development of his spiritual life as well as giving biblical, anthropological, interpersonal and linguistic training."

More information may be obtained by writing the Registrar, International Crusades School of World Missions, P.O. Box 203, Prospect Heights, IL 60070.

### CCBS INAUGURATION

On October 7 the Board of Trustees inaugurated William F. Anderson as the third president of the California Center for Biblical Studies. In his inaugural address, Mr. Anderson stressed the goals of CCBS and his vision for achieving them.

The theme of the address was faithful-



William F. Anderson, President  
Calif. Center for Biblical Studies

ness. CCBS will continue its faithful commitment to the inerrant Word of God by rigorous study of its meaning and devoted obedience to its truth. Quoting the president of Yale University and applying it to the assemblies at large, Mr. Anderson said, "We want to be a tributary into our society, not a sanctuary from it."

The new president pledged CCBS to a balanced ministry of academic excellence and a fervent Christian spirit of service. His concluding remarks were, "God is at work all over our country. These are exciting days to be a Christian. As the Spirit of God is moving in blessing, I want to be a part of it. I want CCBS to be a part of it. Together we can and will."

Nate Smith

### GENTRYS MOVE TO QUEBEC

Mr. & Mrs. Norman Gentry have accepted an invitation to take over the directorship of Frontier Lodge, an assembly camp in the Eastern Townships of Quebec.

For the past six years the Gentrys have been working with assemblies in the Ottawa Valley and during the summer months helped at Camp Galilee. However, they are no strangers to the Eastern Townships, having had a great deal to do with the establishment and growth of the assembly at Huntingville. During this time they were also actively connected with Frontier Lodge. Now

they will be spending the summer months at Frontier and the non-camping months with the assemblies in Montreal.

We welcome their return to the Eastern Townships and pray the Lord will greatly use the Gentrys to carry on and extend His work at Frontier Lodge.

Arthur C. Hill

### MORNING STAR BIBLE CAMP

Nineteen-eighty will mark the 25th milestone of Morning Star Bible Camp in Westbank, British Columbia. Plans are being made for a special service of commemoration to take place in July.

Any who have attended the camp or served as builders, speakers, counselors or in any other capacity, as well as those who received the Lord, are urged to contribute a personal comment. Such messages will greatly enrich the purpose of the occasion. Write to Bill Kane, Morning Star Bible Camp, Box 956, Westbank, B.C. V0H 2A0.

### BONSER APPOINTMENT

William E. Bonser, a former director of Lake Geneva Youth Camp and Conference Ground, has become full-time executive director of Camp Fireside, a non-denominational camp in Barrington, New Hampshire. Mr. Bonser is charged with developing a year-round program of Christ-centered activities.

### New Testament Church Principles

Peter Fleming: The Church ...	\$.25
A. P. Gibbs: Scriptural Principles of Gathering .....	\$.95
Donald Norbie: New Testament Church Organization .....	\$1.50
Merrill Oster: Practical Principles of Gathering .....	\$1.50
William MacDonald: Christ Loved the Church .....	\$1.50
James Gunn: I Will Build My Church .....	\$2.00
J. R. Littleproud: The Christian Assembly .....	\$2.50
A. P. Gibbs: Worship .....	\$3.00

#### AVAILABLE FROM INTEREST

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Prices are postpaid. Payment must be sent with order. All other books should be ordered from your local Christian book store.



# LETTERS to the editor

## WHAT'S LACKING IN LEADERSHIP?

Your appended note [October, p. 18] to the report on "Growing Churches" and the "Seven Principles for Church Growth" is very appropriate. I have been associated for many years with groups that seek to practice New Testament methods, but one of the things that troubles me is the lack of real praying. The men will have their "men's meeting" and, as far as I am aware, they may have an opening prayer but little if any waiting on the Lord to know His mind. In mid-week prayer meetings, very few assemblies spend more than fifteen or twenty minutes in prayer, and this goes on from week to week.

I trust many will take heed to your note. If we do not see a return to prayer as foundational, many assemblies will continue the present drift. We try all kinds of schemes and programs, but never does there seem any call to prayer.

O. W. Chandler, Sardis, B.C.

## RESPONSES TO THE HAYWARD POLICY STATEMENT

Regarding "A Policy for the Commendation of Workers" [November, p. 14-15], I wish to commend the elders of Hayward Bible Chapel for this useful tool which encourages careful, informed thought and action. The section, "What Kind of Work Merits a Commendation?" deserves further consideration. Ought not the discretionary action of elders be guided by some principles? Is it the same to commend a secretary, radio technician, or school teacher as it is an evangelist, church-planter or Bible teacher? Might there be different considerations for commending to a foreign field than for work in the U.S.A.?

I believe Scripture gives us models of commendable gift. New Testament examples cover full-time local ministry and "sent-ones," missionaries who evangelize and teach.

Since commendation carries certain, though not exclusive, privileges (support from God's people; recognition by the government as a minister of the Gospel, and some tax considerations), perhaps we ought only to commend ministry gift. . . . Works of a technical or assistance nature might be better supported or salaried by the local sending assembly or the organization which will benefit from their exclusive service. This will (1) be more consistent with biblical example, (2) keep us more honest with the government, and (3) possibly even help the self-identity of workers themselves. . . .

Russ Hadley, Ledyard, Connecticut

I understand some of the problems assemblies face, and I appreciate the many hours of study, discussion and prayer that the brothers in Hayward have devoted to the subject. Granted, the solution is difficult and sometimes we are confused. But the difficulties and confusion arise when we veer away from the literal

interpretation of scripture and resort to reason and logic. It was disturbing that the conclusions of the Hayward brethren were supported by so few passages of scripture.

In attempting to define a commendation, the scriptures that were used only served to deny it. The first (Acts 13:1-3) tells us that it is the Holy Spirit that "sets apart" the worker, not the assembly, not the commendation. The second (Acts 14:25-28) tells us that they were "committed to the grace of God for the work they had now completed" (NIV). It was a work they had already finished and which the grace of God had already acknowledged. It was not to a "designated ministry" in advance of going out. The third (Luke 10:7) tells us that the laborer is worthy of his hire, but it is the Lord who hired him, and it is to the Lord he looks for his needs, not to the local church. "He is to be careful for *nothing*, but in *everything* by prayer and supplication, with thanksgiving, he lets his requests be made known *unto God*" (Phil. 4:6).

The intended application of the fourth reference (I Cor. 9:1-4) is uncertain, but the reference to I Tim. 5:17-18 fails to point out that it is intended for the elders, not the commended worker.

A better definition of a commendation might be that it is an acknowledgment by the local church that God has spoken in a specific way to a specific worker. God speaks to men by his Spirit (I Cor. 2:11-12), and it is the worker who receives the message, not the church. He, therefore, will be its best interpreter. . . .

Marion Michaux, 1445 Wilks Place,  
Colorado Springs, Colorado 80909

*The full text of Mr. Michaux's lengthy reply is available from the writer.*

## NOT SO BAD AFTER ALL

In his September letter [page 14], Sam Mattix mentioned our ministry with refugees. We thought you'd be interested in the enclosed testimony:

"My name is Ma Moua. I am 13 years old. I am from the Hmong tribe of South East Asia. I came to America with my family in August of 1978.

"When we came to America my father said he would *never* be a Christian. In Laos we learn Christians are all bad people.

"After we come to America we learn about Jesus Christ. A Christian man came to our house. He too is from the Hmong tribe. He read to us from the Bible. My father saw in America that it was the Christians who help. So, he listen to the Bible. Before, we believe in spirits, good and evil. Now my father accepted Jesus Christ and believes in the Father, Son and Holy Spirit.

"My family learned my mother's family was going to try and escape from Laos. My father said, 'We pray, all night.' We prayed all night and everybody got to Thailand safely. Then my mother could see Jesus →



# INTERESTED in STEWARDSHIP?



February is a month when LOVE is stressed by florists and candy manufacturers. It is suggested that you can show your love by bringing or sending gifts. It's a good thing that we are reminded to express love or appreciation in a special way from time to time.

Some folks don't need to be reminded. They are the ones who are well organized and remember birthdays and anniversaries. We seek to remind folks each month that there are important matters which should be addressed:

1. How to direct where assets will go upon death.
2. How to keep assets intact for distribution to heirs and/or the Lord's work.

If you don't provide a plan, it's possible that some or all of your assets will pass on to unintended heirs, settlement costs, and taxes. If you desire confidential help, just drop us a note or give us a call.

Stewards Foundation  
John McCallum  
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Christ was real. She too accepted Jesus Christ as her Savior.

"I always believe in Jesus Christ, since I was a little girl. This summer, though, my American sponsor sent me to a Bible camp in Montana. At camp I learned, He died for me. Now, I really believe. I accepted Him as my Savior."

The Lord's work with the refugees in Spokane is vast and fun. One by one we are seeing them come to Christ. We are praying that many more Christians would become interested in this foreign mission field at home.

Wayne and Sharon McMahon,  
Spokane, Wash.

## MORE ON THE NEW KING JAMES

I believe as you do that the question of manuscript selection should not be the focus of our interest as far as the NKJ is concerned. Much more important is the possibility that the updated King James Version, if accepted by our more conservative assemblies and congregation members, may be helpful in getting us away from the archaisms of the older version. Many of our older brothers and sisters have found the new, modern language translations too much of a "jump" to use them in Bible discussions or public readings. The more stately language of the New King James may make it more acceptable, and it is certainly more understandable than the Authorized Version.

Charles Coleman,  
Falls Church, Virginia

It is hard to escape the thought that some of our dear, learned theologians have been making far too much of supposed differences in certain manuscripts. Thank God for any increased awareness for His Word which the new translations have brought about. I feel certain the Spirit can and has used each of them to the salvation of souls and the upbuilding of His people.

An apparent difficulty now is that we Christians will allow Satan to drive a wedge between us over this issue, as he has in other areas.

I wonder if it is not about time for one of your good editorials on this subject to put the whole matter in proper perspective with the aim of warding off destructive discussion. I hope you can do this.

Phil Leverentz,  
Robbinsdale, Minnesota

*You have stated it pretty well yourself.*  
Editor

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# INTEREST

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## Readers' Comments

*The following are selected from the many comments submitted to us in our Annual Reader Survey. To all who replied with comments, gifts and subscriptions, we express our sincere thanks.*

In these days when there are so many divisive influences, L.O.I. promotes unity among God's people through sharing of ministry, events and ideas.  
Washington

\* \* \*

I like the balance of material—history, mission work and the personal touch of Quotes. I am regularly confronted with erroneous views of Scripture and doctrine and therefore I find INTEREST most refreshing.  
Massachusetts

\* \* \*

The walk of faith and the separated life are not stressed enough.  
California

\* \* \*

The issue with articles related to the merits and problems of the Received Text and the New King James Version is a good example of careful balance.  
Maryland

Maryland

The articles in the October issue leave us somewhat in doubt as to the best and most acceptable translation for public use. Please give us a definite answer.

Pennsylvania

\* \* \*

Appreciate comment on world problems—hunger, pornography, homosexuality.

Florida

\* \* \*

Always enjoy the editorials. They are to the point and easy to understand. The subjects chosen are timely.

Illinois

\* \* \*

I greatly appreciate the workers' reports.

Quebec

\* \* \*

The articles on the refugees were read and reread. This has led to dozens of refugees being sponsored by our church and area churches.

Indiana

\* \* \*

I always look forward to the poems.

Texas

\* \* \*

I feel that much prayer and effort has gone into every issue.

Manitoba

Sorry if you have dropped Walter Liefeld.

Ontario

*We haven't, but Dr. Liefeld has been very busy writing a commentary, as well as in his regular classroom teaching. His Viewpoint column will be back.*

Editor

\* \* \*

I believe some of the articles go over the people's heads, but on the whole I think it is one of the best Christian publications.

New York

\* \* \*

I am a busy mother of small children so can mull over the articles while working in the home during the day.

British Columbia

\* \* \*

We're glad for the extra warmth that has crept in during the last few years.

Rhode Island

\* \* \*

We hope it is the Lord's will to keep INTEREST going. We enjoy receiving it.

Oregon

\* \* \*

Looking forward to some more good spiritual food.

Prince Edward Island



# INTEREST

MARCH 1980



# Urbana 79

*The 12th Inter-Varsity  
Student Missions Convention  
"That All Nations Might  
Believe and Obey Jesus Christ"*



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**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.



## COMPENDIUM AND CASSETTES

The abridgements and selections from Urbana 79 messages appearing in this issue of **INTEREST** are used with the kind permission of Inter-Varsity Christian Fellowship. The full text of all addresses given in plenary sessions will appear in May in a book entitled *Believing and Obeying Jesus Christ: The Urbana 79 Compendium*, \$4.95, paper, estimated 260 pages. This book can be ordered through Christian book stores or from InterVarsity Press, 5206 Main St., Downers Grove, Illinois 60515. IVP pays postage on all prepaid orders, and orders under \$5.00 must be prepaid.

Eight cassette recordings of the major messages will be available from IVP in late March at a cost of \$3.95 each. Ronald Mitchell and Elisabeth Elliot are on #7106, Luis Palau and Michael Haynes on #7107, and John Stott on #7108 and #7109. Cassette #7111 includes the Webster message, and #7112 the Graham and Adeney addresses. Cassette #7114, additional to the set of eight, contains music from Urbana 79.



# The Unfinished Task

by Warren W. Webster

**Despite the continuing growth of Christianity,  
the grouping of the world's peoples makes missions a must.  
Even if each Christian wins his neighbor, half the world  
will still be unreached.**

*The paragraphs that follow formed the introduction of a message given at Urbana 79 on December 30, 1979:*

Today is Sunday. Did you know that while we are meeting here today some 200 new Christian churches are being started in various towns, cities and villages around the world?

It really has nothing to do with this being Sunday because we expect there will be 200 more new churches started tomorrow, another 200 on Tuesday, and again on Wednesday, and on into the new year. Every week some 1600 new churches are being started to the glory of God. This is simply the average rate at which the Lord is building His church around the world.\*

We live in an age when the church of Jesus Christ is more widely planted and more deeply rooted among more people than ever before in history. In the last 200 years since the rediscovery of mission on the part of evangelical Protestants, the Christian faith has literally exploded around the globe. Missionaries have reached out to virtually every country to make the Christian faith the largest, and the first truly worldwide, religion.

But the day of missions is not over! While we are encouraged by the accomplishments of the recent past, there is a great unfinished task that remains. Every country of the world is composed of a vast mosaic of "people groups"—tribes, castes, occupational groupings, language groups, religious groups or combinations of these. One estimate identifies more than 16,000 such "people groups" within the 230 countries and territories in the world.

While you can find Christians in nearly every politically independent nation on the face of the earth, it is still true that half of the world's population lives in people groups within which there are no Christians.

It is sometimes suggested that if all the Christians of the world could be spiritually renewed and would then reach out in witness to their near neighbors, the whole world would be evangelized. The problem is that half of the people in the world cannot be reached through "near neighbor" evangelism, simply because they have no near Christian neighbors who speak their language and understand their culture, so as to communicate the Gospel to them.

This is why now—and throughout our lifetimes—the Biblical mandate for missions must be carried out. Half of the world's people will be reached with the gospel only if Christians somewhere else care enough to cross geographic, ethnic, linguistic and social barriers in order to plant the church throughout the world's vast cultural mosaic. This unfinished task confronts not only us, but it challenges Christians on all six continents.



Warren Webster, a missionary in Pakistan for fifteen years, is now General Director of the Conservative Baptist Foreign Mission Society.

\*World Evangelism Information Service. Lausanne Committee for World Evangelism, Rexdale, Ontario, March 9, 1979, p. 2.





A REPORT ON

# Urbana 79

by the Editor

## Bidding Farewell to the

“I do not understand this invitation,” said Billy Graham. “I do not understand your response to it. I leave that in God’s hands.”

The veteran evangelist seemed stunned. It was 9 o’clock in the evening on December 30th, the next-to-last night of Inter-Varsity Christian Fellowship’s twelfth triennial Student Missions Convention. The mushroom-shaped Assembly Hall was filled to the highest circle of seats with 17,000 college students. The overwhelming majority of them were standing silently, with heads bowed.

There had been no pressure, no music, no long-dragged-out appeal. The young men and women had risen to their feet in what came close to being a single motion. To be exact, the nearly total response took place in just seven seconds, something unseen in previous conventions.

Mr. Graham had preached for about thirty minutes. He had spoken of *the authority* given us in the Great Commission. Christians go out to reach the world because they are sent. “If you have accepted Jesus Christ as your Savior and made Him Lord of your life, you have to take seriously His command.”

He had called attention to *the message* we proclaim, and noted that time after time in church history that message has been diluted, then recovered. “The cross, the resurrection, the necessity of repentance and faith, the call to discipleship, are commanded in the Great Commission.”

His third subject was *the people* we

are to reach—all nations. But he cited the man who was commanded to go home to his friends and tell them what great things the Lord had done for him. “I would not want to give the impression that you should have a sense of guilt if you do not head for Africa or India on the next DC-10. I would like to challenge you to be a witness for Christ wherever God sends you.”

Finally, there is *the power* we have been promised, power that makes it possible to endure the suffering. “To serve Him is costly—but the rewards are overwhelming in this life and the life to come.”

The invitation did not follow immediately upon the message. There was first presented an opportunity for salvation, given to those students who might have come to Urbana without knowing whether they really belong to Christ. There were some. They stood quietly while the evangelist waited.

Then he spoke to those who already knew the Lord. He spoke to those who were willing to say, “Lord, I have heard all this week of the cost, and the challenges, and the opportunities. . . . Through it all I have heard your voice calling me. I don’t know where you are calling me, or how. But I am willing, Lord, to put myself in your hands, to go where you want me to go and be what you want me to be. If it’s to school and study, if it’s to a Jerusalem or Samaria or Judea or wherever, I put myself totally at your command. . . . I put myself in your hands to do your will.”

No doubt the speaker expected a large response. The number of students signing commitment cards has increased steadily at recent Urbana conventions. But even with that background, the swiftness and extent of this response brought forth the astonished reaction quoted at the beginning of this report.

What does it mean? Surely not that 17,000 missionaries will soon be heading overseas. The invitation wasn’t worded that way. But neither, on the other hand, can the response be explained in terms of psychological pressure. This Urbana was not that much different from those that have gone before it.

As with any response to the call of God, some will follow through, while others will fall away. It was so even when Jesus preached, as He pointed out to His Apostles in the parable of the sower (Matthew 13:18-23).

So we need not concern ourselves that the enthusiasm of a big convention will inevitably wear thin back on the college campuses. Nor need we estimate as to how many of those students will ultimately go forth in the service of Christ. No doubt many of them will.

Without speculating as to the meaning of Urbana 79 for the future, this convention and this invitation demonstrate a rather remarkable meaning in respect to the present day. The 1970’s have been called the “ME decade,” and the young people growing up in that decade, the “ME generation.” Yet here, on the next-to-last day of the decade, were close to 17,000 college students from





## THE BASIC PREMISES OF

# Urbana

*From the opening remarks of John W. Alexander, President of Inter-Varsity Fellowship.*

**I. We believe that GOD IS AT WORK** in this world. In spite of the terrible evils and hostilities abroad in society, we believe God is drawing to Christ a host of men and women of all ages, races, kindreds, and languages who will respond to Him for transfer out of the kingdom of darkness into the kingdom of light.

**II. We believe that JESUS CHRIST is the focal point** of God's great plan, that it was through Christ the world was created, and by Him holds together. In everything He, Jesus Christ, is to have the preeminence.

**III. We believe in THE HOLY SPIRIT**, the one who convicts men of sin, stirs within them a sense of spiritual hunger, and draws them with magnetic power to Jesus Christ.

**IV. We believe that God has spoken** to His people through the prophets, through Jesus Christ when he walked this earth, through the Holy Spirit and through the writers of the Old and the New Testaments. In other words, we believe **THE BIBLE** to be the definitive, infallible, inerrant revelation of God's truth to mankind. We believe the Bible to be the light unto our feet and the lamp for our pathway. We believe the Bible is the touchstone by which all other writing is to be evaluated. To the best of our ability we desire to think biblically, speak biblically, work biblically.

**V. We believe in THE CHURCH.** As God's Spirit gives people new life in Christ, He makes them one with all who believe. All of these persons constitute the Church irrespective of race, language, nationality, ethnic background, abilities. If Jesus Christ is their Savior and Lord, then they are part of the Church.

# ME Decade

campuses all over the United States and Canada, standing to their feet to say that they are willing to live their lives for another Person, and for other people.

What a fitting way to bid farewell to the "ME decade."

North America may continue its plunge into self-centeredness during the 1980's. But increasingly we are feeling the presence of those who are willing to stand against the tide. Even apart from the invitation and commitment cards, the fact that 17,000 students would give up their Christmas holidays for an intense week of workshops, study sessions, mass meetings and small group Bible devotions in itself suggests a deepening commitment among today's students. Not for entertainment or sports did they come. Nor is there anything at Urbana that smacks of the Jesus Rock Music Festivals that some use to draw a crowd. Each Urbana has its own new hymnal, concentrating on the great hymns of Christianity. The music always befits the dignity of the message of the cross.

What, then, is the attraction that has escalated Urbana attendances so steadily (12,000 in 1970, 14,000 in 1973 and 17,000 in 1976). By 1976 the limits of U. of I. Assembly Hall and the available dormitory facilities had been reached. Had not 1979 registrations been closed in October, two months before the convention, the enrolment would have been well into the twenty thousands.

To solve the problem of limited capacity, future Urbanas are to be held on alternate years, instead of every third

year. Thus there will be two opportunities instead of one for the typical four-year college student.

Inter-Varsity Christian Fellowship considered regionalizing the missionary conventions, but chose this alternative instead. The large centralized conference gives students a perspective on the extent of Christianity throughout North America and the world, and results in much wider participation of resource personnel, schools, and mission organizations.

The long-standing relationship with the University of Illinois might also be a factor. The first missionary convention was held at the University of Toronto in 1946 (with 575 students), but the eleven that have followed have all been at the University of Illinois. Students take over the dormitories and fraternity houses, as well as classrooms and auditoriums all over the campus. U. of I. students store their possessions in closets that can be locked while they go home for Christmas, knowing that the holiday visitors will leave their rooms in good shape, as well as keeping down the overall cost of housing by bringing added revenue to the university.

Campus dormitories, some of them small sky-scrapers, are arranged in clusters of two or three, with central eating and lounge areas. Urbana delegates eat in the cafeteria that goes with their dormitory, then go outside for the bus that will take them to the Assembly Hall or other points of convention activity. Inter-Varsity charts scores of school



buses from Central Illinois communities to move its 17,000 students from place to place on the large campus.

Transportation to and from Urbana/Champaign also takes on unusual proportions. Five United Airlines' DC-8s picked up 1,109 delegates in Los Angeles, San Francisco, and Seattle in what the airline called a major passenger movement. The jets did double duty, carrying mid-western Rose Bowl fans to Pasadena, bringing the students to Urbana and back, and then returning the football fans.

Another 1,200 delegates flew to Chicago's O'Hare airport and were bused to Urbana.

Most students came all the way by bus. Twenty chartered buses brought Canadians from points as far removed as Edmonton and Montreal, while another 135 buses came from all over the United States.

In the total enrolment, California was best represented, with 2,442 students. Illinois was second with 1,664. Minnesota, Pennsylvania, Michigan, Wisconsin, Virginia, New York and Texas followed in that order, all with from 400 to 1,000 students attending. Canadian students numbered 1,463, and there were 279 foreign students, making a total registration of 16,496.

Fellows outnumbered girls 8,540 to 7,956.

Total attendance approached 19,000 and included scores of college professors, missionaries, and Inter-Varsity staff people, as well as the representatives of schools and agencies with display booths in the Armory.

Convention speakers represented an even wider geographical spread than the students. They came from all five major continents, and in doing so conveyed a message by their very presence. That message is that the day of missions is not over, though missionaries must be prepared to adapt to new situations. There are now national churches in virtually every country. They are not looking for "Made in America" religion, but are very happy to welcome North American servants of the Lord who will be co-workers and partners in the spreading of the gospel.

**In the many dormitories, each day began with personal devotions, then breakfast, then small group Bible study. Dorm prayer groups met each evening before lights out.**



## THE OLD STONE ARCH BRIDGE

In 1822 William Tompkins built a cabin on the banks of a small creek called The Boneyard. The creek got its name from the striking piles of bones left on its banks by the Pottawatomie Indians, and bleached white by fire. The settlement that eventually grew up around the Tompkins cabin came to be known as Urbana.

In 1854, the Illinois Central Railroad ran its new main line two miles west of Urbana. The line connected Chicago, 150 miles to the north, with the southern states.

By 1860 a horse-drawn trolley connected Urbana with the railroad station. A narrow, stone-arch bridge was built across The Boneyard to accommodate the trolley. Around the station a new settlement was going up, called at first, West Urbana. Its people opposed annexation to Urbana, and in 1868 incorporated their community under the name of Champaign. That same year the University of Illinois was opened, chartered under the Land Grant Act of 1862.

The university began with one building, three faculty members, and 50 students. Today it operates on three campuses. The Urbana-Champaign campus alone includes 175 major buildings, 11,500 faculty members, and more than 35,000 students.

In the same period, the twin cities of Urbana and Champaign have grown to populations of 35,000 and 60,000 respectively. The city line, running in a north-south direction, bisects the university. The Assembly Hall, football stadium and Armory are on the Champaign side. Most of the dormitories and classroom buildings are in Urbana.





# The Gospel of God

by John R. W. Stott

**The immediate purpose of preaching is to bring people to the obedience of faith. Our long-range goal is to glorify the name of our Lord Jesus Christ.**

*John Stott is a well-known British author and Bible teacher. He ministered each day at Urbana 79 on Romans 1-5. This excerpt is taken from his first message:*

**P**AUL'S LETTER to the Romans is a kind of Christian manifesto. It is the fullest, plainest, grandest statement of the gospel to be found anywhere in the New Testament. Here is good news of freedom—freedom from the cramping bondage of guilt and self-centeredness which destroy us as human beings. Once you grasp this good news, in your mind and in your experience, you will want to share it with the world. Nobody will be able to silence you.

In the opening verses of the letter, Paul introduces himself as an apostle, summarizes the good news, and tells his Roman readers why he is so eager to share it with them.

As an apostle, Paul has been "set apart for the gospel of God" (v. 1). Certainly, it was the peculiar responsibility of Christ's apostles to receive, to formulate, to guard and to teach the gospel, or, as Charles Cranfield puts it, "to serve the gospel by an authoritative and normative proclamation of it." This Paul goes on immediately to do, giving us a summary of the gospel for which he had been set apart. He concentrates on six aspects of it.

## I. ITS ORIGIN

The Christian good news is "the gos-

pel of God" (v. 1). God conceived it. God determined and arranged that there should be a gospel for the world by sending His Son to be the good news and by sending His Spirit to empower heralds to proclaim it. It is His gospel. Paul and the other apostles did not invent it; God revealed it to them.

This is the first and basic conviction which all of us need. What we have to share with others is not a ragbag of human speculations. It is not one more human religion which takes its place alongside all the other religions of mankind. No, it is "the gospel of God," God's good news for a lost world. Without this there can be no evangelism, no world mission.

## II. ITS ATTESTATION

The gospel of God is a message "which He promised beforehand through His prophets in the holy Scriptures" (v. 2). Although He revealed it to the apostles, what He revealed to them was no novelty, for He had already promised it through His prophets. The apostles insist on this strongly. In this very chapter, verse 17, Paul quotes a text from the prophet Habakkuk in which the great doctrine of justification by faith is affirmed. In 3:21 he declares that the good news of justification which has been revealed in the gospel was nevertheless "witnessed by the Law and the Prophets."

The apostles were clear about this from the beginning. Soon after Pentecost Peter could say, "All the prophets who

have spoken, from Samuel and his successors onward, also announced these days" (Acts 3:24). Paul in his speeches took up the same theme. He claimed that he was "stating nothing but what the prophets and Moses said was going to take place" (Acts 26:22). In particular, it was "according to the Scriptures" that Christ died, and "according to the Scriptures" that He was raised (I Cor. 15:3, 4).

So the apostles were no innovators. Nor are we. Evangelical Christians are deeply concerned to be biblical Christians, to go back to the beginnings, and to keep evaluating the subsequent traditions of the churches in the light of the original revelation of God in Scripture.

Moreover, in so doing, we must not set the Old and New Testaments in opposition to each other. To be sure, the Old Testament was anticipation, while the New Testament is fulfillment, for what God taught through His apostles he had "promised beforehand through His prophets." But they do not conflict, for both preach the gospel. The gospel has a double attestation, namely the Old Testament and the New Testament. Both bear witness to Jesus Christ, which is what Paul comes to now.

## III. ITS SUBSTANCE

Verse 2 is really a parenthesis. If we omit it and bring verses 1 and 3 together, this is what we read: "Set apart for the gospel of God . . . concerning His Son."

The gospel of God concerns the Son of God. The good news is about Jesus, His





unique person and work. Here Paul concentrates on *who He is*; he will have more to tell us later about what He has done.

In verses 3 and 4, he describes Jesus by two balancing expressions. On the one hand, He was "born of a descendant of David according to the flesh," while on the other he was "declared the Son of

God with power by the resurrection from the dead, according to the spirit of holiness."

These statements about Jesus are packed tight with theology, and the commentators write pages and pages in their attempts to unpack them. We shall have to be content with the main emphasis, which is plain. There are contrasts

between what Jesus was "born" to be and what He was "declared" to be; between what He was "according to the flesh" and what He was "according to the spirit of holiness"; between the "descendant of David" and the "Son of God"; between the weakness implicit in His birth and in His "flesh," and the "power" displayed in His resurrection and by the Holy Spirit.

This person, Paul begins by claiming, was God's Son (v. 3). But the eternal Son of God first "was born" in lowliness, becoming a real human being and so veiling His divine glory, and then by the resurrection He was publicly and powerfully declared to be the Son of God He always had been.

It is this person, seed of David and Son of God, Paul goes on, who is "Jesus Christ our Lord" (v. 4).

We could spend days and even weeks meditating on the profound implications of these verses. For here are references, direct or indirect, to the birth, death, resurrection and reign (on David's throne) of Jesus Christ. Here is also a statement of both His humiliation and His exaltation. Here is a claim that he is both fully human and fully divine, His human descent traced from David and His divine Sonship demonstrated by the resurrection.

And here is the further claim that He is both an historical and a contemporary figure, since the very same person who was once born, killed and raised is today "our Lord," the Master who owns us as His bond-servants, rules our lives and appoints us to His service.

#### IV. ITS SCOPE

In verse 5 Paul reverts to the commission which he has received from the Lord Jesus. He calls it "grace and apostleship," which probably means "the undeserved privilege of being an apostle." Moreover, his particular apostleship was to be exercised "among all the Gentiles," that is, all the nations.

Thus the apostle's perspective was as broad as it was long. He set the gospel in the largest possible context. Not only had it been promised for centuries of human history, but it also embraces all the nations of the earth, including the inhabitants of the world's capital city, to whom he refers in verses 6 and 7.

Now Paul was a Jew, and had previously been a bigoted, narrow-minded Pharisee. In spite of the Old Testament teaching that in the Messianic age the Gentiles would be included within the redeeming purpose of God, he had despised them as unclean, as "dogs." So



let us mark well his emancipation from racial prejudice. He retained his patriotic love for his own people and longed passionately for their salvation (9:1-5; 10:1). But now he loved the Gentiles also and longed for their salvation as well.

We, too, need to be delivered by Christ from all our pride and prejudice, both racial and national, since nobody is beyond the scope of God's love, and God's gospel is to be proclaimed to everybody without exception.

## V. ITS PURPOSE

The purpose of proclaiming God's gospel to all the Gentiles, Paul writes, is "to bring about the obedience of faith" (v. 5). He uses the same expression in 16:26. It forms the basis of the Urbana 79 slogan, "That all nations might believe and obey Jesus Christ."

"The obedience of faith" is the apostle's definition of the *response* which the gospel should evoke. It is a particularly important expression coming (as it does) at the beginning and end of the letter to the Romans. For in Romans, Paul outlines more fully than in any of his other letters the good news that God justifies sinners only by His grace (His free and unmerited favor), only through faith (trust in Christ, without any works of our own). Yet here in v. 5 our response to the gospel is not termed "faith," but "obedience of faith." How can this be explained?

Clearly Paul is not contradicting himself. Some commentators are always ready to make out that Paul was confused and muddled, and did not know his own mind. The suggestion is entirely gratuitous. Paul was an exceptionally clear thinker, and we must give him credit for logical consistency. We may be quite sure that he does not destroy his own message by declaring here what he denies elsewhere, that salvation is by faith plus moral obedience.

No, he is referring to the obedience of *faith*, not the obedience of *law*. He means that saving faith, a true and living faith in Jesus both includes within itself an element of submission and leads inevitably into a life of obedience.

"By faith Abraham obeyed," we read in Hebrews 11:8. By faith we obey, too. The proper response to the gospel is indeed faith, but the meaning of faith is determined by the Person who is its object. He is "Jesus Christ our Lord" (v. 4), or, "the Lord Jesus Christ" (v. 7).

It is therefore impossible to accept Jesus Christ as Savior without simultaneously surrendering to Him as Lord. For He is one Person (our Lord and

Savior) and faith is an act of total commitment to Him, in other words, "the obedience of faith," or faith-obedience.

## VI. ITS GOAL

God's gospel, promised in the Old Testament and centering on Christ, is to be preached to all the nations to bring about their faith-obedience. Why? What is our ultimate goal in spreading the good news and seeking to persuade people to respond to it? It is "for His name's sake" (v. 5).

The "name" of Christ stands for Christ himself, everything He is and everything He has done, and the exalted rank accorded to Him on account of who He is and what He has done. Later, in his letter to the Philippians, Paul will write that God has "highly exalted" Jesus and "bestowed on Him the name which is above every name, that at the name of Jesus every knee should bow . . . , and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (2:9-11).

If it is God the Father's purpose that every knee and every tongue should acknowledge the supremacy of Jesus, it should be our purpose, too. We should be jealous for the honor of Christ's name, troubled when it remains unknown, hurt when it is ignored, indignant when it is blasphemed, and all the time anxious that it should be given the honor and the glory which are due to it.

This is the highest missionary motivation. It is neither obedience to the Great Commission, nor love for perishing sinners (right and strong as these incentives are), but rather zeal for the glory of Christ.

Some missionary endeavor has been a thinly disguised form of imperialism, that is, a hunger for the prestige of our country or our church or our organization or ourselves. Only one imperialism is Christian, and that is concern for Christ's empire or kingdom. "For the sake of His name" is the missionary goal which causes all unworthy motives to wither and die.

Here, then, are six fundamental truths about the gospel. Its origin is God the Father, and its substance is Jesus Christ His Son. Its attestation is in all the Scriptures, and its scope is all the nations of the earth. Our immediate purpose in preaching it is to bring people to the obedience of faith, but our ultimate goal is to glorify the name of Jesus Christ.

Or, to sum up these six truths by six prepositions, we may say that the good news is the gospel *of* God, *about* Christ,

according to the Scriptures, *for* the nations, *unto* obedience of faith, and *for* the sake of His name.

*Quotations are from the New American Standard Bible (NASB).*

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## AN INTEREST PHOTO REPORT



# The Display Area *Urban* 79



Dick Papworth of Iran and Sam Robinson of the C.M.M.L. Board at a booth jointly operated by Christian Missions in Many Lands (New Jersey) and the Missionary Service Committee (Toronto).

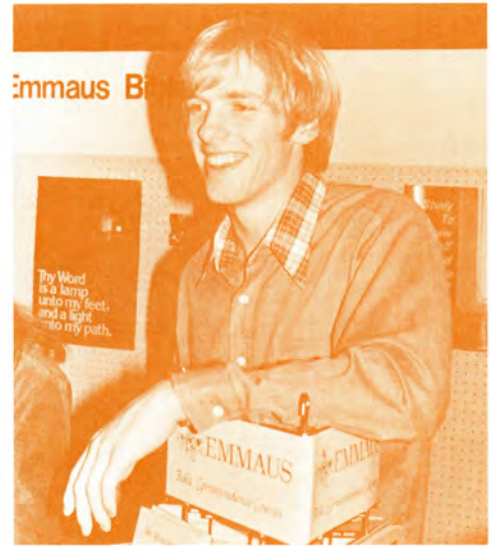


Ken Fleming, Missions professor at Emmaus, and Jim Gillett of Ireland at the CMML/MSC booth.



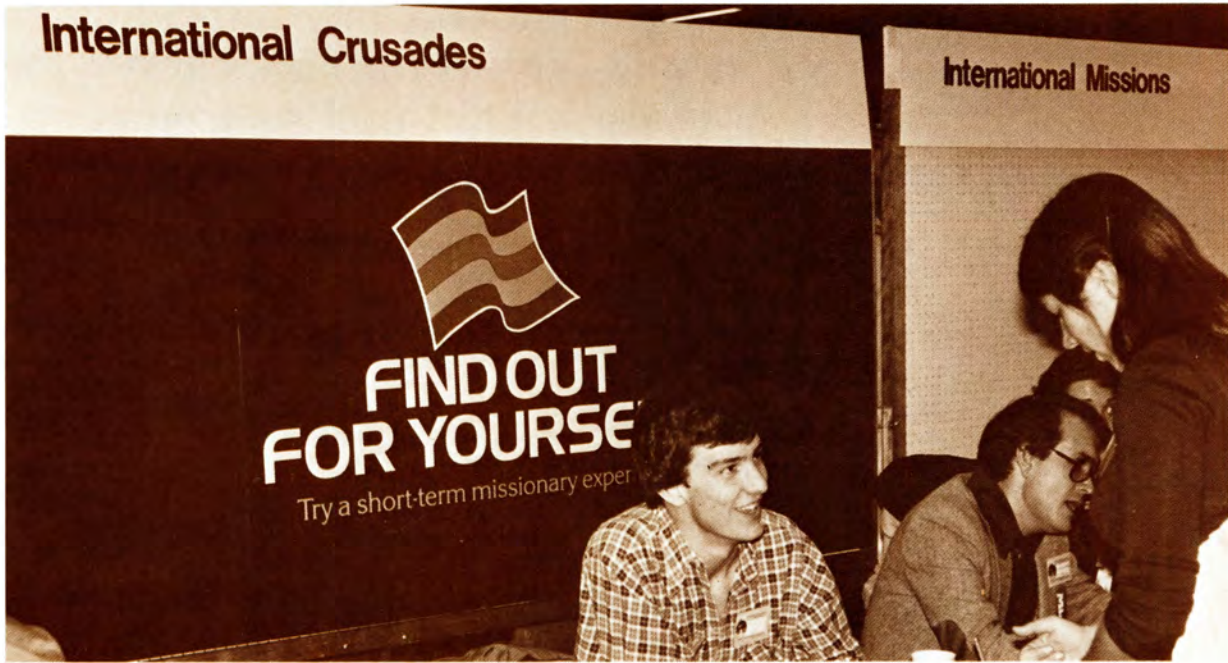


Emmaus Bible School exhibit, strategically (or alphabetically) placed between Dallas and Fuller Seminaries in the school section of the Armory.



Emmaus Bible School student Craig Hansen answering questions.

Left: Some 130 schools and missionary organizations manned display booths in the Armory where representatives could talk to interested students.



Right: International Crusades (formerly Literature Crusades), one of the three assembly-related exhibitors at Urbana 79.

Below: Elizabeth Sands and Bill Ruckdashel, I.C. staff members, at International Crusades booth.



Commended workers Don Tinder and Carl Edwin Armerding, faculty members and representatives of New College in Berkeley, Calif., and Regent College in Vancouver, B.C.



# The Messenger and the Lifestyle

by David Adeney

**To rejoice with those who rejoice and weep with those who weep, to give not only the Gospel but one's own self as well—this is the only lifestyle that can truly fulfill God's purposes.**

**B**EFORE LEAVING England forty-five years ago for my first seven-year term of service in China, I was greatly influenced by a man of God who had served as a missionary in Africa. Before going overseas, Bishop Taylor Smith had kept a four-word motto on his desk—"As now, so then." He often reminded us that going overseas will not suddenly turn you into a saint.

What you are now will determine what kind of missionary you will be in the future. There are not two kinds of lifestyle, one for home, and the other for overseas. The student who is considering missionary service should adopt the lifestyle *now* that he expects to follow in the coming years.

This does not mean that there will not be changes in our lifestyle. For throughout our lives we should be learning more and more of what is involved in living as a true disciple of the Lord Jesus, and be able to adapt to different situations.

The clearest description of the missionary's lifestyle is found in Paul's message to the Ephesian elders in Acts 20. Taking this as a basis for our thinking, let me share with you some of the lessons that God has been teaching me in different types of missionary service. I am still learning, for I have to say with Paul, "Not that I have already attained, but I press forward to the high calling of God in Christ Jesus."<sup>1</sup>

Paul's lifestyle was a direct result of the vision received at the beginning of his

Christian life. Years later, he could say, "I was not disobedient to the heavenly vision."<sup>2</sup> His compelling desire was to see the Gentiles presented as an offering to God. His lifelong purpose, to preach Christ where Christ had not been named, determined the kind of life that he lived.

Lifestyle always grows out of conviction that comes from waiting on God. If I am convinced that God has a certain task for me to fulfill, my whole manner of life must contribute to that overall objective.

A self-centered vision involved in material things will result in a lifestyle characterized by the love of this world. But a vision of the Kingdom of God and a deep desire to serve our generation according to the purpose of God will produce a lifestyle worthy of God's calling.

## A HUMBLE MIND

Paul first emphasizes in his message to the Ephesian elders that he served the Lord with humility of mind (Acts 20:19). In his letter to the Corinthian Christians he wrote about the "meekness and gentleness of Christ."<sup>3</sup>

The greatest barrier to effective missionary service is pride, which often takes very subtle and unrecognized forms. When I arrived in China, the General Director of the China Inland Mission was an old man, D. E. Hoste, a member of the Cambridge seven. Enthusiastically I talked to him about the student work at Cambridge and plans for an evangelistic mission. He was inter-

ested in all that I told him, but I only remember one sentence of his response. "Beware," he said "of national pride, which shows itself just like a man who has been eating garlic."

I was to realize this danger in the coming years, and during the first term in China, much of my self-confidence had to be stripped away. I had been active in student and young people's work, and had served as missionary secretary of the British Inter-Varsity. But now I found myself handicapped by my lack of language, working among country people, many of whom were illiterate. I would have liked to have gone into a university center to work with students, but God saw that I needed to go to the university of the countryside and learn from those simple village Christians, living in their homes, and sharing in their way of life.

Years later, the desire to do student work would be fulfilled, but only after the humbling experience of those early years. I shall never forget the way in which a Chinese pastor ministered to me during a time of spiritual depression. I went to live with him in what was known as a spiritual workers team. I was refreshed as he opened up the Scriptures and amazed when, responding to a call to go and pray with him, I found him flat on his face, pouring out his soul in confession to God.

It is easy for a young worker to be judgmental and fail to appreciate the strengths of those with whom we are sent



to work. I had to learn through mistakes. I remember once telling a fellow worker that I felt there was something lacking in his message, and he was deeply offended. I had failed to speak in a spirit of love and humility.

Years later, the leader of one of the national student movements taught me to understand the type of missionary that is needed. "There are two kinds of missionaries," he said, "who come to our country. The first comes full of ideas and plans. He asks us to help him with some new evangelistic project. In contrast, there is the missionary who comes with a much more sensitive approach to the new culture into which he is entering. He asks how he can be of help. He definitely has something to contribute but he does not push himself. He is ready to listen and to learn."

This kind of missionary has no wish to see national Christians follow a western pattern. He wants them to be completely identified with their own culture and political background, as long as it does not prevent them from manifesting the life of the Kingdom of God in "righteousness, peace and joy in the Holy Spirit."<sup>4</sup>

We may so easily in our methods and approach appear to be Americans first and Christians second. Without true humility, it is all too easy to set up western organizations which depend upon western leadership, even though national leaders may nominally be in control. Only westerners with a truly humble spirit will be able to enter into the kind of partnership which is so desperately needed in the church today. There will be true equality with each one contributing the varied gifts received from the Lord.

### **A SHARING HEART**

Paul also spoke of great conflicts and sufferings (20:19). Nothing binds people together so much as sharing in trials.

In the early days of the second World War, we shared in the sorrows and dangers of our fellow believers in China. I shall always remember our Chinese fellow workers standing with us by the side of the little grave where our second child was buried, praying that as God had taken our treasure to be with Him, our hearts might be drawn closer to heaven.

When we went out with the evangelistic bands to country villages, sometimes in brigand-infested areas, we lived together often in very primitive conditions. We shared simple air raid shelters in our garden when the Japanese bombers rained their bombs on the town in which

we were living. Later, we shared the heartache of seeing some students give up their faith during the Communist revolution. Since then, our brothers and sisters in China have entered far more deeply into the fellowship of Christ's suffering.

The Christian lifestyle calls for an attitude which is not offended when trials and temptations are encountered. No enduring work can be built without this willingness to endure hardship as a good soldier of Jesus Christ.

### **A BURNING FIRE**

Paul's lifestyle was characterized by untiring zeal in proclaiming the Word of God. He "did not shrink from declaring anything that was profitable, and teaching in public and from house to house." He declared "the whole counsel of God" (20:20, 27). Like Christ he could say, "I have given them the words which Thou gavest me."<sup>5</sup>

In this one chapter of Acts we find many different words used to describe Paul's ministry. He taught, testified, preached, declared and admonished his hearers.

God is still looking for men and women in whose hearts His Word is a burning fire. There is no substitute for workers who experience the joy themselves of feeding upon the Scriptures and are able to communicate the message with power and authority to others. The Word of God must come to me personally if I am to communicate the message with power and authority. It must come to me in my own hour of need, as I found when during a time of depression I turned to the Scriptures and read the whole of John's gospel, and so found that faith indeed comes through the hearing of the Word of Christ.

To be effective, the messenger must be disciplined, carefully guarding his times of fellowship with God in order that the message may come through him in power and in the Holy Spirit and with full conviction. If I am to plant churches or strengthen student groups, I must be prepared to teach the Word of God in all kinds of situations. Whether it be in leading a small Bible Study Group, instructing others in the ministry of teaching, or in the opening up of the Scriptures from the pulpit, I must be known for my love of the Word of God.

### **AN UNSELFISH ATTITUDE**

Paul was known also as an example in his attitude toward material things. He said that he "coveted no one's silver or gold or apparel" (20:33). He knew times of hardship and financial strain when he

worked with his own hands to support himself and his fellow workers. At other times he was well looked after through gifts from the churches.

A missionary's lifestyle may well vary according to his area of work. We must always aim to avoid a clear disparity between our own lifestyle and that of the people around us. During our first term in China we lived in a two-room, simple Chinese house, at the end of the church building, with an outhouse and a Chinese kitchen. To us it seemed a very simple home, but to those from the countryside who lived in very primitive dwellings, it must have seemed luxurious. Later when working with students in a large city, we shared a house with other Inter-Varsity staff workers.

In Hong Kong our simple apartment was comparable to one in this country. Many of the students with whom we worked came from more luxurious homes, while others lived in tiny flats and government highrise housing estates. For seven months we experienced living in a tiny apartment in an estate which now has 80,000 people on forty acres of land.

The important thing, however, was not so much the size of the house in which we lived. What really mattered was to have a house in which our Chinese friends would always feel at home. We wanted also to be an example of not coveting silver or gold, for in an economy in which inflation is rampant, it is terribly easy to become preoccupied with prices and opportunities for bargains.

### **A WILLINGNESS TO LEARN**

Far more important than the type of home in which we live is our attitude toward the people. They really want to know if we really belong to them. As we look back, we are conscious of many failures. But at the same time we can thank God for those in the student work, Chinese, Filipino, Indian, Japanese, Korean, Indonesian, Thai and African brothers and sisters with whom we feel that we share a very real family relationship. I think especially of those who were with us at the Discipleship Training Center, for from them we learned some very important lessons.

**First, we learned the equality of all believers.** Our basic relationship was that of fellow sinners, always needing the forgiveness of our Lord Jesus. We might be in different stages of spiritual development, but at the foot of the Cross we stood together dependent entirely upon the grace of God. We could not hide from

*Continued on page 18*



# Billy Graham Meets the



**QUESTION:** Recently you expressed some opposition to nuclear weaponry. Why have you made this change in your political philosophy where you are slacking off on America's military strength?

I think through the briefings that I have had on the terrifying weapons that are being created today, in which the human race, I don't think, could possibly survive a third world war. Not only nuclear weapons, but laser beam weapons and chemical weapons that are being mounted on these gigantic delivery systems that could destroy the human race as we know it today. I think that the world stands rather close to Armageddon. If ever we needed to pray for peace and work for peace it's now.

And then I think a second factor has entered my thinking. In my tours in Hungary and Poland, I saw the church much stronger and more vigorous than I had anticipated. We sometimes think that the church hardly exists in those countries. But it does exist and it's strong. In Krakow I spoke in St. Anne's Cathedral. It was packed with students. They had come not only from Poland, but there were busloads that had come from Czechoslovakia and East Germany. And their questions were those you'd get at Urbana. "How do we live the Christian life?" "How do you spend your quiet time?" That type of thing. It was really quite remarkable. Those experiences helped me to see that Christ and the Kingdom of God go far beyond national boundaries or ethnic boundaries or even religious boundaries. God is at work throughout the world.

My wife is sort of a "China watcher." There are some remarkable stories of what God is doing at this moment in China. They have found people in China that have maintained their faith through all these years when we thought that perhaps the church was non-existent there. God has been working in those areas of the world that we thought impossible.

**There have been rumors that you have either met with or have plans to meet with Pope John Paul II. Is there any substance to this speculation?**

I would rather not comment on that at the moment. The answer would have to be a qualified yes, but I am not prepared at this moment to talk about it.

**Have you ever attempted to go to China?**

No, I have not yet. I would like to go sometime, of course.

**Some of the brothers and sisters who have been imprisoned in the Philippines were disappointed by your close association with President Marcos. What do you think is an appropriate stance for missionaries in countries where there are military dictatorships?**

There are all kinds of dictatorships. We in America are moving toward a dictatorship by beurocracy. The president, for example, can only appoint 1% of the people that work in the government.

I have made it a policy not to go into a country and try to overthrow the government, but to preach the gospel of Jesus Christ. I met President Marcos, but I did not get involved in the politics in the Philippines, of which I know practically nothing. But I know that when the press takes a picture it's interpreted as being approval, when it's not at all.

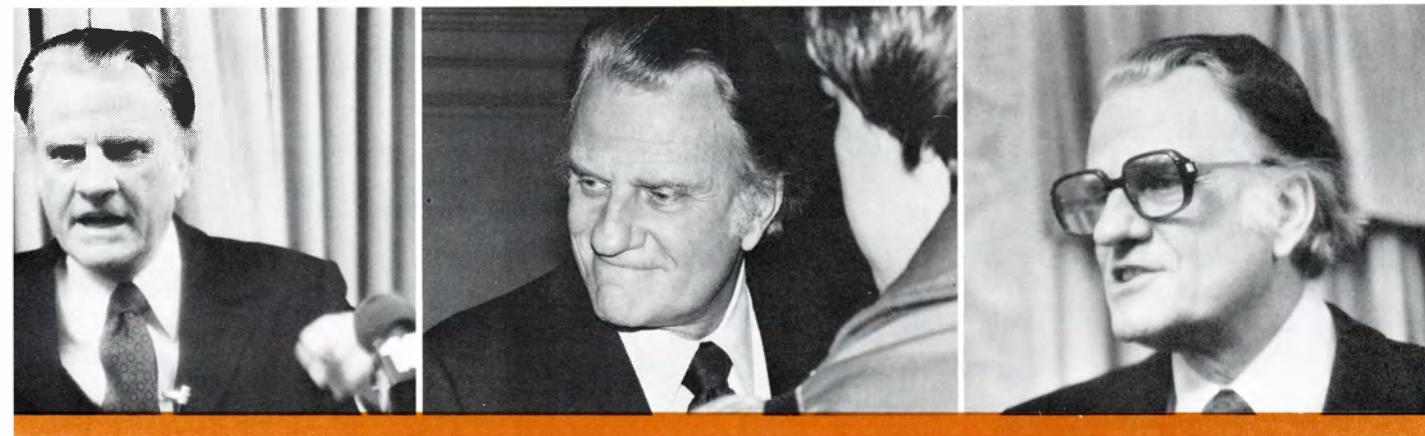
**I would like to have your thoughts on the Iranian crisis.**

There is a tremendous revival in Islam. And there's a terrible ignorance on our part of Islam. I have been having private sessions with some experts on Islam to try to learn all I can. From what little I understand, you have to go back to Mohammed himself to understand the division in the Muslim world. There is a suggestion that I have heard from others that if the theologians of the Sunnies, which are 90% of the Islamic population, got together and interpreted what the common law and the Koran teach about hostages, that this would have a far greater effect in Iran than what political leaders say. If President Sadat makes a statement it's interpreted politically, but if their theologians made some statements, it might help. I conveyed that, by the way, to President Carter in a telephone conversation.

**At Urbana 76, I and many other students were moved by your comments that during the week the Lord had revealed to you some areas in your life that had some unfinished business. I remember vividly you speaking of awakening in the night and praying over these issues. I am wondering just how you handle the reality of being placed on a pedestal by the Christian world and not being given any room whatsoever to err or to struggle with issues that all of us struggle with.**

You know the pedestal business is something other people see that I am not aware of. I spend most of my time in struggle. I struggle with all kinds of problems and issues. You can't have 15 grandchildren without some struggle. I struggle with the





common ordinary things that the average family has to deal with. Also, there have been overwhelming responsibilities and challenges that have just kept me burdened down for years, and I would like release. One day, a magazine editor said, "Billy, the only way you will be released is by death. I can retire but you can't." There is some truth in that. I thought that my type of ministry would have been finished some time ago, but it hasn't.

**There were comments that President Carter was not communicating with evangelicals since he has become president, and particularly with you. Has that been true, and if so, has it changed?**

It has changed. My wife and I spent the night with the Carters about six weeks ago. We have talked on the telephone several times. If I call I usually get through to him in 15 minutes, maybe an hour.

He might have done a little bit like Mr. Kennedy did. Mr. Kennedy bent over backwards to be friends with evangelicals and protestants and Mr. Carter, being such a strong evangelical himself, felt he had to lean over a little bit the other way.

**Do you think the association you had with President Nixon has been a detriment?**

I will have to let others make that judgment. Nobody, I don't think, ever blamed me for Watergate. They sort of felt I could have prevented it somehow. I personally don't think Mr. Nixon knew about it ahead of time. I have talked with a lot of people who worked very closely with him, and they don't think so either. But I don't know how he fell into Watergate. It was a tremendous disappointment and embarrassment to me.

**Would you restate your opinion on the abortion issue?**

I am against abortion, except in cases of rape. Or in cases of incest, of which there is a tremendous amount today. And where the mother's life is at stake.

**What is the believer's responsibility with reference to the tragedy in Cambodia?**

Overwhelming. That is a holocaust so overwhelming that we can't take it in. We have a responsibility to the hungry and the starving. We have to search our hearts and find out how we can help.

**I was concerned to read that Eldridge Cleaver joined the Moonies.**

He has denied it categorically. He did go to a couple of their meetings. He admired their dedication. My name was used in connection with the original story. What he had said was that he found dedication among the Moonies that he didn't find among the people around Billy Graham, meaning the evangelicals, I suppose, because I have only been with him one time.

The pressures that evangelicals put on a well-known person who comes to Christ are unbelievable. I remember when a very wealthy in-law of mine was converted in Europe, the evangelical organizations descended on that poor man for money. Nearly drove him away from the Kingdom of God. They were after his money. This is a terrible indictment on some of us.

I have been guilty in my earlier years. We have put people on the platform that had been converted maybe a year, and they were Miss America or somebody like that, and Cliff and I have talked about it and said "Never again." We are going to put up people that are mature in the faith to give their witness. Housewives and truck drivers, people who have known Christ a long time, and who people can identify with.

**Could you give examples of significant trends that you think will emerge on the religious scene?**

I put a great deal more emphasis now on discipleship than I used to. Growing, and walking with the Lord. Not so much just making a decision and talking about that the rest of my life. It's being a Christian every day that really counts. Here in this convention, Elisabeth Elliot certainly set it before us—the cost of following Christ and meeting that cost.

**Do you see any persecution of born-again Christians on the horizon?**

We are seeing it now in subtle ways. I think bloodshed is going to come in time. "All that live godly in Christ Jesus shall suffer persecution." We are seeing it in other parts of the world. I don't think this country is any pet of God's that we should escape.



# For Me Lord, What's Next?

by Ronald G. Mitchell

**Our concern for missions is distorted if we bypass our Jerusalems, Judeas and Samarias. If you are thinking about foreign missions, first become a missionary right where you are.**

*A young black man from New York City brought the opening challenge of Urbana 79. Ronald Mitchell is currently serving as a Methodist missionary in Sierra Leone.*

**M**ISSIONARY stereotypes can be changed through an Urbana experience. Those who have not kept up with foreign missions can discover the great things that God is doing around the world. You cannot walk away from Urbana holding the popular and widespread view of missionaries as some kind of twentieth century anachronism.

At Urbana 1970, black Christian students were able to come together to deal with their own particular concerns. One workshop brought out the many great contributions of black Americans to foreign missions in the past and also in the present.

In these ways Urbana helped me. But it was not until a number of years later that God led me to consider foreign missionary work for myself. Leaving Urbana '70, my main concern was still the inner city of New York where I grew up.

New York City is a place where you can easily grow up without ever being confronted personally with the good news of Jesus Christ. It is a place where there are too few people actively involved in evangelism. It is a place where to be a committed Christian can be a very lonely struggle.

Beyond all the cultural attractions, there is a side of New York many tourists know nothing about. It is rat-infested neighborhoods where the buildings look as if they have been bombed out like post-World War II Germany. It is street gangs and drug pushers. It is hopelessness and despair.

It is a place where it seems that people have no time for each other, or God.

While growing up in such an environment, I became convinced that things around me could be different. Like many of my peers, I also was swept up with the social consciousness of the sixties. So I committed myself to working for social change.

At the time my commitment was based on romantic idealism. It didn't take long, though, to see that "chasing windmills" has very little effect on society's deeply entrenched evils. Also, how can one change the world when that person's own life needs changing? However, God worked in my life through the witness of Christians and my searching the Scriptures to show me that only through Jesus Christ could both my life *and* the society be changed.

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**Christian social concern is unique. We are wrestling with evil principalities and powers.**

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## IN MY JERUSALEM

I met others within Inter-Varsity in New York who shared this concern for the whole gospel. We were challenged to show the college world immediately around us that Christianity related not only to what professors taught in the classrooms, but also to the issues of Black Power, the Vietnam War, and the rapid social changes taking place. We were being missionaries in our Jerusalem.

In Acts 1:8, we find Jesus, just before His ascension, outlining to His disciples their call to mission. He tells them,



Ronald G.  
Mitchell



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## There are missionary groups working in Africa and Latin America that ignore the black and Spanish communities of our own cities.

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"When the Holy Spirit comes upon you, you will be filled with power, and you will be witnesses for me in Jerusalem, in all of Judea and Samaria and to the ends of the earth." Each Christian has his or her own particular Jerusalem, Judea, Samaria and ends of the earth.

After I had finished college, the vision for an inner city work that encompassed both evangelism and social concern remained. As a student, I had done part-time work in community organization and social service. This was with secular organizations. In such a position, there is great opportunity for person-to-person evangelism, and also for learning from non-Christians about social action. But the Lord showed me that Christian social concern is not just a carbon copy of the concern of non-Christians. As we fight the evils of the world we realize that we are dealing with principalities and powers and spiritual forces in high places. Christian social concern, therefore, is unique.

### REACHING SAMARIA

Not long after graduation God opened a door that enabled me to work towards such a vision. I became a social worker for an inner city church. Here I not only encountered my Judea, but also my Samaria. God led me into work with young people who were drug addicts and involved in crime. These were the people we were told to stay away from when I was growing up. We called them "the bad boys."

This work proved to be a real lesson in missions. I was different from them and they knew it. I had never taken drugs or served time in "the joint." But in order to be used of God I had to become sensitive to their own world and experiences. I had to do a lot of listening.

Within or close to each of our communities there are "Samarias." Our Samaria is those people who are looked down upon by our own social group. It is people with whom we do not want to identify too closely because of what other people might say. Samaria is those on the other side of the tracks.

Before we rush off to the ends of the earth in concern for mission, we need to check out that we are not avoiding our own Samaria. It is very unfortunate that a great many organizations and churches involved in foreign missions have completely neglected the Samaria of the inner cities here in the U.S. There are mission boards which sponsor work in Africa and Latin America and yet have bypassed black communities like Harlem, and Hispanic communities such as the South Bronx.

Our concern for mission is distorted if we bypass our Jerusalem, Judea and Samaria for the ends of the earth. Therefore, if you're thinking about going into foreign missions, become a missionary where you are first. Then, plan on taking time for involvement in cross cultural Christian witness, such as through inner city work.

### THE ENDS OF THE EARTH

But God does not want us to leave out the "ends of the earth" no matter how many needs we see around us. My own case ended up with God moving me into foreign missions.

I became very attracted to a young woman from Sierra Leone, West Africa. She completed her studies and returned home. However, as we continued to correspond we knew that God was bringing us together. Quite independently of each other, we both also saw God calling me to serve in Sierra Leone.

It was a real struggle to leave New York City. But soon doors opened in such a way as to confirm that it was truly the Lord's will.

Today, there are different varieties and styles of foreign missionary service. Many are called to pioneer in places where there are no Christians. Others are called to work alongside young national churches as what some call "partners in mission." In Sierra Leone I served in youth and young adult work with a na-

tional church which had been autonomous for only a few years.

Sixty-five percent of Sierra Leone's population is under 25. A great many of these young people are leaving the rural areas and are coming to the rapidly growing cities. In these cities, tremendous social problems are developing. These problems are all new challenges for the churches in Sierra Leone. God used me to share my own background and experience in these areas.

### POOR RICH MAN

I expected many problems in my work as a foreign missionary. There were also some I did not anticipate. Although financially I received little as a missionary, nonetheless I found myself materially richer than the vast majority of those around me. In his book *Odd Man Out*, Donald Banks describes a missionary serving in West Africa who saw himself as, paradoxically, a "Poor Rich Man." That was what I felt like.

The material poverty of the Third World is hard to ignore. But concern for world mission means that we are aware of the poverty, suffering and spiritual needs of people everywhere, as if they are just around the corner from us.

There cannot be a dichotomy between the sensitivity of those who go overseas and those who do not. How we as Christians here at home distinguish ourselves from the general culture, which is consumed by materialism, has everything in the world to do with world missions. All Christians are called to a missionary life-style.

God's work in missions is a two-way street. Not only can African Christians be blessed by us, but we also can be blessed by African Christians. Christianity in Africa is expanding at a very rapid rate. There is a remarkable richness and vitality in its faith and worship. In it, for the most part, we do not find a dichotomy between evangelism and social concern. This is because traditionally in African society, religion and life are inseparable. Also, African Christians are beginning to take a leading role in world missions.

### 107 YEARS OLD

Just before leaving to return home on furlough, I was very blessed to have visited a Sierra Leonean pastor who is now 107 years of age. Everyone calls him "Grandfather Caulker." He lives in an area where the church is growing rapidly. Grandfather Caulker had started the Christian work in that area in 1910 when he was sent as a missionary from another part of Sierra Leone.

At that meeting, although not able to



move around much, Grandfather Caulker was still very much alive mentally and spiritually. He prayed as one who had walked very closely with the Lord for a great number of years. His life is an amazing testimony of missionary sacrifice. He stands in the tradition of many who have given their lives for the sake of the gospel.

And now, what's next for us? We face the difficult yet exciting issue of how world mission is to be shaped in the coming years. In traditional African society there is a strong connection and continuity between those who have gone before and those living now. Therefore, Urbana is us standing before a great cloud of witnesses, before those like Grandfather Caulker. Urbana is us standing before a world filled with great physical, social and spiritual needs—a world in need of the love of Jesus Christ. Urbana is each of us standing before the One who has called us to mission in Jerusalem, in Judea, in Samaria, and to the ends of the earth, asking Him, "For me Lord, . . . what's next?"

## THE MESSENGER AND THE LIFESTYLE

*Continued from page 13*

one another our imperfections and failures.

**Second, we discovered that fellowship is costly.** It took time to understand one another, and we had to be prepared for misunderstandings and learn the grace of forgiveness. Instead of resenting the suffering that is part of community life in which men and women with different cultures and language background and varying personalities interact with each other, we had to see that this suffering was a part of the way in which God purifies his people.

**Third, we found that leadership is not exercised from a platform.** There must be spiritual authority that is recognized, not when the leader remains aloof from the community, but when he or she becomes a part of the process of being subject to one another and learns to bear the burdens of other members of the community.

**Fourth, we realized that leadership does involve the prophetic ministry,** in which the servant of the Lord brings the Word of God to those entrusted to his or her care. This may mean rebuking sin and stirring up the believers to good works, while at the same time engaging in earnest intercession for other members of

the family of God. Only through prayer can the love of Christ, shed abroad in our hearts by the Holy Spirit, flow from us to other members of the community.

**Fifth, the leader must constantly be directing the attention** of the members of the household of God away from themselves and their failures, first to the all-sufficient grace of our Lord Jesus, and second to the needs of the men and women around them.

What is true of leadership in a small community must also be true in the varied relationships that characterize the life of a missionary. Like Ezekiel, the missionary's whole life is the message. The life of Christ has to shine forth from his or her life. True identification with the people is going to entail deep concern for every area of society and a sympathetic entering into the social, political, and economic problems, together with a sharing of whatever trials and tests may come.

If I was to return to live in China today, I would want to share with the people in the house churches. I would not want to go back to the western church buildings, or the ecclesiastical organizations of the past. I would have to learn from those who have experienced much more than I have what it means to suffer for Christ's sake. I would want to contribute under the guidance of the Holy Spirit insights given to me from the Word of God, but I trust that I would not seek to impose customs and patterns of western Christianity which are not essential to the witness of a church which is living and serving in a Communist society.

I would want them to live as truly Chinese Christians and would seek to identify as closely as possible with them.

To rejoice with those who rejoice, to weep with those who weep, to learn from the experiences of God's people, and to give not only the Gospel, but one's own self is surely the only way that the lifestyle of the messenger can fulfill God's purpose.

<sup>1</sup>Phil. 2:12, 14

<sup>4</sup>Rom. 14:17

<sup>2</sup>Acts 26:19

<sup>5</sup>John 17:8

<sup>3</sup>II Cor. 10:1

*After missionary service in China, David Adeney served for 8 years as Dean of the Discipleship Training Center in Singapore. He is now At-Large representative of Overseas Missionary Fellowship and Vice-President of the International Fellowship of Evangelical Students (IFES).*

*The foregoing message was delivered on the final day of Urbana 79. It is used by permission of Inter-Varsity Christian Fellowship.*

## Non-Traditional Missionary

*When illness interrupted her missionary training and it seemed certain no mission board would accept her, Ruth Siemens went back to college. Two years after graduation she took a salaried teaching position overseas. She spent the next 21 years in Peru, Brazil, Portugal and Spain. Secular employment soon gave way to a ministry among students, particularly pioneering new chapters for The International Fellowship of Evangelical Students. She is currently director of IVCF's Overseas Counseling Service. This service helps Christians get into missionary work, many of them in secular, salaried positions.*

*At Urbana 79, Ruth Siemens talked about new avenues of missionary service—what they are and why they are needed. First she presented the missionary opportunity that is possible by taking secular employment overseas. Then she spoke of some less-familiar forms of self-supporting missionary service:*

A second new avenue is the **self-employed missionary.** He sets up his own business overseas, the way Priscilla and Aquila moved their tentmaking business from Rome to Corinth to Ephesus to Rome, and it maintained them and other missionaries.

A century before mission societies began, Moravian Christians pioneered work in 29 countries in 29 years by sending families to start businesses to support themselves as they evangelized. They also provided vocational training and jobs for new Christians.

A Rhodesian Christian university professor says that today "the majority of missions do not teach nationals to be self-sufficient by showing them ways of getting into the mainstream of economic life and thus generating resources for their own churches" and their missionary efforts. Some North American Christians are attempting to meet this need. Much more must be done.

A third avenue, a phenomenon of our jet age, is **study abroad.** There are scholarships for overseas undergraduate study and post-graduate study, even in closed countries.

You can do missionary work while you



# Forms of Service

by Ruth E. Siemens

pursue academic goals. Students are less suspect and have more liberty to speak out. In many developing countries half the population is under 25 years of age. They may be more readily reached by young people than by older missionaries.

I have seen students effectively win and disciple new Christians in just one year overseas. Marxists in Latin America spent 12 to 15 years in a university, ostensibly to study, but mainly to gain adherents.

Tens of thousands of undergraduates and grad students currently study abroad. Hugh is a Christian who had Muslim roommates in an Arab country. Steve received a scholarship for Eastern Europe. He came home for a higher degree, and is now employed in that same closed country.

You can do medical studies abroad, often at less cost than at home, and witness in that context.

A fourth related avenue is **advanced study and research**. Funded pre and post-doctoral study abroad is open to people with the right career and language combination. One Christian has been in Romania twice under such grants.

There are internships, externships and other work/study programs in most careers at little or no cost. This overseas experience looks great on your resumé later.

You can even do **student teaching abroad**, and earn a credential while you make Jesus Christ known.

**Summer service overseas** should be seen mainly as exposure to another culture, and training for missions, although God can use you even in two or three months. You may want to seek a secular job for an almost expense-free summer. You might work on a fruit farm in Hungary, in a youth camp in France, in a hotel in Switzerland, as a governess in Spain, tutoring English in Finland or Brazil or Japan, and of course, sharing your faith!

But please don't go in order to see if you have what it takes to be a missionary. A summer is too short! Besides, of course, you don't! God doesn't give us what we need in advance, but provides this as we need it, enough for each new experience, as we walk close to Him.

Another new avenue is for parents and

older friends—**retirement abroad**. Seven thousand Americans have retired in Poland, where they receive special privileges. Five thousand live in Yugoslavia, 4000 in France, 6000 on the sunny coast of Spain, others in Latin America. Some have retired in Sri Lanka! Sometimes their retirement income will stretch further. Their long experience can be put to good use. Older missionaries are needed in countries where age is held in great respect.

We must not forget the enormous **influx of foreigners** into our country—a phenomenon of our day and therefore another new avenue. At least 235,000 international students and millions of immigrants, refugees and illegal aliens are to be welcomed by us, and helped and won to Jesus Christ.

Twenty-eight million Americans are of recent, non-English-language background. This year we have had six million tourists! These people are brought to us as part of God's strategy for winning the world.

## HELP WANTED

**Due to expansion, nurses, nurses' aids and general housekeepers are needed. Serve the Lord in a Christian environment.**

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Dan Greene

## NEW WORKERS

**MR. & MRS. RANDY AMOS, 506 11th St., Ocean City, New Jersey 08226**

The Christians of Linwood (New Jersey) Gospel Chapel have commended Randy and Silvia Amos to the work of the Lord. They will be serving primarily in the South Jersey area.

**DAN GREENE, 1208 Big Bend Rd., Cape Girardeau, Missouri 63701**

Christians of the Cape Bible Chapel in Cape Girardeau, Missouri, have commended Dan Greene to the work of the Lord. For the past year, at the request of the elders, Dan has carried on a full-time ministry on the campus of Southeast Missouri State University, as well as a teaching ministry at the Cape Bible Chapel and other local churches and camps. A number of young men and women have been won to the Lord as a result and led into assembly fellowship.

Dan is an Emmaus graduate, and the son of full-time worker Hal Greene.

**ROBERT D. LINDSTED, 224 S. Crestway, Wichita, Kansas 67218**

Christians of the South Emporia Bible Chapel in Wichita, Kansas, have commended Robert Lindsted to the work of the Lord, primarily in the midwest. He was saved as a child and has proved the reality of his faith and demonstrated his aptitude and ability to teach the Word of God. His primary concern is to help build up the smaller assemblies and plant new assemblies.

Robert and his wife, Sharon, have three children: Pam, Byron and Kyle.

**ROBERT WEBB, 445 S.W. Marine Dr., Apt. A25, Vancouver, British Columbia V5X 2R9**

Quilchena Chapel in Vancouver, B.C., has commended Bob Webb to the Lord and His people. Bob has the gifts of ministry and teaching. He feels called to an itinerant ministry among assemblies in British Columbia's lower mainland and southern areas.

Bob and Pat Webb came to Vancouver in 1978 from Edmonton. As a teenager Bob attended Rideauview Bible Chapel in Ottawa, where Pat was saved. They both attended New Brunswick Bible Institute and spent a summer in service at Camp Galilee in Ontario. The Webbs have two sons, James, 3, and Joshua, 2.



Bob and Pat Webb with James and Joshua

## CHANGE OF STATUS

Having completed her year's missionary internship with Christian Direction in Montreal, **Lori Gordon** has returned to Elliot Lake, Ontario, to continue her studies.

A letter from the Kansas Bible Camp in Hutchinson, Kansas, informs us that **Calvin and Susie Baumann**, who labored at the camp for five years, have recently taken employment in a neighboring community. They appreciate the work the Baumans performed, and their best wishes go with them as they follow the Lord elsewhere.



Sam and Linda Felten with Sarah and Steven

## FOREIGN MISSIONARIES

**Ecuador:** Christians of the Zion Christian Assembly in Sheboygan, Wisconsin, have commended **Sam and Linda Felten** to the work of the Lord in Ecuador for an initial period of two years. Sam and Linda have been in fellowship in the assembly for many years and have displayed a zeal and love for the Lord and His work. Sam has shown ability as a

soul-winner as well as in outreach, visitation and in some Bible teaching.

The Felten's have two children: Sarah, 3, and Steven 1.

**Korea:** The Christians from four assemblies in Minneapolis, Minnesota, have commended **Edgar Kunze** to the work of the Lord in Korea. Edgar has been in fellowship for some time at the Northeast Gospel Chapel where his Christian endeavor and spiritual exercise have been much appreciated. The other assemblies joining in the commendation are Longfellow Gospel Hall, Plymouth Bible Chapel and Sunnyside Bible Chapel.

## WITH THE LORD



Charles Bowen

**CHARLES BOWEN, 89, of Langley, B.C., on December 5, after 60 years in the Lord's service.** The early years were spent traveling on foot to out-of-the-way lumber camps, fishing villages, isolated ranches and mining camps, first on Vancouver Island and then all of British Columbia, then Alberta. During the Second World War he returned to England, the land of his birth, to do evangelistic work with servicemen. Twice he was on ships that were torpedoed and sunk. After the war he spent ten years in the Yukon, as well as continuing to work in B.C. and Alberta.

In later years, Charles lived quietly in Langley with his wife Ethel, whom he brought from England as a bride in 1913. He limited his preaching to nearby assemblies.

**JOHN H. DAVIS, SR., 67, of Donelson, Tennessee on June 17.** He trusted the Lord at 19 and was in fellowship at Hopewell, Virginia, Raleigh, N.C., and Nashville, Tennessee, as well as in Donelson. He was an inspiration and a testimony to all.

**KARL R. HAUSMANN, 89, of Seal Beach, California, on November 30** after a lengthy illness. He was saved in Germany in his thirties and came to the U.S. soon afterward. He lived in Fort Wayne, Indiana, for many years before moving to California. A gardener by trade, he was active in the Lord's work in a personal way and especially with Jewish evangelism. A daughter, Rosalie (Mrs. Abner Bauman), is in the Lord's work in Arlington Heights, Illinois.

**DANIEL B. LEVERENTZ, 62, of Minneapolis, Minnesota, on December 17** of a heart attack. He was saved at the age of 17



during meetings conducted by Peter Pell. The remainder of his life was a consistent witness for the Lord. He was an effective guide and elder in the Longfellow Gospel Chapel and a help in the Minneapolis assemblies for many years.

Daniel's brother, **Paul**, preceded him by seven months. He likewise, was a beloved, active elder. The Longfellow assembly is cast upon the Lord for guidance because of the loss of these two brethren.

**HERBERT MURPHY**, 84, of Detroit, Michigan. Saved 40 years ago he was in fellowship at Pembroke Chapel. He was a lover of the Lord and His Word.

**ARMOS RUOTSI**, 50, of Virginia, Minnesota, on December 5, after a year's struggle with cancer. A very useful elder and brother in the Virginia Bible Chapel, he will be missed as an exhorter, teacher and shepherd.

## ADDRESS CHANGES

### WORKERS CHANGES

William H. Ferguson, 830 Montgomery Ave., Apt. 203, Bryn Mawr, Pennsylvania 19010

John T. Rae, 6710 Hawaii Kai Dr., Apt. 400, Honolulu, Hawaii 96825

### ASSEMBLY CHANGES

**ELGIN, ILLINOIS**, Park Manor Bible Chapel, % William Murray, 655 Clearview Ct., Algonquin 60102 (658-3759).

**ROCKVILLE, MARYLAND**, Rockville Bible Fellowship, % Julius C. English, 22400 Gosen School Rd., Gaithersburg, MD 20760 (301/253-3860).

BB 9, Prayer 10, SS 10:45, M 11:25, Wed. 7:45

This is a merger of the Gaithersburg and the Rockville Christian Fellowships. They are meeting in the Seventh Day Adventist Church at 727 West Montgomery Ave., Rockville.

**ST. CLAIR SHORES, MICH.**, Martin Road Gospel Chapel. % William J. Newhouse, 1269 Aline Dr., Grosse Pointe Woods 48236

**EDMONTON, ALBERTA**, Sharon Gospel Chapel, % John Hughan, 88 Greystone Cresc., Sherwood Park T8A 3E6 (403/467-0186)

### NEW LISTINGS

**EDMONTON, ALBERTA** % Bill Gurnett, 10559 48th St. T6A 2B3 (403/465-6856)

After much prayer and work around the area of Mount Carmel Bible School, it was decided to start an assembly. At first (March 1978) they met in rented facilities, but after expansion at Mount Carmel Bible School, they were able to use their facilities for Sunday services. Interest has grown and attendance at the Family Bible Hour has exceeded the 100 mark. They have five home Bible studies, meeting on Tuesday and Wednesday nights. The assembly has recognized three elders.

**GUELPH, ONT.**, Willowdale Christian Fellowship. Meets in Willow Road School, 125 Willow Rd. % R. J. Adams, 49 Lambert Cr., N1G 2R3 (519/824-6998)

BB 9:30, FBH 11, Tues. at 7:00 in homes.

During the past two years a number of families have been meeting for prayer and Bible study. They are pleased now to announce the commencement of a new assembly.

## CONFERENCES

### APRIL 4-6—PALOS HILLS, ILL.

Palos Hills Christian Assembly will hold its 10th annual spring conference. Speakers will be J. Boyd Nicholson, Daniel H. Smith and John Bramhall. Children's meetings during most sessions. Meals and lodging provided. Contact: Tom Carrick, 5607 Laurel Ave., La Grange, Ill. 60525.

### APRIL 12-13—KINGSTON, ONT.

The annual missionary conference will be held at Union Street Gospel Chapel. Speakers will be William A. Deans and Fernand St. Louis. Contact: F. H. Allcorn, 253 College St., Kingston, Ont. K7L 4M1.

### APRIL 18-19—AIKEN, SOUTH CAROLINA

The Women's Bible Conference will be held at Kalmia Hill Chapel, Gregg Hwy., with Mrs. Ann Warris as speaker. Accommodations provided. Contact: Mrs. Liddon Sheridan, 17 Belview Dr., N. Augusta, S.C. 29841.

### APRIL 19—SOUTH FLORIDA LADIES MISSIONARY

The annual South Florida Ladies Missionary Conference will be held at Ft. Lauderdale Bible Chapel, 141 NW 38th St. This will be a one-day conference with morning and afternoon sessions. Contact: Miss Grace Crawford, 444 W. Palmetto Park Rd., Apt. D 203, Boca Raton, Florida 33432 (305/392-0524).

### APRIL 26-27—WASHINGTON, D.C.

The annual Washington, D.C., area spring conference will be held at the New Hampshire Avenue Gospel Chapel, 12608 New Hampshire Avenue, Silver Spring, Maryland, beginning at 2:30. Speakers will be T. Ernest Wilson and Walter L. Liefeld. Theme: Christian Responsibility. Contact: Louis A. Wieland, 14530 Sturtevant Rd., Silver Spring, MD 20904.

### APRIL 26-27—LIMON, COLORADO

The Limon Bible Chapel, 385 J Ave., will hold its annual conference beginning at 10 a.m. Speakers expected are William A. Deans, William Morgan and Ben F. Parmer. Accommodations and meals provided. Contact: Limon Bible Chapel, Box 291, Limon 80828 (303/775-9788 or 346-8547).

### MAY 3—NORTHERN CALIFORNIA WOMEN'S MISSIONARY

The 31st annual women's missionary conference of Northern California will be held at

Fairhaven Bible Chapel in San Leandro. For information contact Mrs. Connie Matthews, 26801 Palomares Rd., Castro Valley, Calif. 94546.

*Conference announcements for the June issue should arrive at INTEREST by April 10. No charge for first announcement; \$15 prepaid for each additional appearance.*

## NOTICES

**EARLY ISSUES** of Letters of Interest wanted—1943 and earlier. Also Assembly Address Book, 1966 and earlier, and Missionary Prayer Handbook, 1978 and earlier. Send to the Editor, INTEREST, P.O. Box 294, Wheaton, Illinois 60187. Postage will be refunded if requested.

**REV. 3:10 IN DEPTH:** The Great Tribulation, "Kept out of" or "through"? A 17-page booklet. Does *tereo . . . ek* ("keep from," KJV) imply "previous existence within" as Robert Gundry contends? Send \$1.00 to David G. Winfrey, 18830 NW 7th Ave., Miami, Florida 33169.

**BIBLE LANDS TOUR** sponsored by Emmaus Bible School. Visit Egypt, Jordan, Israel and Rome. May 29 to June 13, 1980. Write to Emmaus Bible Lands Tour, 156 N. Oak Park Ave., Oak Park, Illinois 60301.

**ASSISTANCE NEEDED** in Melford, Oregon. Three families meeting in a mobile home park would like a gifted brother for a few months, or a family to come for a year or more, to help establish the work. Harry C. Boyer, 6331 Ventura Lane, Central Point, Oregon 97502.

**ACCOUNTANT NEEDED** by small firm of Certified Public Accountants in rural Northern California coast. Excellent opportunity to advance in the public accounting profession. Send resume to Neilson & Staley, P.O. Box YY, Arcata, Calif. 95521.

**FELLOWSHIP WANTED** in Kenosha/Racine, Wisconsin area. Anyone interested in establishing a New Testament assembly in this area, please contact John Bernard, 214 68th St., Kenosha, Wis. 53140 (414/654-2002) to discuss possibilities for a new assembly.

**CASSETTE TAPES:** Send for your free catalog of inspirational cassette tapes covering Biblical principles for believers today. Send your complete mailing address to: Central Tape Ministry, 406 W. Violet, Tampa, Florida 33603. This ministry is affiliated with Central Gospel Chapel in Tampa.

**NOVA SCOTIA:** Believers attending Acadia University or passing through the Annapolis Valley, wishing to remember the Lord on Sunday mornings, please contact H. W. Willcock, 67 East Main, Wolfville, Nova Scotia B0P 1X0 (542-9208).

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



# QUOTES

DEADLINE: Letters for the June issue should reach INTEREST by APRIL 10.



Audley McLean



Mary Ann and John Bell with Johnny, Debbie and Joe

**Jail ministries in New York, Pennsylvania, and Florida**

**Overcrowding problems in Missouri and Connecticut**

**Quebec worker helping in Zaire**

**JOHN J. BELL, 251 Horning Rd., Bethel Park, Pennsylvania 15102**

A non-profit corporation has been established to promote the gospel of Jesus Christ inside prisons in the Tri-State area. In addition to using Emmaus Bible Correspondence Courses, a personal contact in several prisons and a mail-in program have been implemented. So far the Lord has opened doors in five penitentiaries and nine county jails. The average number of courses completed per month is 150.

On November 24 it was our privilege to pass out gift packages to every inmate in the Correctional Institution in Pittsburgh and the facility at Mercer, Pennsylvania. The packages were made up of a Gospel of John, a tract, pen and pencil, address book, enrolment card for a Bible course, toothbrush, handkerchief and a Scripture-related calendar. We need to communicate to unbelievers that we are interested in their practical needs as well as their spiritual needs. It was also a privilege to present the gospel to the entire population of two institutions (1,200 men).

We have a goal before us to obtain land and to take ex-inmates, under Christian oversight, and establish them back in society by teaching them new skills and trades. We would value prayer in this area.

*December 17*

**ARTHUR BILLUPS, 1000 Hickory St., Fort Pierce, Florida 33450**

We praise God for all He has done, giving us many opportunities to share the gospel and the joy of seeing some trust Christ as Savior.

The ministries continue at Easter Manor Nursing Home. St. Lucie Detention Center and Indian River Prison. A good number of prisoners have come to know the Lord and seem to be growing spiritually. The Superintendent has expressed his feelings that the Word of God has more effect on the men than all the other programs. Many guards have expressed the same feelings. This keeps us encouraged.

At Calvary Bible Chapel more time is being given to teaching. Our thrust is evangelization

and edification.

Georgia's health continues to improve, but we covet prayer on her behalf.

*December 20*

**WILLIAM JAMES COLEMAN, 9344 Elsa St., Detroit, Michigan 48214**

During the months of October through December we had a fruitful ministry over WMVZ radio daily. We are continuing our Sunday broadcasts over WBFG, which is showing fruit. Several have heard and come to know our Lord. Not only are sinners coming to know Jesus as Savior and Lord, but we have also been blessed with a fine young couple coming into fellowship. I know they will be a great help to us in the work.

*January 2*

**MARIANO GONZALEZ, P.O. Box 351, Lombard, Illinois 60148**

The beginning of broadcasts last spring from 4VEH in Haiti, has been quite an asset to our overall aim of reaching the Dominican Republic. Our fellow workers there in charge of follow-up are happy about the mail this new station is generating. We are hearing from areas we were unable to reach before, and letters from Cuba are gradually showing up in response to the broadcasts. It thrills us to know that much of this mail comes from young people.

As the Lord enables, we hope to build a small recording studio in our basement to adequately handle the growing demands for our tapes. We offer tapes free of charge to missionaries in Latin America who are willing to secure radio time locally.

*December 13*

**HAL GREENE, 1803 Rampart St., Cape Girardeau, Missouri 63701**

The Lord continues to bless in the work here. During the Family Bible Hour yesterday morning we gave an invitation and nine adults came forward. They ranged in age from 20 to 76.

We have needed extra chairs in the aisles the past few weeks. Yesterday we had eleven first-time visitors. We are desperate for larger



quarters. Pray that the Lord will lead us in selecting a new chapel site.

December 17

**VAN HAIRGROVE, 8162 Calle Del Humo, San Diego, California 92126**

The Lord has given us the privilege of giving out His word by printed page in many places. At the present we are concentrating on the Mexican border at San Ysidro where the green card workers come across. Many drive and I have no chance to contact them, but approximately 8,000 either walk or ride farm labor and San Diego city buses. The workers start coming at 3:30 a.m. and, from then till 8, it is increasingly more people. I go at different times of day and as often as I can to reach different people.

Recently I acquired several thousand copies of the Gospel of John in Spanish. I enclose an application for a correspondence course and a gospel tract in each. They are well received once the folks realize you are giving them and not selling them. We have had a few requests for correspondence courses, but they need prayer to remain consistent.

Our family is fine. Ruth Ann is in Bible school in Culver City. Nathan is in 10th grade in a Christian high school and likes it. Gay and I are always busy. Pray that we will use our time wisely.

December 10

**MUN HOPE, P.O. Box 41, Aldergrove, British Columbia V0X 1A0**

The 1980 inaugural meeting of a nearby municipal township council was held in December. They invited me to give the official invocation and some appropriate Scriptures. Some newspaper editors who were present invited me to submit some Gospel messages for publication. As a result, messages went into approximately 30,000 homes or stores.

A nearby shopping center with about 30 stores invited me to decorate their windows with an appropriate message and space was given for two weeks for me to appear daily illustrating the Gospel with pictures and object lessons.

January 7

**AUDLEY McLEAN, 101 Robie St., Buffalo, New York 14214**

We are greatly encouraged in the developing phases of the work with Urban Christian Ministries. We have had an exciting year in the children's work with our tutoring program, children's choir, drama group and an athletic team.

We are involved in a prison ministry, including a transitional program to assist former inmates in obtaining suitable employment and adequate counseling when they are released and readjusting to community living. The program is intended to include a half-way house for persons returning from prison or in need of special assistance in coping with society.

Many of the people we are trying to reach are former inmates, drug addicts, alcoholics and drifters. Some have, for most purposes, given up all hope.

Additional services are provided through

our Budget Shop and by individual counseling. We recently began a printing operation for area churches and Christian organizations to employ ex-offenders and needy inner-city youths. We will train them to find employment in other printing businesses so that other ex-offenders and needy persons can replace them in the program.

Radio broadcasts and correspondence courses are a continuing part of the ministry here.

We are asking the Lord for more workers who will join in the sowing and harvesting.

December 10

**VIRGINIA METLER, P.O. Box 383, Clovis, New Mexico 88101**

I am finally getting the blood pressure under control after a year of the wrong medicine, plus the gout which seems to be better with medication.

We have two ladies' meetings a month and afterwards I teach cooking, sewing and crafts.

The assembly now owns the corner property next to the chapel, and now we covet prayers about erecting a much-needed building.

John Paul is still with me and Lucy is attending college in Las Cruces. Pray for us all.

January 11

**HARRY MORRISON, Box 20, RR 2, Washago, Ontario L0K 2B0**

Jean and I would like to express our appreciation to so many of the Lord's people for the assurance of their prayers over the past months. Slowly I am beginning to feel stronger and am becoming increasingly involved again in the many areas of ministry, visitation and the ministry of the Family Bible Hour.

We gratefully acknowledge the goodness of our God in meeting needs known only to Him.

December 18

**CARL OSTERTAG, 54 Steeplechase Dr., St. Peters, Missouri 63376**

We printed 1,275,000 copies of the 1980 edition of *Palabras Fieles*, the Spanish gospel pamphlet, and they were all gone by October 1979. Some new missionaries who requested the paper were only given half of what they could use. We have 200 letters on hand from people needing more and more requests coming in each day.

With paper costs expected to be much higher this year, we do not know how many we will be able to print, but the paper order should be in by early March, if possible. We are praying that we will be able to have the same amount printed as last year, or even more, Lord willing. Our missionaries say they would not know what to do without them.

We have a booklet with articles in English taken from the 1980 issue. Anyone desiring a copy should write to the above address.

January 10

**ARNOLD J. M. REYNOLDS, R.R. 2, Lennoxville, Quebec J1M 2A3**

The weekends of the past few months have been taken up in preaching and teaching in several French assemblies. In two of these I

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# INTEREST

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## QUOTES

Continued from  
page 23.



Vernon Schlieff



Jean and Ben Tuininga

gave my audio-visual series on the Tabernacle. During the week I have taught three courses at Bethel Bible Institute, besides my own office work.

Because of my respiratory difficulties during the winter weather, my wife and I are planning to spend January, February and March in Zaire, where we hope to be of some help in the assemblies of the Lord's people. We spent the corresponding period of 1979 in the French-speaking areas of the Caribbean. We are grateful for prayer for both physical and spiritual well-being as we endeavor to be of service in Africa.

December 19

**DWIGHT RIGGS, Dept. of the Army,  
USMCA-Pirmasens, Office of Community  
Chapel, APO New York 09189**

I have been in Pirmasens, Germany, for six weeks now and thoroughly enjoy this part of the country. The post is called Husterhoe Kasern—or military installation.

Three chaplains serve the community, a Methodist, a Roman Catholic and myself. I conduct the services at Muenchweiller, about eight miles outside of Pirmasens. I am not assigned to a troop unit—only to the community which means I will have no field duty. My full time can be spent in the total pastoral ministry. I like that as I feel my gifts lie in the area of pastoring—teaching, visiting, developing

programs of ministry and counseling. I praise the Lord for this assignment.

November 29

**VERNON SCHLIEFF, 201 Schlieff Dr.,  
Belle Chasse, Louisiana, 70037**

We have recently had a wonderful conversion and baptism. This man was the last one to be saved in a family of seven, all Roman Catholic. We have been dealing with and praying for him for 20 years, ever since his mother was saved. The Lord dealt harshly with him, allowing tragedy after tragedy in his life, even allowing him to be struck by lightning.

After each trial, he would acknowledge that God was speaking to him. His wife and a daughter were saved about two years ago, and now he has come to the Lord.

December 10

**GLENDALL TONEY, 801 W. Sycamore  
Carbondale, Illinois 62901**

We have had sixty-five regularly at a college Bible study and fellowship. The numbers aren't as significant, however, as the nature of the group. Many of the people are young Christians and some are not believers yet, but all have a hunger and eagerness to learn the Word. Also, there is a high evangelistic spirit about the place. Each week there are testimonies of people coming to Christ. There is a special core group of mature, dedicated people who are doing all the inviting, taxiing

and discipling, without which the Bible study would soon dwindle to nothing.

**BEN TUINGA, Rt. 2,  
Gilbert, Minnesota 55741**

I spent a happy weekend with our former assembly in Minneapolis, ministering on the Gospel of Mark. This weekend we will be at Williams, Minn., assembly. Next week we will watch the Lord working in teens and college-age during our annual camp retreat here at Story Book Lodge. Many hearts, homes and doors are open to His Word and His ways. We rejoice in Him.

December 20

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

With the start of 1980, the elders have decided to change the Sunday morning schedule in an attempt to handle the overcrowding at the 11 a.m. service. We will have the Lord's Supper at 8:30 a.m. and then have a full Family Bible Hour at 10 and add a new young adult class. Then at 11:30 we will have a second Family Bible Hour with all the classes except the senior high. We eventually hope to add an adult Bible class at this later hour. We hope that by putting the two preaching services with full Sunday School at the prime time, we will be able to even out attendance at these two hours and thus be able to handle more folk. We continue to pray for wisdom to follow the Lord's leading during these days of growth.

For a more thorough report of this assembly, see the February issue of INTEREST, pages 2-7.

December 31

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# INTEREST

APRIL 1980



*“Destroy this temple and in three days I will raise it up.”*

- The Majestic Authority of Christ
- Obeying Jesus Christ:  
What Can One Person Do?
- The Sufficiency of Scripture





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# The

In betrayal,  
crucifixion  
and resurrection,  
we see His  
mastery over  
life and death.  
He is Lord of all.



# Majestic Authority of Christ

by Mike Hamel

**GAUTAMA BUDDHA** lived to be 80. Confucius died at 72. Mohammed passed away at 62 in the apartment of one of his many wives.

Jesus Christ was 33 when He died at Calvary.

All of these men claimed to teach or to be the true way to God and eternal happiness. Only one of them substantiated his claim by living as no other man has ever lived, and dying as no other man has ever died.

No unprejudiced reader of the gospels can deny that the *life* of Jesus Christ was unique. It was radioactive with the supernatural and vibrantly powerful in word and deed. That the *death* of Jesus Christ was also unique, and the ultimate proof of the reality of His authoritative claims, can be seen by examining His final hour, what He called "My hour" (John 2:4; 7:30; 8:20; 12:23, 27; 13:1; 17:1). As described in the Scriptures, "His hour" included His betrayal, His crucifixion and His resurrection.

## HIS BETRAYAL

Six days before the Passover, at a dinner in Bethany, a disciple named Mary anointed the Lord with expensive perfume. Judas Iscariot, one of the twelve, resented Mary's devotion and protested such prodigality, for which he received a rebuke from Christ.<sup>1</sup> It was after this that Judas went to the chief priests and agreed to deliver Jesus over to them.<sup>2</sup> He was given thirty pieces of silver and no doubt also the instructions they had already agreed on: "Not during the festival, lest a riot occur among the people."<sup>3</sup>

Two days before the Passover, Christ told the disciples He would be crucified *during* the festival, for He was the true Paschal Lamb.<sup>4</sup> The counsels of God and the counsels of evil were finally in agreement about Christ. He must die! But when?

Judas, having finalized his determination to betray the Lord at the supper in Bethany, carried out his intention during the supper in Jerusalem. In the course of the Passover meal, Jesus identified His betrayer, and Satan immediately possessed the willing instrument. Then the command rang out from the lips of the Lord, "What you do, do quickly."<sup>5</sup>

The priests had said, "Not during the festival." but Christ said, "NOW!", and Judas was thrust out into the darkness. Satan and his agent, bent on the destruction of Christ, were powerless to fulfill their sinister scheme until He spoke, and when He spoke they were powerless to resist or delay.

## HIS CRUCIFIXION

None of the religious leaders mentioned in the first paragraph of this article could control their deaths. They died because of

weakness. Not so the Lord Jesus. His death was a matter of meekness, not weakness.

Weakness is "inability." Meekness is "controlled ability." Christ could have called the legions of heaven to protect Him, but instead He stood silent before Caiaphas, Herod and Pilate. He could have blinked the world into obliteration, but instead He laid His whip-torn back on a crude Roman gibbet and opened His powerful, miracle-working hands to receive the executioner's nails.

Even while nailed to the cross, He was still master of His own fate. His death did not result from physical weakness but from the voluntary release of His own spirit from His body. It happened after the victory shout, "It is finished!" Then "He bowed His head, and gave up His spirit."<sup>6</sup> The verb is active, not passive, and could be translated, "He dismissed His spirit."

## HIS RESURRECTION

After the perfect sacrifice had been offered and accepted, Jesus left the cross as the Lord of death, not the bondsman of it. His life was not taken at Calvary, it was given. Given as a ransom for the souls of men. "I lay down My life that I may take it again. No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down."<sup>7</sup>

He continued: "I have authority to take it up again." Christ's authority is self-evident in the resurrection. If He didn't possess the power to take up His life again, His tomb would still be occupied. But three days after His death, an angel was sent to roll the stone from the mouth of the grave. It was not to allow the Lord Jesus to leave—He was already gone—but to allow men to look at the empty sepulcher and the discarded grave-clothes.

Here then is the majestic authority of Christ as seen in the events of His final hour. What a joy to submit to that authority.

NEXT MONTH: Part II, The Road to Calvary

<sup>1</sup>Matthew 26:6-13; John 12:1-8

<sup>2</sup>Matthew 26:14-16

<sup>3</sup>Matthew 26:5

<sup>4</sup>Matthew 26:1, 2

<sup>5</sup>John 13:27

<sup>6</sup>John 19:30

<sup>7</sup>John 10:17-18

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

*Commended to the Lord's service in January, 1977, Mike Hamel is working with Fellowship Bible Chapel in Denver, Colorado. A previous contribution to INTEREST appeared in the November 1978 issue.*



# Obeying Jesus Christ:

*Abridged from an address given at Urbana 79. Used by permission of Inter-Varsity Christian Fellowship.*

**B**EFORE most of you were born I was living in a small thatch-roofed house, in a small jungle clearing, on a small river called the Tiwaenu, in the small country of Ecuador. An ordinary day would begin anywhere from three o'clock till five in the morning. The low crooning of an Auca song would often fit into my dreams for a while before I wakened. Then, gradually, I would come to, and hear the Indians, still in their hammocks in the houses around the clearing singing their strange two, or at most, three-note songs: *Waenoni baronki inunae*.

I have counted as many as seventy repetitions of verse one. But then, before you lose your mind, they go on to verse two: *Mih baronanai aemumae*.

While they were singing I could hear the pat-pat-pat of feather fans as the women fanned the fires, and then the soft cracking sound as they tapped manioc with a stick, peeled and split it in preparation for cooking. They would push the glowing log-tips together, set their clay pots on top, and I would hear the pfff-pfff as they blew on the fire. Roosters would crow, the fanning and the songs would go on, and as dawn broke behind the tall trees I would give up pretending to be asleep. I would open my eyes, and the two teen-aged boys who slept in the house next door (our houses had no walls) would belt out the first announcement of the day: *Baru! Nani omaemunamba*, which means, "She's awake!"

I was a freak to these people. They were the Auca Indians of the Ecuadorian rain forest, a people so isolated that most of them had never laid eyes on anybody they didn't know, so primitive they still made fire with two sticks. They wore no clothes at all, only a piece of cotton string around the hips. Not a G string, just a string. When I asked what the

string was for they looked at me horrified. "Well, you certainly wouldn't expect us to go around naked, would you?"

They had a notion from way back—nobody could tell me where they got it—that everybody in the world who wasn't an Auca was a cannibal. So when they met up with strangers they usually dispatched them as quickly as possible with eight-foot wooden spears in order to avoid ending up in the stranger's cooking pot.

One day, two years before I lived there, the Aucas had found five white men on a little strip of sand on the Curaray River, men who had been dropping gifts to them from a yellow airplane. The Indians called the plane *ibu*, meaning "bumblebee," because the sound it made was almost identical. They had argued among themselves for a long time about whether these men might be as friendly as they appeared to be, shouting and gesticulating from the plane, or whether they were just masters of treachery and deception. They couldn't possibly know that they were missionaries, bent only on giving them some very good news.

When they finally found themselves face to face on the sandstrip, the Indians hesitated, uncertain as to what to do. At last, the oldest of the six men, a man whom I later got to know as Gikita, said, "Well, I brought my spear. I'm going to kill them." With that he lunged across the river that separated them and sank his weapon into the back of one of the missionaries. A long fight ensued. It ended with all five of the Americans dead.

That's a twentieth century story. Maybe it seems unusual in the twentieth century. Maybe it seems strange that the God whom the five served should allow them to be defeated by a handful of utterly misled, totally ignorant Indians to whom spearing was all in a day's work. But in Christian history the story is neither unusual nor strange. In fact, it seems legitimate to me to add the names

of those men—Ed, Roj, Nate, Pete, and Jim—to a long list given to us in the book of Hebrews.

You remember many of those who qualified for the great gallery of Hebrews 11: Noah, Abraham, Moses, David, Samuel and the prophets—even a harlot named Rahab. There were others not named who conquered kingdoms, shut the mouths of lions, quenched the furious blaze of fire and escaped from death. They were the successful ones—the winners, you'd say.

But do you remember the list at the end of the chapter? You never saw pictures of them in your Sunday School papers. They were the ones who were tortured, mocked, flogged, chained, or stoned to death. There were some, the story says, who were sawn in two. They're in the same list, remember, right in there with the winners. We'd call them martyrs.

You know what the Bible calls them? Witnesses. It's the same word. The Greek word for witness is *marturia*. So in God's categories it really doesn't matter whether, humanly speaking, you win or lose, whether you're a victim or a victor. You're a witness.

And that's what I'm talking to you about. Witnessing. I started by telling you about my experience of living with people who regarded me as a freak. I haven't time to tell you how I got there, but there I was—some kind of nut to them. I had hair like palm fiber, they said. Eyes like a jaguar's—blue ones, altogether the wrong color for a *person* to have. To a people whose skin was the beautiful shade of strong tea, mine was pathetically washed-out.

I was a head taller than anybody. Before they saw me they had heard that a very tall foreigner was coming, so they built me a house about twenty feet tall. It was an awful let-down for them when I showed up, only five foot nine. But everything about me was weird. Everything I did was bizarre. I didn't know how to do anything useful like planting





# What Can One Person Do?

by Elisabeth Elliot

manioc or making clay pots or weaving hammocks or catching fish with my hands. When I tried, my daughter Valerie, who was three and had learned their language almost overnight, would yell *hyae akam*, which means, "Everybody get a load of this!"

Well, the dawn broke in the clearing as I have described. Day after day the women and most of the children would go off to the plantations to work. The men would go hunting. There I would be, sitting in a hammock with my notebooks and file box, scratching the gnat bites, blinking the smoke out of my eyes, trying to figure out a language nobody had ever written down.

In the evenings everybody came home, the women from the planting, the men from hunting. They cooked and ate whatever they had brought—manioc, plantains, birds, monkeys, tapirs, whatever. They went to sleep very early, and there I'd still be, sitting in the hammock, Valerie asleep in a blanket on a slab of split bamboo beside me. I'd fan my fire, scratch bug bites, study a little bit sometimes, but candles were hard to come by down there. So I would think and pray.

## I. KNOWING SOMETHING

One of the things I thought most about was witnessing. That's why I was there—to witness. It had to mean something besides giving out tracts to gas station attendants or going from door to door. Those were perfectly valid activities, but the application seemed too limited.

One day I found a verse which altered my understanding. "My witnesses," says the Lord, "are you, my servants, you whom I have chosen to know me and put your faith in me and understand that I am he" [Isaiah 43:10].

I realized that night in the jungle that I had been chosen to know Him. A witness must first of all know something. God's witnesses know Him, put faith in Him, understand who He is.

In his first letter, John says, "We are

**You must know Him.  
You must see Him.  
You must hear His  
words. That qualifies  
you as a witness.**

writing to you about something which has always existed, yet which we ourselves actually saw and heard, something which we had opportunity to observe closely and even to hold in our hands, and yet, as we know now, was something of the very Word of Life Himself" [1:1]. John knew what he was talking about.

What are we talking about? Whom are we talking about? We have got to know Him. Jesus made it very clear that there is only one route to that knowledge: obedience. "If a man loves me, he obeys me, and I will make myself known to him" [John 14:21, 23].

## II. GIVING EVIDENCE

You must *know* Him. You must *see* Him. You must *hear* His words. That qualifies you as a witness, just as seeing an accident at a street corner makes you a witness.

Then what does a witness do? You might be called into court to testify. Leviticus 5 says, "If a person hears a solemn adjuration to give evidence as a witness to something he has seen or heard and does not declare what he knows, he commits a sin and must accept responsibility." John came, the Gospel tells us, to witness to the Light. He was not the Light. He came to give evidence [John 1:6-8]. Another faithful witness was Christ Himself. By everything He said or did He gave evidence—He *was* evidence of what the Father was like. He spoke only what He heard the Father say.

Many years ago there were two Inga Indian brothers living on the Putumayo River in Colombia. One day a man came along in a little canoe, stopped, spoke what he said were the words of God, and paddled away. A couple of years later the brothers moved on to another river where they could build new houses and find virgin jungle for planting. One day along came the little canoe with the same man in it who spoke the words of God.

"We know you," they said. "you are Miguel."

"Yes," he said, and told them the same message, stayed a few days, and paddled away.

Later they moved back to the Putumayo River, and one day when the new farm was cleared and planted, along came the canoe a third time with the same man in it. An old man by this time, but still faithfully plying the jungle rivers with his message. A witness! Simply telling people what he knew. This time, for a change, the brothers believed what he said and were baptized.

Katherine Morgan, a widow in her seventies, recently journeyed down that river and came to a clearing where people were waiting to hear her message. They even had cedar benches with backs to them, and a real table, and a 500-watt gasoline lantern. Know who they were? The group of believers begun by the two brothers.

"Miguel," Katherine told me in her letter, "knows not one word of Inga, but has won hundreds of these primitive people for Christ."

## III. MAKING TRUTH VISIBLE

A witness speaks. His witness is his word. But it is also his life. Witness is action. It makes truth visible.

You remember how God instructed Moses to make a special kind of tent in the wilderness, gave him specific details about dimensions, materials, and furnishings, even down to the silver hooks and the bronze pegs, the colors of the embroidery on the waistband of the



priests' vestments? Do you know why God did this? It was to make truth visible. It was to give the people tangible evidence of intangible verities. It was a form, designed to hold special content. The *shape* of truth.

What you do witnesses to what you believe, gives shape to it. Your life (what people see) is like the tabernacle in the wilderness.

"These very actions which I do," Jesus said, "are my witness that the Father hath sent me. . . . If you cannot believe what I say, believe what I do" [John 5:36; 10:38].

The disciples observed Jesus' actions and saw the manifestation of Truth, the Word made flesh, visible and comprehensible. Then, when it was time for the disciples to take over where He left off, He promised that they would receive power and become witnesses [Acts 1:8]. The process has been the same ever since: we see Him, we are given power, we become witnesses. It is our responsibility to make the truth visible, to give form and shape to the message entrusted to us.

Those mentioned in Hebrews 11 did just that. Noah built a huge boat on dry land. The Bible says his action "condemned the unbelief of the rest of the world" (v. 7). Abraham demonstrated his willingness to offer his son in obedience to God. God responded, "All nations on earth shall pray to be blessed as your descendents are blessed, and this because you have obeyed me" [Genesis 22:16-18].

Daniel was hurled into a pit of hungry lions. In the morning "no trace of injury was found on him, because he had put his faith in his God" [Daniel 6:23]. The world says, "What is faith? Show us." Daniel showed us.

Daniel's three friends, Shadrach, Meshach and Abed-nego, were witnesses too. They refused to bow to any heathen image, made it perfectly clear that whether God delivered them from punishment or not wouldn't make the slightest difference to them—they would under no circumstances worship the image. The three men went into the flames, but Somebody was there first. Somebody who, according to the astonished king, looked like a god. The men came out of the blaze without so much as the smell of fire about them.

What they said hadn't had much effect on Nebuchadnezzar. It was what they did that was irrefutable. Even if they had been burned to a cinder the king would have seen absolute trust in action. Don't forget that when you're tempted to won-

## Run your race, eyes fixed on the Source and Goal—Jesus, who endured a cross.

der what good it does to speak the word or to pay the price of obedience.

### IV. CHANGING THE PICTURE

Witness enables others to see what they could not otherwise have seen. It changes the picture.

Think of Stephen. He never minced any words. Standing before the highest civil and religious court of the Jewish nation, called the Sanhedrin, he witnessed. He spoke the plain truth about Israel's history: "You obstinate people, heathen in your thinking, heathen in the way you are listening to me now, it's always the same. You never fail to resist the Holy Spirit. You who have received the law of God miraculously by the hand of angels, you are the men who have disobeyed it!" [Acts 7:51, 53].

If miracles didn't persuade them, what would Stephen's defense do? I'll tell you what it did: they ground their teeth at him in a rage and stoned him to death. But while the rocks were flying, Stephen saw something. He saw heaven opened. He saw the glory of God, and Jesus Himself standing at His right hand. That's witness. It conquers the world. It makes truth visible. It changes the picture.

When we see Stephen we see not the fury of the religious Jews, not the rain of stones falling on his head, but a man beholding the Lord. Faith stands in the midst of suffering and sees glory. The church is here not to deliver us from suffering—and I believe you young men and women will be called to suffer—the Church will not deliver you from it, but will make witnesses, those who see beyond things like an ark, a sacrifice, a lion's den, a furnace—those who see the promises of God, the angel in the lion's den, the Son of Man in the flames, Jesus standing up to welcome His beloved Stephen.

### V. CLARIFYING ALTERNATIVES

A witness clarifies alternatives. Last October, Pope John Paul, pressed to slacken the rule against the ordination of women, beleaguered by women who

preach a spurious doctrine of freedom, clarified the alternatives. Faithful to the Gospel, he replied simply that the issue was not one of human rights but of the will of God.

In a suburb of Moscow lives a priest named Dmitri Dudko who holds dialogues every Sunday in his church. It is a very dangerous thing to speak out for Christ in Russia today, and people come and put to him all kinds of hard questions—is it all right, for example, to emigrate to the West? "When you run away from difficulties," Father Dudko replies, "you run away from Christ's cross."

Somebody asked why God had to be crucified, when God should be all-powerful. "You have a modern understanding of power, force, the thunder of artillery. But our God is a God of love, and He chose the cross as the weapon of our salvation," the priest said. "One must choose either the kingdom of God or absurdity." It's a contemporary Russian who says this. Hear his witness. He clarifies the issue for us.

### VI. RUNNING THE RACE

The theme of Urbana '79 is THAT ALL NATIONS MAY BELIEVE AND OBEY JESUS CHRIST. How can they believe? Somebody has to make the truth visible to them. Somebody has to give evidence. Somebody has to clarify alternatives.

Is there anybody here who knows God? You'd be glad to raise your hands this morning and be counted. But suppose your answer would send you off to the Gulag Archipelago? Suppose it meant the sacrifice of the most precious thing in your life? Or a lion's den? A blazing furnace? A shower of rocks? An Auca spear in your back?

There's an amazing word at the end of the chapter in Hebrews. "It was not God's plan that they should reach perfection without us" [11:40]. Noah, Abraham, Daniel and his friends, Stephen, the five missionaries in Ecuador—they won't reach perfection—*without us*? That's what it says. So what are we supposed to do?

The Book tells us: "Surrounded then as we are by these serried ranks of witnesses, let us strip off everything that hinders us, as well as the sin that dogs our feet, and let us run with patience, our eyes fixed on Jesus the Source and the Goal of our faith" [12:1-2].

The race *we* have to run. Not Noah's or Abraham's. God chooses different tests—He writes different exams for each of us, exactly suited to prove the



quality of our faith. If to be His witness means for you flunking a course because you refuse to cheat the way everybody else is doing, if it means losing money because you're conscientious about paying your income tax when you know you could fudge a little bit, if it means refusing any or all sexual activity until you are married, will you stand up and be counted? Strip off what hinders you, the verse says. You know what it is. Gluttony? Irresponsibility? Procrastination? Old-fashioned selfishness? Strip it off. Get rid of it. Run your race, eyes fixed on the Source and Goal—Jesus, who endured a cross.

I would not be truthful if I did not admit that the price of knowing Him, of putting faith in Him, and of understanding who He is has sometimes seemed high to me. I have often felt like Saint Theresa who said, "If this is the way you treat your friends, no wonder you have so few." But neither would I be a faithful witness if I did not also say that it's worth the price—it's infinitely worth the price, and that God will never fail you.

Jim Elliot once prayed, "God, light these idle sticks of my life and let me burn out for Thee." He got the idea from a poem by Amy Carmichael, given to us on my graduation from college. I give it to you.

From prayer that asks that I may be  
Sheltered from winds that beat on Thee,  
From fearing when I should aspire,  
From faltering when I should climb  
higher,

From silken self, O Captain, free  
Thy soldier who would follow Thee.

From subtle love of softening things,  
From easy choices, weakenings,  
Not thus are spirits fortified,  
Not this way went the Crucified,  
From all that dims Thy calvary,  
O Lamb of God, deliver me.

Give me the love that leads the way,  
The Faith that nothing can dismay  
The hope no disappointments tire,  
The passion that will burn like fire,  
Let me not sink to be a clod.  
Make me Thy fuel, Flame of God.

*Elisabeth Elliot is an author and visiting professor at Gordon Conwell Theological Seminary. From 1952 to 1963 she served as a missionary in Ecuador where her husband, Jim Elliot, was martyred. She was widowed the second time in 1973 on the death of seminary professor Dr. Addison Leitch. She recently married Lars Gren, a hospital chaplain. Her books include Shadow of the Almighty, No Graven Image, and Let Me be a Woman.*

## The Head of Jesus

On His precious Word reflecting,  
Treasured thoughts of God unfold,  
Speaking of the head of Jesus,  
Oh that head of finest gold!

Follow with me through the Gospels:  
Note that earth, providing bed  
For the birds and all the foxes,  
Cradles not the Savior's head.

Yet, among distressed disciples,  
On the Sea of Galilee,  
Jesus' head upon the cushion,  
Rides in peace the stormy sea.

Then behold Him as a captive,  
Watch as blows upon Him fall,  
Noble, kingly head of Jesus,  
Dauntless in the judgment hall.

Next before the crowd appearing,  
Midst the jeering and the scorn,  
Bruised and bleeding head of Jesus,  
Mocked and pierced by crown of thorn.

Now upon the cross uplifted,  
Lo! the noontide turns to night.  
Wrath of God that head is bearing  
Undisclosed to man's rude sight.

Come on resurrection's morning,  
View the place where He did lie:  
Linen clothes—but head cloth lying  
In a separate place nearby.

Wonder not that in God's Heaven  
Where by faith we see Him now,  
Seated on His throne of glory,  
Diadems adorn His brow.

Dr. John B. Parker  
Glendale, Calif.

Song of Solomon 5:11; Luke 9:58; Mark 4:38; 15:19; John 19:5; Matthew 27:45-46; John 20:7; Revelation 19:12



# The Sufficiency of Scripture

**When God has spoken,  
neither prejudice,  
reason nor tradition  
must be allowed  
to interfere.**

**E**VANGELICALS and evangelical churches adhere to the Biblical and historic Christian position that the Bible is complete. Along with the mainstream of Christendom we believe that the canon was closed and revelation ceased with the death of the last apostle, John, around the year 100 A.D. The sixty-six canonical books are all we have. We look for no new revelation until the return of our Lord Jesus Christ.

Most evangelical Christians and churches have been zealous to guard the doctrine of the infallibility of Scripture. Such passages as II Timothy 3:16 and II Peter 1:20-21 have forced upon us the view that Scripture is inspired by Almighty God and is therefore inerrant. Few churches would accept men as elders unless they honestly subscribed to the inspiration and infallibility of Holy Scripture. God keep us ever true to this stand!

While some in the evangelical and conservative tradition do depart from this stand, it is still true that the majority remain steadfast. Perhaps all of the current dialogue on inspiration and infallibility will sharpen the position of the multitude of conservative Christians. Hopefully, in this age of flux we will retain and strengthen our commitment to God's revelation.

## SOLA SCRIPTURA

However, there is one further step that needs to be affirmed and guarded. It is expressed in one of the battle cries of the Protestant Reformation. "Sola Scriptura." The words are a Latin phrase meaning "Scripture Alone." The reformers' contention was that the Bible alone was the rule of faith and practice. They disparaged any man-made regulations or commandments regarding Christian doctrine and the Christian life.

The Westminster Confession of Faith

reflects this conservative, historic Protestant viewpoint:

The whole counsel of God, concerning *all things* necessary for His own glory, man's salvation, *faith and life*, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which *nothing at any time is to be added*, whether by new revelations of the Spirit, or *traditions of men*.

I, 6 (emphasis added)

Thus, it is the historic Christian position that God's Word, inscripturated in the Holy Bible, now contains ALL that is needed for life, godliness, and Christian practice.

Even more important is the Bible's own testimony on this subject. Allow the weight of the following Scriptures to fall on receptive ears:

In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son.

Hebrews 1:1-2

All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be *thoroughly equipped* for every good work.

II Timothy 3:16-17  
(emphasis added)

His divine power has given us everything we need for life and godliness.

II Peter 1:3

Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation. For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit.

II Peter 1:20-21

But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned.

Galatians 1:8

I warn everyone who hears the words of the prophecy of this book: If anyone adds anything to them, God will add to him the plagues described in this book. And if anyone takes words away from this book of prophecy, God will take away from him his share in the tree of life and in the holy city, which are described in this book.

Revelation 22:18-19

If the meaning of the above Scriptures is taken at face value, it is not only obvious that the canon is complete (i.e. that revelation has ceased), but also that the Scripture, as it now appears in the Holy Bible, is *sufficient* for "faith and practice." As the inerrancy of Scripture must be zealously guarded, so the *sufficiency* must be equally zealously guarded. God's revelation to us stands in no need of improvement, correction, or addition.

That was the meaning of "Sola Scriptura." The Bible is sufficient in itself. Hence no church councils, papal decrees, or human traditions were to be added to the Scripture in matters of faith and practice.

## MANDATE, CONTENT, METHOD

This "completed" view of Scripture is often subject to the objection that God has *not* given us *everything*. Such examples as the existence of the Sunday School and the practice of one-to-one discipling are often cited.

A good response to this objection is to see the function of the church as divided into three categories: mandate, content, and method. God has given the church certain *mandates*—evangelization of the world, teaching believers, and discipling other Christians. God has also given the church the *content* of its message. This is the entire system of Biblical doctrine, or "the whole counsel of God." There is a body of truths which the church must communicate to the world. The God-given message is God's revelation regarding Himself, man, Christ, atonement, family, holiness, the Christian life, relationships, etc.

As to *method*, God seems to have left us with a large degree of freedom. But there are places where God's methods are specifically delineated. Whenever God speaks on the subject of method, we are to listen and follow carefully his mandates. For instance, the family is God's primary method for Christian education. We should earnestly try to implement His method in that instance. Also, individual Christian witness is one of God's methods (among others) for the evangelization of the world. We should earnestly try to employ that method.

In other areas, such as the church corporately fulfilling the great commission, the method is not given. In these areas the church tries to implement Biblical



## SOLA SCRIPTURA WAS A BATTLE CRY OF THE REFORMATION

by Loren Thomas and Harold Barrington

principles and devise methods which are (in principle, at least) Biblical. The Sunday School, evangelistic meetings, etc. are examples where this type of "sanctified reason" has been employed to God's glory.

But we must *never* employ "sanctified reason" where God has spoken. In such cases, our job is to carefully exegete the relevant texts and apply and, thus, obey all that God has revealed. We must be careful not to let prejudice, reason, or tradition interfere with obedience where God has spoken.

### PUTTING IT INTO PRACTICE

Now let us turn to some present-day applications of what we have been saying. The principle of the sufficiency of Scripture leads to what has been called the doctrine of the perspicuity of Scripture, namely that the Bible "says all that needs to be said," and that "it says it clearly enough to be understood."

Literally, perspicuity means "see-through-ability." As a general principle, we should hold that wherever the Bible speaks, even if it is only one text on a given subject, we are to assume that we have God's guidance in that area. If we take seriously our conservative position on Scripture, we must not seek to avoid the implication of the Scripture in any area. We must not try to "get out from under" any given Biblical mandate. Remember, "we believe the Bible is the inspired Word of God and the only rule of faith and practice."

This commitment to the Bible must be put into practice wherever possible. For instance, nobody likes the process of church discipline. That process, outlined in Matthew 18, runs contrary to our emotions, modern psychology, etc. Yet it is employed because the Bible commands it, always to the good of the church and the people involved.

Sometimes this principle is violated by elevating the writings and sermons of one individual to a place of equal importance with Scripture. While hardly anyone would admit to such an atrocity, often a creed, author, or scholar is so elevated. It makes no matter from which school of thought this comes. Nor does the intention matter (and granted this sort of thing is most often entirely unintentional). It is still an affront to the sufficiency of Scripture.

The Bible is clear in many areas dealing with church polity and government. Even though the specific passages are few in number and mainly limited to Acts and the Pastoral Epistles, it makes no difference. Do we, as evangelicals, ever allow tradition or expediency or pragmatism to deny the sufficiency of Scripture in some of these areas? Do we begin on the foundation of Scripture and then proceed to build a superstructure out of the bricks of logic and boards of pragmatism?

Before we ever proceed to evaluate eldership, elders' roles, terms of office, qualifications, etc. in our fellowships, we need to reassess our commitment to the infallibility and sufficiency of Scripture. Do we really "believe that the Bible is the inspired Word of God and the only rule of faith and practice"?

The above are a few applications of the precious truth of the infallibility and sufficiency of Scripture. There are, undoubtedly, many more areas of our individual Christian lives and corporate church lives that need re-evaluation. We should never allow ourselves to be caught in the slough of morbid introspection: but whenever God brings an issue or a practice to our attention, we must first seek to discover His will, as it may be revealed on the matter.

As we renew our doctrinal and practical commitment to God's Word, and as we seek to do *all* in His way and to His glory, He will surely bless that commitment.

*Bible quotations are from the New International Version (NIV).*

*This article, written principally by Loren Thomas, grew out of a series of discussions with Harold Barrington while they were co-workers in a discipleship training program conducted by the Church of the Redeemer in Mesa, Arizona. Mr. Thomas has since joined a seminary faculty in Philadelphia. Mr. Barrington continues on the training program staff, as well as giving much of his time to the development of a New Testament church called Cornerstone Bible Fellowship (INTEREST, June 1979).*

*Earlier articles in INTEREST written by Mr. Barrington were "The Beauty of Balance" (Jan. 1978) and "Music is Communication" (March and April 1976).*



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# VIEWPOINT

by Walter L. Liefeld



## QUESTION:

### Who has authority to make final decisions in an assembly?

## ANSWER:

This is a crucial question. It involves the whole matter of leadership and of the extent of the authority of elders. A decision could theoretically be made, we may assume, by one or more of the following: (1) the whole congregation, (2) the men of the congregation, (3) a small group, such as elders, (4) one person. Let us look at what is involved in each of these possibilities.

1. If a decision is to be made by the whole congregation, everyone has a sense of participation. Also the corporate spiritual wisdom of the group is made available. There must, of course, be some clear understanding of who is "in fellowship." This involves the matter of reception into fellowship, which, in some assemblies, is a rather loose procedure. Our biblical emphasis on the fact that one is a "member" only of the whole body of Christ can lead to some ambiguity as to who shares responsibility and who has the right to participate in a decision in a given local assembly. This is often a problem in a large rapidly growing fellowship which has a constant influx of new people.

Those in small assemblies with little growth may find it hard to identify with this problem, but it is a real one in many quarters.

2. If the decision is by men only, we must ask on what Scriptural (and in this case, New Testament) grounds women are excluded from participation. For most evangelical groups today it is obvious that since there is "neither male nor female" in Christ (Gal. 3:28), and since participation in decisions does not equal teaching or usurping the authority of men, to deny women such participation is to deny them their biblical equality. Some assemblies, however, may have different presuppositions.

Second, we must also ask whether there is a biblical ground for a "monthly men's meeting" such as many assemblies have traditionally maintained as the locus of decision-making. It is far easier to find Scriptural warrant for decision-making by elders or by the whole congregation (as in Acts 6:2, 5) than to find a monthly men's business meeting. This fact does not rule it out, of course, and such a meeting can be a warm time of fellowship and of mutual acceptance of responsibility.

3. If the final decisions are to be made by elders, does the congregation have any voice at all? If so, is it merely advisory? Can elders give the congregation a "sense of ownership" in decisions and in the direction of the assembly?

Further, are the elders answerable to the congregation? Granted that ultimately elders (and all of us) must "give account to God" (Heb. 13:17), does that mean that they are in no way accountable to the whole assembly? Should not the congregation have, in a sense, the final authority in that they can withdraw recognition from elders who do not act responsibly?

The whole principle of accountability is sadly neglected in many Christian brethren assemblies. Assemblies that do not have a clear-cut recognition of elders may find themselves ruled *de facto* by a few strong men who consider themselves to have immunity from any evaluation by the assembly. It is not appropriate for them to hide behind the slogan, "Sheep do not choose their shepherd," because Christians are not dumb sheep but people made in the image of God and indwelt by the Holy Spirit.

4. The other alternative, decision-making by one man, occurs more often than we may be willing to admit. This may happen *de facto* when an assembly (or group of elders) insists on unanimity before any action can be taken. This can produce one-man rule by a lone dissenter.

One sad result of this is that it always prevents change. An assembly which would never think of making a change if only one person were for it, will nevertheless be kept from that change if only one person is *against* it. They thus accept a rule by veto analogous to that exercised by Russia in the U.N. Security Council.

This kind of one-man rule seems to me diametrically opposed to the very foundations of assembly life. There is a vast difference between unity and unanimity. Naturally, if a wise spiritual brother offers sound biblical reasons for hesitation, the assembly will want to weigh his

thoughts carefully. But we should not quench the Spirit who may be leading a group of devout people to take a new step of faith for God.

As a balance to this, we should recognize that in Scripture there are examples of godly, spiritually mature individuals who have properly exercised a strong leadership. One may cite James in Acts 15, among other instances.

Undoubtedly assemblies could acknowledge strong individual spiritual leadership by gifted pastors and teachers more than they have. But there is a difference between leadership and dominance (as in the case of Diotrephes, III John 9).

As someone has said, the way to find out if you are a leader is to see whether anyone is following! There is also a difference between leadership and obstructionism.

Several things should be obvious at this point. One is that we should re-examine the way decisions are made in our assemblies to be sure we are not merely following tradition. Second, every form of decision-making can suffer from the carnal nature we all have. Third, we must be careful to recognize the individual leaders God has placed in His church.

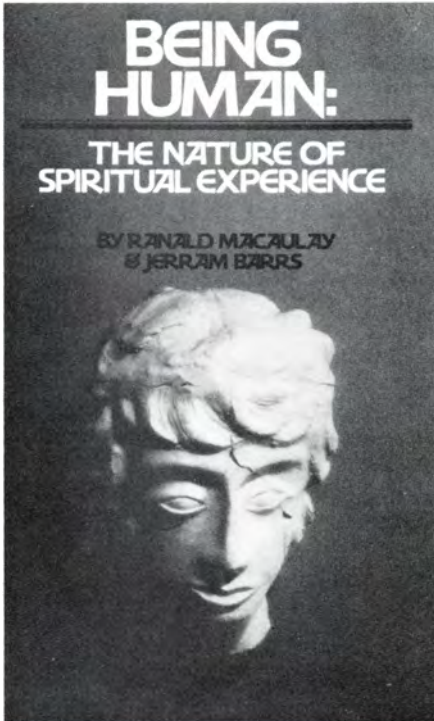
But one further thing must be said. Although there are certain ideals which we all cherish in the democratic form of government, we must be careful not to assume that what is valid in a secular situation is necessarily ideal in the church. A spiritual congregation will recognize that God has entrusted leadership to elders, who must give account to God as to their care of the flock. "Obey your leaders and submit to their authority. They keep watch over you as men who must give an account. Obey them so that their work will be a joy, not a burden, for that would be of no advantage to you" (Hebrews 13:17).

If there is any single locus of decision-making, it must biblically rest with the elders. However, if elders (1) are not in open communication with the congregation, (2) do not seek the wisdom of spiritual men and women in the assembly, (3) do not have a sense of responsibility to the congregation, or (4) do not seek recognition by the congregation as a sign that they are indeed appointed by God, they may be autocrats rather than leaders. We hope that such a situation is extremely rare among Christian brethren.

How good it is when all God's people can say together about decisions, "It seemed good to the Holy Spirit and to us" (Acts 15:28).



# BOOK REVIEWS



**BEING HUMAN: THE NATURE OF SPIRITUAL EXPERIENCE**, by Randal Macaulay and Jerram Barrs, InterVarsity Press, 1978, 216 pages, \$4.95 paper.

What is the nature of man? Is he only another form of animal life, more highly evolved perhaps, but basically no different from the rest of life? Or is he unique? If so, what makes him different?

Three current views of reality affect one's concept of man. The *materialistic view* regards all life as the product of chance combinations of molecules. No explanation is offered for the ultimate origin of matter, but life as seen today is viewed as the product of accidental evolution.

The *Platonic concept* separates the spiritual and material worlds. The material realm is imperfect and transitory. The spiritual realm is that which is perfect and permanent. It is the real world.

The *Biblical perspective* emphasizes the value and reality of both the spiritual and material realms. God created the material universe and with pleasure announced, "It is good." But both the spiritual and physical realms have been tainted by sin and need redemption.

The authors of this book discuss these various views and argue for the truth of the Biblical position. Man was created in the spiritual image of God. The image has been tarnished by sin but man still has dignity and uniqueness.

Many of the errors made by Christian groups result from a failure to appreciate the true nature of man. The tendencies of some toward asceticism and celibacy disregard the beauty of man's physical nature. The charismatic teaching stresses the "spiritual" and shows the influence of Platonic thought. Watchman Nee tends to belittle soul and body. Nee's "teaching on the self is unbalanced, unhelpful and contrary to the New Testament's teaching" (p. 53), though much of his other work is helpful.

The book is full of keen insights and helpful suggestions about the nature of man. A good balance is achieved between God's sovereignty and man's responsibility. Part of manhood is freedom of choice. And full manhood is achieved as one submits his will to God

*Reviewed by Donald L. Norbie,  
Greeley, Colorado*

**PARENTS IN PAIN**, by John White, InterVarsity Press, 1979, 244 pages, \$4.95 paper.

In the last fifteen years the restraining walls of society have crumbled. The Judeo-Christian ethic has been largely abandoned. The game of life no longer has rules. Both parents and children are confused.

This casting aside of restraint is reflected especially in the broken lives of young people. Society now struggles to cope with runaways, teenage drinking, drug abuse and promiscuous sex. The mood has been one of rebellion with rejection of moral restraint. Abortion is in and marriage is out.

John White is concerned to help parents cope with the sense of loss and frustration when some of their children do not turn out well. Feelings of bitterness, failure and guilt can overwhelm the soul. "Why? Why did this happen to us?"

The book has three main parts. The first deals with the complexity of child rearing, and how to use common sense, science and the Bible in making decisions. Part two discusses the parent-child relationship as trust erodes. Part three stresses doing the right thing regardless of consequences.

*Reviewed by Donald L. Norbie,  
Greeley, Colorado*

**PILGRIM OF THE HEAVENLY WAY** by Daniel Smith, 190 pages pb. Published by and available from the author at 2803 W. 14th Ave., Vancouver, B.C. V6K 2X3, \$3.00 postpaid.

The contents of this book are, I think, better than its title, for though there is a spiritual pilgrimage from unbelief to faith, and then from Methodism to an assembly position via the Baptist route, it is more a story of missionary enterprise. It is a story which took the author first to China and then to Ceylon and India.

The story moves well and has an authentic ring. After a couple of false trails in business and the army, Daniel Smith finds himself in the missionary calling. Quite a broad spectrum of the evangelical world is reflected in his narrative. Interesting sidelights are given on a variety of men and movements, among them Joe Blinco, Gypsy Smith, and China Inland Mission director D. E. Hoste. There is the contact with the Nosu tribe when a real moving of God took place, and accounts of missionary work in India in fellowship with Bakht Singh. Woven into the story are a variety of interesting events, including contacts with missionary Silas Fox, Mount Everest climber Norkay Tensing, and Queen Elizabeth.

To me the great thing in this book is the evidence of a living God who still speaks to His servants through the written Word and by His Spirit, and of a man available to God. This is a twin emphasis much needed today when even Biblical principles can become no more than "a form of Godliness, but denying the power thereof."

I remember when I first met Dan Smith. My wife and I were houseparents in the middle dormitory of a boarding school in India. Mr. Smith, whose children were in the school, had just preached a message to a local congregation on the subject of two storms, and a boat in each of those storms. He had urged his congregation to put the rebellious Jonah out of their boat and invite Christ in. That evening, a boy in the dorm gave a brief testimony.

"I did it tonight!"

"Did what?"

"Threw Jonah out and asked Christ in."

That was the kind of response that Daniel Smith's preaching often produced.

*Reviewed by Donald S. Fox,  
Westbank, British Columbia*





Carol and Brad Jorgensen

## NEW WORKERS

**MR. & MRS. JOHN BARCLAY, P.O. Box 518, Pittsboro, North Carolina 27312**

The Christians at Martin Road Gospel Chapel in St. Clair Shores, Michigan, have commended John and Evelyn Barclay to the work of the Lord at Pittsboro Christian Home.

**CATHIE FERGUSON, 470 Broad St., Salamanca, New York 14779**

Christians of the Red House Indian Chapel in Salamanca, New York, have commended Cathie Ferguson to the work of the Lord at Whole Way House Mission. Cathie assists her parents in providing care for needy Indian and white children of the Salamanca area. She also uses her secretarial skills for the work of the Lord at Camp Li-Lo-Li.

### CHANGE OF STATUS

A letter from the Stark Road assembly in Livonia, Michigan states that **James F. Clark**, whom they commended in 1978 to serve the Lord in Alaska, has felt led to return to his home in Livonia and to secular employment. He is in happy fellowship in the Stark Road assembly.

### FOREIGN MISSIONARIES

Zambia: The Christians of the Capilano Christian Assembly in Edmonton, Alberta, and the Egerton Street Gospel Chapel in London, Ontario, have joined in commending **David and Kathleen Shorten** to the work of the Lord. Both David and Kathleen are registered nurses and they will be working in Chitokoloki Hospital.

### INTERNATIONAL CRUSADES

Two-year missionary teams presently in training at Prospect Heights, Illinois, are scheduled for departure to the field in May. Letters of commendation have been received by INTEREST for participants in teams headed for France and for Australia.

**Mr. and Mrs. Randy Clever** will serve with the International Crusades team in Grenoble, France, commended by two Pennsylvania assemblies. Randy and Judy have been in fel-

lowship at Roxborough Gospel Chapel in Philadelphia for the past five years, showing a real heart concern for the Lord's work. The Gospel Chapel in Chambersburg has joined with Roxborough in the commendation.

Christians of the Grace Chapel of Caldwell, New Jersey, have commended **Diane Uhler** for service in Australia. Two Washington assemblies (Tieton Drive Bible Chapel in Yakima and Countryside Bible Chapel in Glead) have commended **Mr. and Mrs. Brad Jorgensen** for service with the Australia team. The commendation letter states that it has been a joy to see the spiritual growth of Brad and Carol over the past few years, and to see them involved in Sunday School, camp and youth work, faithfully supporting and serving in the local church.

## CONFERENCES

### APRIL 19-20—SIMCOE, ONTARIO

Simcoe Gospel Chapel, Highway 3, East, will hold its annual conference, with James Coleman and Rod Conover as speakers. Accommodations available. Write to Paul Fletcher, R.R. 6, N3Y 4K5.

### APRIL 26—ELGIN, ILLINOIS

Park Manor Bible Chapel, 725 East Columbia Ave., will hold its annual conference with ministry at 3 and 6:30 p.m. Speakers will be Evan Davis and Brandt Gustavson. Contact: William E. Murray, 655 Clearview Ct., Algonquin 60102 (658-3759).

### APRIL 26-27—LIMON, COLORADO

The Limon Bible Chapel, 385 J Ave., will hold its annual conference beginning at 10 a.m. Speakers expected are William A. Deans, William Morgan and Ben F. Parmer. Accommodations and meals provided. Contact: Limon Bible Chapel, Box 291, Limon 80828 (303/775-9788 or 346-8547).

### MAY 2-4—COLORADO SPRINGS, COLO.

The assemblies in the Pikes Peak Region are sponsoring a Spring Bible Conference at Southside Bible Chapel, 1725 S. Wahsatch Ave. Neil Dougal and David J. MacLeod will be the speakers. Children's meetings and nursery will be available. Accommodations and meals provided. Write to Bob Hollingsworth, 2041 Mt. Washington, Colorado Springs, 80906.

### MAY 3—WINDSOR, ONTARIO

The sisters of Oakwood Bible Chapel and Turner Rd. Chapel are jointly hosting the 4th Annual Ladies Missionary Conference. Registration at 2 p.m. Speakers will be Naomi Cole and Marg Robbins. Supper at 5. All ladies are invited. Write to Margaret Pitman, 1491 York St., N8X 1W2.

### MAY 3—CHICAGO LADIES MISSIONARY

The 35th annual Chicago Area Ladies Missionary Conference will be held at International Crusades in Prospect Heights, Illinois. Meetings at 10 and 2. Speakers will be Anne Mackey, Margaret Hammond and Dottie St. Clair. Contact: Nell Legel, 3024 Oxford Lane, Northbrook, Illinois 60062.

### MAY 3—PITTSBURGH LADIES MISSIONARY

The annual women's missionary conference will be held at St. Clair Bible Chapel, off Rt. 19, South of Pittsburgh, Pennsylvania, from 9:30 to 4. Speakers will be Betty Presson, Betty Sanders and Pearl Gonzalez. All assemblies in the area are invited. Contact Kay Main, 400 Cheri Dr., Bridgeville, PA 15017.

### MAY 16-19—SASKATCHEWAN

A Saskatchewan Provincial Conference is to be held at Strasbourg Bible Camp. Robert Taylor will be the speaker on the subject: The Inerrancy of the Scriptures. Accommodations available. A program for children is planned during the ministry sessions. Write to Al Kjarsgaard, 310 Stadacona St. W., Moose Jaw, Sask. S6H 1Z6.

### JULY 19-27—WILLIAMS BAY, WISC.

The annual Conference Point Camp Conference will have Tom Taylor and Liddon Sheridan ministering to the adults. Eric Deerbough will be in charge of the young people and John and Lee Stadt will conduct children's meetings. A family conference with many special features to interest everyone. Contact Raymond Demich, 10625 S. Avers Ave., Chicago, Ill. 60655 (312/383-6666).

*Conference announcements for the July-August issue should arrive at INTEREST by May 10. No charge for first announcement; \$15 prepaid for each additional appearance.*

## WITH THE LORD

**GALE C. ADAMS**, 47, of Owosso, Michigan, on December 20 as a result of a head-on collision five days earlier. While pinned in his auto for an hour and while in intensive care, he continued to witness for the Lord. He was in fellowship at Countryside Gospel Chapel where he was a great help. Pray for his wife and two children.

**HAZEL F. CHAMBERS**, 83, of Ft. Lauderdale, Florida, after a prolonged illness. She was saved at 18 and served the Lord faithfully, along with her husband, the late Lawrence Chambers, for over 50 years. She had a very special ministry in correspondence.

**BILLY JOE CHEETHAM**, 56, of Hampton, Virginia, on January 16, suddenly of a heart attack. Saved during World War II while serving in the U.S. Naval Air-Wing in the South Pacific, he determined that for him to live was Christ. He consistently studied the Word, witnessed faithfully and had the joy of pointing many to Christ. He was an elder and minister of the Word at Bethany Gospel Chapel, Newport News, where he demonstrated a love and concern for his fellow Christians.

**ROBERT COLGAN**, 86, of Miami, Florida, on January 21. Born in Northern Ireland, he and his wife came to Miami in 1925 and he has been associated with the assemblies there for over 50 years. He was in fellowship at Central Gospel Chapel at the time of his homecall. A daughter, Pat, is in the Lord's service with her husband, Chaplain Al Otto.





Hazel F. Chambers

**JOHN DONALDSON**, 73, of Spartanburg, South Carolina, on November 8. He served his generation as a faithful witness and the assembly in Spartanburg as a faithful elder. John played a major role in the formation of the assembly in Spartanburg and was loved and esteemed by all who knew him.

**GUNDA C. GHIATA**, 82, of Spruce, Michigan, on December 30. Saved at the age of 16 during meetings conducted by T.D.W. Muir at Central Gospel Hall, she was in fellowship at Detroit, Ferndale and Alpena, Michigan. She was known for her hospitality and was active in helping the sick and elderly.

**R. GEORGE McALLEN**, 78, of Bristol, Virginia, on January 7. He was born in Belfast, North Ireland, where he was saved as a young man and shortly afterward came to America. For many years he was in happy fellowship at the Irving Park Gospel Hall in Chicago, and later served as correspondent for Norwood Gospel Chapel. He loved young people and encouraged many in the things of the Lord. His wife, Goldie, lives in Bristol.

## ADDRESS CHANGES

### WORKERS CHANGES

Arthur Billups, 1000 Hickory St., Fort Pierce, Florida 33450

Wilfred Buchanan, 65 Jean Talon, Drummondville-Sud, Quebec J2B 3T8

Henry Sanchez, 307 Cornelia St. Brooklyn, N.Y. 11237 (zip code change)

Ben Tuininga, Story Book Lodge, 535 Old Vermillion Trail, Gilbert, Minnesota 55741

### ASSEMBLY CHANGES

#### JACKSONVILLE FLORIDA

Dean Road Bible Chapel  
BB 9:30, FBH 11, M 6:30, Thurs. 7:30

**WARSAW—WINONA LAKE, IND.**, Bethany Bible Chapel, 127 South Lincoln, Warsaw 46580. Abraham Thomas (219) 269-1198 or Wayne Taylor 269-1874.

**COLDWATER, MICHIGAN**, Bible Chapel 122 S. Jefferson St., Box 71, 49036  
% Paul D. Anderson, 25 Bond St., Quincy, 49082  
BB 9:30, M 10:30, SS 11:15, Thur. 7



North-Ridge Bible Chapel,  
Lansdale-Sellersville, Pennsylvania

**BOYERTOWN, PENNA.**, Grace Gospel Chapel, 16 E. 5th St., 19512  
% Ken Purkey, RD 1, Box 251A, Bechtelsville, 19505.

SS 9, BB 10:15, G 7, Wed. 7:45

This is a merger of the former Hillside Gospel Chapel of Pottstown and the Grace Gospel Chapel of Boyertown.

**LANSDALE-SELLERSVILLE, PENNA.**, North Ridge Bible Chapel, Rte. 113 and Keystone Dr., Sellersville, % Paul Uhlig, 516 Chestnut St., Perkasie 18944 (215/257-7909).

After meeting in a home for four years the assembly has moved into a newly constructed building. The first meeting was held on Thanksgiving Day. The assembly consists of approximately 60 men, women and children.

### NEW LISTINGS

**ARLINGTON, TEXAS**, Arlington Bible Fellowship, % G. Dean, 1900 Avalon Lane, 76014

BB 9:30, FBH 11, Thurs. 8

For some time a group of believers has been meeting for Bible study on Thursday evenings. In December they began meeting on Sunday mornings, with 55 at the first meeting. Arlington is located halfway between Dallas and Fort Worth. Some of the believers who attend the new fellowship attended Polk Street Bible Chapel in Dallas and others Meadowbrook East Bible Chapel in Fort Worth, but since they lived in Arlington they felt led of the Lord to establish a testimony there.

**BRONX, NEW YORK**, India Gospel Assembly, 899 Teller Ave. 10451. % Samuel Varghese (212-931-3222) or Simon Varghese (657-4335).

BB 3 p.m., SS 4:30 p.m.

The India Gospel Assembly has been functioning for the last five years and is comprised of brethren from India who live in the New York City area.

#### SAANICHTON, BRITISH COLUMBIA

Saanichton Bible Fellowship. Meets at Keating Elementary School, 6483 Central Saanich Rd. % D. F. Rice, 8892 Pender Park Dr., Sidney, B.C. V8L 3Z5 (656-4730)

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

Evening meetings held in homes.

## NOTICES

**BRETHREN NEEDED** in the assembly meeting at Rocky Point, L.I., New York, to fill vacancies left by those moving away and those who have gone to be with the Lord. Contact William Morgan, 48-D Trent Ct., Ridge, New York 11961.

**HAND GRIST MILL:** Information wanted for obtaining new or used hand grist mill (grain grinder) for family returning to Africa. Write to Andrew Foster, Christian Mission for the Deaf, P.O. Box 1254, Flint, Michigan 48501.

**GODLY CHRISTIAN PRINTER** needed to serve as supervisor of printing ministry and discipler instructor of trainees in inner city ministry. Write Audley McLean, Urban Christian Ministries, 14 North St., Buffalo, New York 14202 (716 882-9472).

**EARLY ISSUES** of Letters of Interest wanted—1945 and earlier. Also Assembly Address Books, 1966 and earlier, and Missionary Prayer Handbooks, 1968 and earlier. Send to the Editor, INTEREST, P.O. Box 294, Wheaton, Illinois 60187. Postage will be refunded if requested.

**COOKS AND NURSES** needed at Pine Bush Bible Camp, New York, for any week or all of the weeks from July 26 through August 23. Contact Charles Myers, 1473 Whitty Rd., Toms River, NJ 08753 (201 341-7669).

**HEALTH CARE** using totally natural methods is offered to missionaries and home workers without charge. Therapies include nutrition, physiotherapy, colon therapy and oxygen, manipulation, acupuncture, and spinal adjustments. Dr. John A. Bitler, Chiropractor, General Practice, 1429 Westwood Blvd., Los Angeles, California 90024 (213 479-3538).

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AN OBJECTIVE LOOK AT ASSEMBLY LIFE "DOWN UNDER."

# NEW ZEALAND SURVEY

by Harry D. Erlam

**NEW ZEALAND** is an independently governed dominion of the British Commonwealth. It has an area two-thirds that of California, with a population a little over three million. It was a British colony from around 1830, with a settled government from 1840.

Within ten years of that date there were the beginnings of an evangelical movement with the advent of brethren from the United Kingdom. One of the best known of those times was J. G. Deck, whose hymns are still being used among most assemblies where English is spoken.

Mr. Deck settled in the Nelson district, the geographical center of New Zealand, and from this region there spread a clear witness over many parts of the country. The conditions were essentially "pioneer" in character. There were long distances between towns and only a few small settlements scattered widely, or in many cases only isolated farm houses linked by indifferent bush tracks or dusty roads over a rough terrain. This did not inhibit the itinerant preachers who traveled either on foot or on horseback, or later in horsedrawn vehicles.

Links with the homeland, as the United Kingdom is still thought of by many even in the second or third generation, were closely maintained by the regular visits of brethren who came out to New Zealand for extended preaching or teaching engagements. Some emigrated and settled here, continuing their witness at every opportunity. Among these there were some outstanding preachers, such as Gordon Forlong, James Chrystall, Franklin Ferguson and Robert Laidlaw. There was a vigor in those days that took the gospel within 50 years to all parts of the country, from the more accessible coastal plains to the mountainous hinterland, over steep hills covered with thick bush or forest which many would have regarded as largely impenetrable. The story is told in some detail in a book by Peter Lineham, *There We Found Brethren*, recently published by the G.P.H. Society in this country.

Today the assemblies number some 260 spread throughout the country, with a preponderance in the larger cities. Auckland, with a population of over 750,000, has 35 assemblies. Wellington, including the Hutt Valley, has 20 assemblies in a population of 350,000, while Christchurch (population 300,000) has 12.



The writer of this article, H. D. Erlam, is editor of *The Treasury*, a monthly Christian magazine circulating in New Zealand. He is Associate Librarian at the University of Auckland, with particular responsibility for the library services in the School of Medicine. He is a member of the St. Heliers Assembly in Auckland. His survey of assembly life in New Zealand first appeared in *The Witness*, a British magazine, and is reprinted here by permission.



Though at one time there were many gospel halls in rural areas, a number of these were closed down when local believers moved into the towns. Some of the Christians were attracted by business or industry as it developed adjacent to larger populations. In some ways this consolidated the church membership in the cities and towns, but in other ways it tended to develop a more passive congregation of adherents who left the evangelization to the few.

A strong missionary interest evolved nevertheless. From the turn of the century many went forth from New Zealand to several major mission fields. China, South America, India and Africa were particularly well served. While activity was restricted during the Second World War, there was a renewal of interest later with attention centered more towards Papua New Guinea. This missionary service is recorded in detail in Les Marsh's book *In His Name*, published by the G. P. H. Society in 1974 (See INTEREST, October 1977, p. 10).

### REACHING THE CHILDREN

Sunday school work was a prominent feature of assembly life in earlier days, but the larger numbers that were at one time in evidence have in most cases dwindled. There are possibly two reasons for this—the development of a “new society,” largely egalitarian in nature, following the recovery from the economic depression of the 1930s, with greater opportunities for family or individual leisure that have taken children away on Sunday, and the post-war increase in organized Sunday sports that involve more and more children.

However, the need for a Sunday school outreach to children in isolated areas was duly recognized. Forty years ago the Postal Sunday School Movement was established, sending out graded lessons in a correspondence school type of tuition. Interest has been sustained over the years, and the work has also been extended to cover most of the Pacific Islands as well as reaching into some other continents. Over 8,000 children are currently participating in three basic lesson grades of junior, intermediate and senior. Many have come to know the Lord as their Savior through this work.

As an alternative to Sunday school work, an Every Boy's and an Every Girl's Rally activity was developed, similar in objective to the Christian Service Brigade and Pioneer Girls programs in the United States and Canada. This rally work has attracted large numbers of boys and girls over the years, who have been brought into contact with the gospel

## Relative to population, assemblies are stronger in New Zealand than in North America. But materialism and intellectualism are threats to spiritual power.

message. Many have been won for the Lord.

As an adjunct to this work, camps became an annual feature. Rally leaders and helpers took groups away for up to a week of programmed outings, hobbies, devotional talks and individual counseling.

The regular weekly or fortnightly evening rally activity usually comprises games, hobby or craft work, and a devotional talk. Quite an amount of work is involved in preparation each week, and a criticism has been made that rally workers, more often the younger members of the assembly, have become so occupied in this work that they have yielded their commitment to other meetings, especially the week-night gathering for prayer and Bible study.

An aspect of assembly life in New Zealand that has disturbed many in recent times has been the manifestation of a charismatic experientialism, which in some places has been quite opposed to the orthodox Christian position and the doctrines and practices hitherto upheld among the assemblies at large. It has been disruptive in a few cases. In addition to this, there has been a loss of the concept of separation that was staunchly upheld by most Bible teachers and leading brethren in earlier days. Some who remember the former days view the future of the assembly testimony in this country with apprehension in the light of these two concepts.

### THREE PROBLEMS

A recent visitor from overseas made the observation that, generally speaking, the assemblies in New Zealand today manifest a materialism, an intellectualism, and a fragmentation of their membership.

Materialism is a valid comment in many instances. With the advent of a general prosperity in this country, there is no real extreme of either poverty or wealth. The majority of the various assembly memberships are, so to speak,

upper middle class, and they seem to lack little of modern amenity. Television, for example, was a late comer to New Zealand, but most homes now have a receiver with regular viewers, some even yielding their “assembling together” in favor of feature programs in the evenings. It would appear that many brethren are similarly yielding their personal Bible study, if one could so judge by the lack of basic knowledge of Scripture and its teaching that is becoming evident today.

To speak of an intellectualism may seem like a contradiction of the preceding statement, but the criticism is pertinent. There are larger numbers of university graduates in the assemblies now, with a wide representation of subjects studied at this tertiary level. This has brought an intellectual approach, if not a questioning attitude, towards Bible doctrines rather than a primarily spiritual desire towards knowing the mind of the Lord, more particularly among younger people. Nowadays scriptural principles are questioned by many, and in some instances openly challenged, while authority is often set aside, if inconvenient, or considered to be out-of-date. As a correspondent recently expressed it, there is a reaction against factual presentation of the Word of God.

Fragmentation of assembly life is another aspect of the scene in New Zealand. For some years there has been a special emphasis on work among young people, with the development of camps in many parts of the country. Conventions were formerly planned for young people particularly at Easter, then also for the Christmas and New Year period, which falls in the longer summer holidays in this country. Now there are several other fixtures at in-between times throughout the year, designed mainly for young people, although older Christians are also welcomed. There is usually a fairly strong musical attraction at these gatherings, which in itself has an appeal to younger people. While there are scheduled Bible study sessions in such camp programs, the impression nevertheless remains that entertainment or a good time is the primary objective of a number of those who attend.

This segregated activity for young people, coupled with the diversion of many of the young adults of the assembly into rally or other similar work, means that the comment about fragmentation is not without foundation.

Another observation that might be made is that there is generally an absence of young people at an assembly missionary meeting at which the missionary



gives some report of the work in which he has been engaged. This is rather surprising in view of New Zealand's history of active and far-flung missionary endeavour of earlier days, and one can only speculate as to the reasons. This trend does not augur well for the future, in terms of either missionary support or numbers going forth with the gospel. It is only fair to say, however, that in some instances these meetings are now being replaced by the missionary camp which brings several missionaries together for a "live-in" weekend (or longer), together with brethren and sisters from various assemblies, and that these latter are usually well attended by young people.

### BIBLE SCHOOL AND PUBLISHING HOUSE

With regard to Bible study, the need for some opportunity for systematic and in-depth study was recognized some 20 years ago when the Assembly Bible School was established in Auckland. It functioned at first in makeshift premises but moved in due course to a well planned and eminently suitable complex in the western suburbs, fully residential, with a good library and study facilities. The year's course is divided into two sessions of approximately five and four months each, with Old and New Testament emphasis respectively. Lecturers are brethren with competence in their special subject, while students come, at some personal sacrifice, from a wide range of both city and country assemblies, including in recent years a few from other countries, particularly Australia and Fiji. More students now undertake the whole year's course than formerly, although some elect to do only one session, mainly because of other commitments. It has been encouraging to see numbers of young people coming forward regularly to avail themselves of this opportunity. Many former students are now serving the Lord in their local churches or in other outreach work either in New Zealand or overseas.

The assemblies are well served with good Christian literature from both British and North American publishing houses, supplied through the Gospel Publishing House (now G.P.H.) in Palmerston North and its branches elsewhere. G.P.H. also prints and publishes the *Treasury*, a monthly magazine of ministry and missionary news, combining in some ways the functions of both *INTEREST* and *Missions*. It also publishes other helpful items from time to time, such as the Lineham and Marsh books already mentioned, as well as a large quantity of tracts in a variety of

languages for missionary use.

This, then, is a general picture of the New Zealand scene. While it contains a critical review of several aspects of assembly life today, there is nevertheless ground for thanksgiving for much that is being pursued faithfully for the honor and glory of our Lord Jesus Christ. ■



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# Through Agony to Victory

**At Calvary the story is one of excruciating, physical pain. In Gethsemane the torture is mental and psychological.**

by John Williams  
Vancouver, B.C.

**T**HERE ARE as many ways of looking at the story of Jesus in the Garden of Gethsemane as there are facets to a diamond. It really depends on one's point of view. In this Passion-tide meditation we shall look at the story as a six-sided portrait of our Lord.

## THE LONELINESS OF JESUS

Our Lord was certainly no recluse. He enjoyed His friends and found great comfort in their companionship. However, here in Gethsemane the circle of Jesus' friends is dramatically diminished.

In the Upper Room at first there were twelve disciples with Him, but all of a sudden, as night descends, Judas deserts and only the eleven remain. As Jesus and the eleven leave the Upper Room and approach the Garden, eight of the disciples stay near the entrance. Only the privileged three, Peter, James and John, go forward with the Master.

Then, perhaps because He senses their weariness and wants to spare them worse, Jesus says farewell even to these three and moves a little farther into the dark shadows of the olive trees.

Now He is alone—totally bereft of human companionship. Here in His human solitariness He seeks yet again the intimacy of His Father's bosom. Alone, yet not alone, we hear the Savior's poignant words: "Abba, Father" (Mark 14:36).

## THE HUMANITY OF JESUS

We forget all too easily that the Savior who passed through the experience of Gethsemane was a real human being. Just as in His impeccable humanity He experienced other human emotions, so, no doubt, He knew what it meant to be afraid. There was no mystery about death by crucifixion. As refined and practised by the Romans, it was a sadistic torture involving the victim in a painful, lingering, shameful, certain death. Jesus knew this, and the anticipation of it must have been terrible.

Perhaps it was our Lord's experience in the Garden that the writer of the Hebrews had in mind when he wrote,

He offered up prayers and petitions with loud cries and tears to

the One who could save him from death, and He was heard because of His reverent submission.

Hebrews 5:7

Jesus, the man, had often sought the seclusion of Gethsemane. He felt the need for quiet, for prayer, and for fellowship with His Father. Now He comes for the last time. Soon it will be the hammer blows driving in the nails, the pressing of the crown of thorns into His brow and the agonizing thirst. But first He must seek the Father's face and be reassured. We read that an angel came and ministered to Him.

## THE SUBMISSION OF JESUS

Staggered momentarily by the awesomeness of the experience facing Him, Jesus prays:

Abba Father, everything is possible for you. Take this cup from me, yet, not what I will, but what you will.

Mark 14:36

Whatever else these wonderful words imply, they tell us that, come what may, Jesus was prepared to do His Father's will. He is not passively acquiescing but actively accepting God's plan for Him.

There is no suggestion here that Jesus is praying to escape from the Cross. He has already set His face to accomplish that great, saving work. We reverently suggest that our Lord is asking for the withdrawing of the dreadful cup of Gethsemane's anguish which is almost overwhelming Him, so that He may go forward to Golgotha, there "to taste death for every man."

In any event, whatever His profound words mean, Jesus is declaring His unequivocal obedience. He is not bowing to cruel fate but submitting to His beloved Father.

## THE AGONY OF JESUS

Here in Gethsemane we see Jesus the real man, experiencing in His human body and mind the terrible anguish born of intense emotional pressure. At Calvary the story is one of excruciating, physical pain. In Gethsemane the torture is mental and psychological. Both of



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course are linked with that most inscrutable of all mysteries so succinctly expressed in Paul's words: "He who knew no sin was made sin for us" (II Cor. 5:21).

The rejection of men, the desertion by His own, the dastardly betrayal, the bitter denial, the hiding of God's face, not to mention "bearing our sins in His own body on the tree," all combine in one crushing experience of agony. The human spirit is remarkably resilient, but usually there is a breaking point. In Gethsemane, the perfect, sinless, human spirit of Jesus is assailed by unmitigated Satanic malice. But there is no breaking. Instead, the Savior absorbs it all as in a terrible agony He sweats drops of blood.

**THE LOVE OF JESUS**

Despite His own burden of sorrow in Gethsemane, Jesus' heart still overflowed with concerned love for His own. He knew they would betray, deny and desert Him. So be it. He loved them still!

We see Him encouraging His disciples to "watch and pray lest they enter into temptation." Thus He would shield them from His and their arch enemy. Then, as

His assailants approach, armed with clubs and swords, Jesus intercedes for His disciples: "Let these men go" (John 18:8).

There is also His loving intervention on behalf of impetuous Peter whose rash swordsmanship had severed Malchus' ear. Jesus not only tells Peter to sheath his sword but graciously makes things right by healing the ear.

Finally there is His startling, if unrequited, love for Judas. As the traitor emerges from the eerie shadows, eager to plant his tell-tale kiss on Jesus' cheek, the Lord speaks lovingly to him. "Friend," He says, "what do you come for?" (Matt. 26:50).

Imagine calling Judas his friend! It is as though in His wondrous love Jesus would drag Judas back from the very brink of perdition.

**THE MAJESTY OF JESUS**

However dreadfully overwhelming the power of evil appeared in Gethsemane, it could do nothing to bow the sacred head of Jesus. The Son would submit to the Father, but He would give no quarter to the fiend. He would raise His heart in surrender to Heaven, but would raise His hand against Hell! Legions of angels were poised to rescue Him, but He fought and won the fight alone.

Fully conscious that the hour of darkness had struck, Jesus steps forth majestically to face the motley mob of religious cowards who had come to arrest Him. This was not bravado. It was courage of the highest order.

Perhaps the incident that best portrays the Savior's majesty in this moment was the effect of His words, "I am" (John 18:4-6). Surely there is something glorious here.

"Who is it that you want?" asked Jesus.

The crowd replied, "Jesus of Nazareth."

As He uttered His—"I am"—they fell to the ground, Judas included. This was not "numinous awe" as the skeptic avers, nor was it simply the surprised shock of religiously sensitive persons. Here in the midst of His human agony is Jesus, God manifest in flesh. Before such glorious majesty angels and men bow down and "devils fear and fly."

This, then, is the portrait of Jesus painted in bold relief against the stark backdrop of Gethsemane. Let us bow in wondering worship!

When we see Thee in the garden  
In Thine agony and blood  
At Thy grace we are confounded  
Holy, spotless Lamb of God!

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# LETTERS to the editor

The reader's comment [January, p. 11] about your reluctance to have a "Women's Page" in INTEREST seemed humorous. But the thought has been working on me and I think that perhaps she has a point.

I have been leading a neighborhood women's Bible study and find there is a definite need to minister specifically to women. Different questions and problems arise that have to be dealt with in a Scriptural way, and from a woman's perspective.

Elfriede Mollon Olson, El Cajon, Calif.

## SERVING SUBS AND SERVING SAINTS

I rejoice with Dave Ward over the good coverage you gave the work in Groton [February cover story]. Dave has skillfully coupled a resident-type ministry with a limited amount of ministry elsewhere. The misunderstanding that many have of the resident worker is that he "does it all" to the neglect of whatever gift God may have provided in the local assembly. Full-time workers in the U.S. and Canada should be providing much spiritual leadership in the assembly where they reside, as well as giving help elsewhere as the Lord opens the doors. If a worker finds himself in a group where his help is not needed, perhaps he should seek the Lord's face as to his center of operation.

Joe Giordano, Winston-Salem, North Carolina



## IN THE CONNING TOWER

Thank you for the February articles about the work here in Groton. We have had nothing but good comments. One of the fellows was all excited when he saw the picture on the cover. He was excited because he was the fellow leaning over on the conning tower of the submarine. His name is Doug Baxley and he is one of the navy river pilots. He has been in fellowship at Groton Bible Chapel for the past couple of years.

David Ward, Groton, Connecticut

In the Groton story you have a photo of a submarine tender refitting a nuclear submarine at State Pier in New London. That ship is the USS FULTON (AS-11), serving the fleet for 37 years and still the finest and foremost submarine tender in the United States Navy. The role of such ships in repair and replenishment is exemplified by the efforts of the Fulton crew.

You might be interested to know that not only is the Fulton well represented at the Groton Bible Chapel, but there is

also an active fellowship of Christians on board the Fulton who meet regularly for prayer and the sharing of God's Word.

David G. Fitch, Groton, Connecticut

## MORE THOUGHTS ON COMMENDATION

Readers of INTEREST are well aware how highly I value the interchange of ideas. I appreciated the different opinions expressed in the "Letters" column of the February issue about the earlier article, "A Policy for the Commendation of Workers" (November, 1979). I feel it is important, however, to offer a gentle correction of a few errors in the thoughtful letter from brother Marion Michaux.

In Acts 13:1-3 it is *not* the Holy Spirit who is said to set apart the workers. Rather the passage itself says that the Holy Spirit called them and commanded *the church* to set them apart. Second, the writer misunderstands Acts 14:25-28. In fact he misquotes the NIV translation to prove his point, omitting one half of the verb form. Instead of the NIV text saying that they *were* "committed . . ." at the time of their return to Antioch, it says they "*had been* committed. . . ."

In the Greek this is in the pluperfect tense, expressed in the periphrastic form because the normal ending of the third plural could not be pronounced in conjunction with the stem (see Goodwin and Gulick, *Greek Grammar*, p. 121, par. 498). In New Testament times it had the force of a past event containing "the element of lasting result," so that it was the previous commendation "which had the effect of causing them to return [to Antioch]" (Blass-Debrunner-Funk, *Greek Grammar*, p. 178, par. 347). Thus the Greek fully supports the NIV (and King James) in the use of the pluperfect form. "had been. . . ."

Third, Luke 10:7 does *not* imply that the worker is to look to the Lord but "not to the local church." On the contrary, the whole point of the context is that the worker sent out by the Lord is to stay in the house where he receives hospitality, "eating and drinking what *they* [my italics for emphasis] give you, for the worker deserves his wages," and he should "not move around from house to house."

Of course he looks to the Lord, but the emphasis in the text is on the fact that he will find God's provision of support in one particular household. This is borne out by the quotation of this verse in I Timothy 5:18, where Paul links it with Deuteronomy 25:4 ("Do not muzzle the ox") in a passage which gives instructions to the *church* on their responsibilities to the Lord's servants. Note the word "church" in verse 16.

Mr. Michaux correctly points out that I Timothy 5:17-18 refers to the elders, but he draws three wrong inferences from that. One is that elders cannot also be commended workers. A second, implied, is that commended workers are not to be supported (which is probably what "double honor" refers to here) in the same way as preaching and teaching elders. The third is that our Lord's saying about the worker deserving his wages refers to workers in Luke 10 but not in I Timothy 5.

I feel apologetic for seeming to come down hard on this article, but we must base our practices on the true meaning of Scripture, not on distorted interpretations, however sincere these may be.

Walter Liefeld, Deerfield, Illinois



# QUOTES

DEADLINE: Letters for the July/August issue should reach INTEREST by May 10.

**Jews being reached in Illinois and New York**

**Students prepare for summer outreach in Ontario**

**Three workers suffer heart problems**

**JEAN-PAUL BERNEY, 707 Ave. Maskinonge, Ste-Foy, Quebec G1X 2N5**

The work in Ste-Foy, a suburb of Quebec City, goes on with definite encouragement. We are thankful that not only individuals have been saved, but also several couples who are giving us much joy as we see them grow.

Several local brethren are developing a gift in preaching and leadership, and are able to help also in the smaller assemblies at Thetford Mines and Montmagny.

The assembly at Ste-Foy has recently commended **André Guay** to full-time Christian service. We appreciate the faithful and prayerful interest of our Christian friends.

*February 5*

**JAMES BOSWELL, 344 Burlington Cresc., London, Ontario N5Z 3G7**

Last year was one of the best years ever in the ministry, and our hearts are full of praise. Presently I am ministering at Bethel Chapel in London. The response is very encouraging.

We have a full and heavy program before us, with many miles to travel and countries to visit. At Easter I am due at conferences in New Zealand.

*January 16*

**VENTURE COY, 841 Baker St., Boise, Idaho 83704**

I have just returned from Lakeside Bible Camp on Whidbey Island, near Seattle, where I had the privilege of presenting the gospel with chalk talks to junior boys at a weekend retreat. I enjoyed working with **Don Crook** and others, and may go back there this summer.

I would appreciate prayer for a lower back condition that continues to cause pain and difficulty.

*February 4*

**HOWARD FORBES, Box 481, Arvida, Quebec G7S 4L1**

Since I had a vocal cord removed on October 1st, progress has been good in the restoration of my voice. I am most appreciative of

the prayers of the Lord's people.

At present I am visiting my twin sisters in British Columbia and am able to minister the Word in the small Castlegar assembly. One of the brethren in this assembly has meetings in Russian each Sunday afternoon and Wednesday evening.

I plan to be back in the Saguenay region of Quebec by March 5th. The Lord's work continues to be encouraging in this region. The Chicoutimi and Kenogami assemblies had a baptism on December 30 when three from Chicoutimi and one from Kenogami were baptized.

*February 5*

**EUSTACE B. GODFREY, 518-431 Winnipeg St., Penticton, British Columbia V2A 6P4**

Mrs. Godfrey writes: Mr. Godfrey is 105 years of age and not able to read, but I manage to read to him. We enjoy hearing of the missionaries.

*January 18*

**ALICE HERZIG, 5 Villa Verde Dr., Apt. 101, Buffalo Grove, Illinois 60090**

In October 1979 we moved to this area, 30 miles northwest of Chicago, to work among the Jewish people here. This is a rapidly growing suburb of about 20,000, almost half Jewish. The Lord has opened many doors in the time we have been here.

Steve has been going door-to-door in Chicago neighborhoods that are predominantly Jewish. He is teaching a Bible study in River Forest that has branched out into an evangelistic outreach to unsaved Jews and Gentiles. It began as a seminar for Christians in Jewish evangelism.

We are in fellowship at Arlington Countryside Chapel. Through the Christians there we have been able to meet quite a number of Jewish people.

We are encouraged and excited in the work. We thank God for the fruit we have seen in the few months we have been here and for the Christians who desire to share the Messiah with their Jewish friends.

*January 31*

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

After 51 years in His service, the Lord continues to meet our needs. I am not able to travel for meetings, as formerly, but find more than enough to fill my time in this area. It is most rewarding, in these sunset years, to watch His work grow under the leadership and ministry of younger brethren, some of them saved here years ago.

In Greensboro, plans are being formulated for expansion of our facilities which are being taxed through the increasing attendance. There is growth in the gifts of leadership and ministry. Several are exercised about full-time service abroad.

*January 21*

**WILL T. MILLER, 6511 Princess Garden Pkwy., Lanham, Maryland 20801**

At the end of December and early January I was at Shannon Hills Chapel in Greensboro, North Carolina. This was a memorable experience and I was greatly encouraged to see what the Lord is doing through his faithful servants in that locality.

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On January 9, due to shortness of breath, I consulted a physician who is in fellowship at Loch Hill Chapel in Baltimore. The diagnosis was cardiac failure which necessitated complete rest for the next two or three months and the cancellation of all my meetings and my activities at the Washington Bible College.

In April I am booked for the Easter Conference at Greensboro, N.C., and other meetings in the area, and in May I hope to be in Yonkers, N.Y., and at Plumsteadville, Pa., for the Memorial Day weekend. Everything is in the Lord's hands and I would greatly appreciate prayer for a full recovery and an early return to my responsibilities in ministering and as Dean of Students at Washington Bible College.

January 22

**RONALD MILLSON, Box 544,  
Chapleau, Ontario**

For several years I have been living in Chapleau and serving the Lord at Wildwood Bible Camp, at Community Bible Chapel, and in other northern communities. During 1979 I was involved in coordinating and building Light Haven Home, an assembly-oriented retirement home in Bruce Mines, Ontario.

Working in close liaison with **Chester Donaldson**, a commended worker in South Porcupine and chairman of the Light Haven board, and with **Mrs. Evelyn Miller**, Secretary-Treasurer, we began excavations shortly after ground-breaking [INTEREST, July 1979, p. 18]. The Lord provided three dedicated young men to work with me, along with a host of others who offered physical and financial help. By November 1st, the foundation work was completed and two wings erected and partly closed in. At that point the work ceased, due to a needed rest by the workers and an accumulated deficit. Now the deficit has been cleared and sufficient funds are available to resume work. There are two young men ready to work with me until May 1st, so we plan to brush away the snow and begin again.

I have resigned my position with Wildwood Bible Camp, after much prayer and consideration, due to my responsibilities at Light Haven. Since it is going to take an extended period of time before this home will be operable, we plan to move to Bruce Mines at the end of the school year, Lord willing.

January 8

**ARNOLD M. ROSS, P.O. Box 327,  
Lynbrook, New York 11563**

Nineteen-eighty started with ministry to assemblies in Sea Cliff, Hauppauge and Freeport, New York; Norwalk, Conn.; and Plainfield, N.J.

Home fellowship meetings are held in Brooklyn and in Queens. We also started a special meeting for Jews in Malverne, which is close to our station in Lynbrook. Saved and unsaved Gentiles come to these meetings as well. There is no middle wall of partition, but we do stress the ministry to the Jewish people. These meetings bring forth fruit and growth in Christ.

Mrs. Ross is very effective among the el-



**Jack and Ruth Spender with Jonathan, 3**

derly and very needy Jewish people in Long Beach.

These are some of the ways in which the Lord uses us. We need your prayers.

January 21

**JOHN A. SPENDER, 112 Doolittle Dr.,  
Bethany, Connecticut 06525**

The Lord continues to bless the work here. I am doing a 10-week series at West Woods Chapel while some of the brethren are able to carry on the ministry at Cheshire. There were 70 at the Lord's supper last Sunday in Cheshire, so we have cause to rejoice as there is growth. A baptism is planned for January 20 and we are hoping to see another ten baptized.

The Lord has found us a new home in the town of Bethany. It is closer to Cheshire and about the same distance from West Woods. Pray for us that we will in all our ways acknowledge Him and we know He will direct our paths.

January 14

**ROBERT STALEY, Immanuel Mission, Box  
218, Teec Nos Pos, Arizona 86514**

At the end of our first semester as a day school [after the fire which destroyed the two dormitories on August 22], we can look back and give thanks for the way the Lord has worked things out. We were able to purchase two good, used buses in the fall and the children seem quite happy to be going home at the end of each school day. It is a much more normal situation as far as their homes and families are concerned.

We lack one teacher this year, but, with two staff members filling in part-time, we are getting along. We will need two lower primary teachers for next year. I am very interested in hearing from any who think they might enjoy teaching Navajo Indian children.

As a staff we are not at all convinced that the dormitories should be rebuilt. Perhaps the time has passed for a boarding elementary school in our area. We will appreciate prayer on our behalf so that we might have the Lord's guidance in this matter as well as in other phases of the work here.

January 18



**Philip and Una Tate**

**TOMMY STEELE, Sr., Rte. 1, Box 135E,  
Norlina, North Carolina 27563**

Another very busy year ended and the new year began with me in the hospital having a spell with my heart. I am back on the trail now with instructions to slow down. I praise God for His love and mercy. Please pray that I will be able to keep my appointments and accept other invitations as they come in.

We are praying about ending the radio program after we complete 42 years on May 23. Or, we may continue through this calendar year. This is a most difficult decision to make, especially when we read letters such as the one before me now: "It was through the witness of the program that the Lord Jesus saved me on July 14, 1949." It is not unusual for us to receive testimonies like this. Pray for us to be led by the Lord.

February 11

**PHILIP TATE, 44 Hemlock Rd.,  
Cardiff, Ontario K0L 1M0**

The assembly in Bancroft, which is the nearest one to us, appears to be thriving. We have just had a valuable weekend seminar on Sunday School work, conducted by a brother from London. Although Bancroft is a small place, only rated as a village, the assembly is

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large and very active. A good radio work is carried on by **Ernie Belch**, with a ten-minute Bible study every morning from Monday to Friday, and a half-hour gospel program each Sunday. In addition, there is frequently an evening broadcast for which the brethren are responsible.

Another useful activity is the ladies' coffee hour, held monthly, with an attendance of about 140.

We have had recent visits from workers in Uruguay and Argentina, affording us an opportunity to catch up on what has been taking place since we were there. *February 1*

**JOHN MIKE THOMAS, 22 S. Circle Dr.,  
Chapel Hill, North Carolina 27514**

Our family moved here from Indiana in November. The focal point of my ministry here seems to be as a resident worker in Chapel Hill, but I hope to be of some help to other assemblies as well.

The Lord appears ready to bless the work here in a great way. Attendance is increasing, although it is still a small assembly. We are situated in the midst of a steadily growing residential area and look forward to much fruit.

This is also the home of the University of North Carolina. We are ministering to some students now and hope that this number will increase as the days go by. *January 2*

**EVELYN M. VARDER, 1167 Grove Way,  
Hayward, California 94541**

Late in November I had a heart attack that confined me to bed for four weeks and to the house for three more weeks. Since then I've been trying to get back to normal activity, but tire very easily.

A brother in the assembly has taken over the class at the nursing home. I miss going each Sunday afternoon. *February 8*

**JEAN M. YOUNG, 156 N. Oak Park Ave.,  
Oak Park, Illinois 60301**

This is Home Workers Week at Emmaus, with **Paul Sapp** and **Welcome Detweiler** speaking. The ministry has been most profitable.

We've had good reports from the Christian Service program, with some children and adults being saved this year. We appreciate the interest and prayer support of many faculty and staff members.

Prayer would be appreciated for the Northern Ontario Team for 1980. We have seven students meeting regularly for prayer this quarter. During the third quarter we will be getting into the preparations. We trust the Lord to impress hearts with those of His choice. *January 25*

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**EDITOR'S  
PAGE**

by James A. Stahr

# Does "the Need

WE ARE RIDING DOWN THE

I receive a lot of mail. Readers often write to send a word of encouragement or tell me what a blessing some article or report has been.

Once in a while someone will write in to tell me off or straighten me out.

Some readers respond to various things in the magazine with good ideas and fresh thinking. I put mail like that on the Letters to the Editor page. Also, the letters that express strong reaffirmation of Biblical principles, especially when the writer knows how to sort out what is Biblical from that which is merely traditional.

A lot of letters I get ask questions. All kinds of questions. What do I think about this or that? Do I know of anyone who would make a good camp manager? Am I free to come and preach at such-and-such a conference?

A few days ago I received a letter that was one big long question. Maybe I should say it was full of questions. Questions which made me think.

I was struck by the sincerity and by the loving manner in which the author approached these questions. They are delicate questions that really require an answer. In fact, if we don't answer them correctly now, we may all have to answer them at the judgment seat of Christ.

After giving the matter a great deal of thought, I phoned the author and asked him for permission to share his letter with you.

The writer introduces himself as he goes along:

Dear Brother Stahr:

For a goodly number of years, this Christian has puzzled and pondered over the state of the assemblies, present and future.

May I offer a few comments and direct several questions to your attention? Your opinions would be respected and appreciated.

I came to know Jesus as Lord and Savior at age 46, being saved out of Christian Science and Unity.

Several members of the Bible study group wherein I rebel-



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# Assembly Line" Retooling?

INTERSTATE HIGHWAY IN A MODEL T FORD.

iously first heard, and finally listened to the Gospel of God's love—that His love and provision included me—were associated with an assembly. After a period of church shopping, I was led to affiliate with this group of Christians.

I have never been sorry. The blessings and benefits have been rich, and beyond counting.

My background includes forty years work in sales and sales management. Experience was quick to teach me, sometimes painfully, that a successful business needs strong leadership. Realistic objectives are essential, and are a prerequisite to achievement. Success in business demands organization of time, talent and energy. From such will come consistent progress and sound growth.

So much for the world of business.

Now we come to the source of my perplexity. How are we to conduct the business of serving the Lord? *The Lord's* business! Can we be less diligent, less concerned, or less faithful in the Lord's service than in working for our daily bread and the approval of men?

Almost twenty years ago, as a new Christian, I came to realize:

- That the Lord has work for the hands of His new-born children.
- That transactions extending into eternity are to be accomplished—of greater importance by far than mere insurance agency achievements.
- That, according to Scripture, I should indeed be engaged in business for my Lord and that I had better resolve, through plan and performance, to give my best efforts.

**TO THE LORD'S BUSINESS, THEN!**

Many verses in God's Word set forth our obligations. I keep before me I Corinthians 9:16-19, part of which states "Yea, woe is unto me, if I preach not the gospel!"

But do I detect, in a majority of assemblies, an attitude of practiced restraint?

Is leadership too often leaning (at a dangerous angle) to ultra cautious and conservative ministry?

Is it inappropriate, assemblywise, for boldness and enthu-

siasm to be properly built into the Lord's work?

Why do we measure out our endeavors for the Lord Jesus according to what others do, not going beyond tradition and the usual and customary?

Do we not, all too frequently, thereby place limitations on God's work and the involvement of His people? Someone has said, "One who has given his heart to Christ is a missionary, but one who has not given his heart to Christ is a mission field."

Satan delights to mingle with those Christians whose fervent and ambitious Sunday prayers are by Monday fading to a shadow of their former selves. Too often what we pray to do is not matched by our actions. Meanwhile, the enemy and his demons, his false teachers, and the various cult leaders operate on a full-time basis. They operate with the dedication of Communists. Mary Baker Eddy, a tireless and purposeful worker, was well beyond age 50 before her infamous designs began to develop into a "going" concern.

Perhaps my perplexity and concern in part springs from the ongoing debate over the question, "Should or should not an assembly engage a pastor?" From time to time articles appear in INTEREST—some saying yes, some vigorously opposed.

For the past four years, as a special representative for the Moody Bible Institute in public relations, I have been privileged to call on and visit with many pastors. My mission was to tell them of the various Moody ministries, and invite them to share, in turn, something about themselves, their work, background, education, plans, and worries.

I have encountered pastors who have deep troubles, difficult problems, and heavy burdens. Some are not fitted for the job, or are not right for that congregation, or perhaps they are exhausted by the pressures and responsibilities of a "one-man ministry."

However, I meet many pastors who are leading well organized congregations. The leadership is well defined. Objectives are clearly stated. Programs for every age group literally shine forth from parking lot to pew. People are involved.



# INTEREST

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## DOES "THE ASSEMBLY LINE" NEED RETOOLING? *Continued from page 23*

Someone is making sure that each gift is recognized, and trained. Discipleship is a program, not a dream. Excitement, enthusiasm, and enjoyment are prevailing ingredients. Everyone has a job to do, as unto the Lord (not the pastor).

I am pleased to report that I have visited more than one assembly wherein these same qualities and attitudes are much in evidence. Alive—active. Energized—organized.

But why are such in the minority?

Why, too often, are such essentials as unity of leadership, coordination of action, stated objectives, and genuine zeal in short supply?

Is it because the membership, including elders and deacons, pause, consider, plan, pray about, and then promise to get the Lord's work into high gear—only to allow good intentions to slip into the shadows of procrastination, due to pressures and priorities of family, business, various other Christian commitments, and lack of time and energy?

Do we, as a result, find assemblies drifting, without direction, work neglected, opportunities lost, and little accomplished?

A few more questions and observations will bring to a close this request for enlightenment.

Why are some assembly leaders taken aback when it is stated that God's business should be handled with the same dedication, diligence, and concern that governs personal business affairs?

The following criticism produces indignation (naturally): "If you cared for your business or profession as you do your assembly responsibilities, you would soon be bankrupt!"

The response comes back, "It is not right to look upon His work as we do secular occupations."

They are right! His work should receive the best possible care—our finest effort—the best of everything.

On the other hand, elders who oppose the "hiring" of a pastor may themselves have assumed chapel control, unaware that they are, in fact, operating a one-man ministry. Moreover, as stated earlier, such leadership tends to be unproductive. Worse still, as often as not, time and talent and energy are not available so as to generate and maintain an attractive and meaningful program.

Recently, I met with an elder from an assembly in an eastern state. My elder friend is a respected businessman. He is also quite frustrated. The conversation centered around certain major decisions required at his assembly. He noted that on such occasions his associate elders chose to hold to and maintain a traditional posture of immobility.

This discussion, with a man who is eager to serve his Lord, to obey His call, and to work for His church, served to add to my belief that we in the assemblies, everywhere, had better update attitudes, values, and concerns.

I do not have the engineering expertise needed to retool the "assembly line," but I can certainly offer the viewpoint of an anxious passenger. As I see it, most of us are riding the Interstate system in a Model T Ford.

The comments of this communication are not meant to "rip down" the assembly flag, and offer as exemplary, in exchange, the composition of other evangelical groups. They have many hard problems to solve. At this moment, my comments concern the assemblies, only, because that is where I live.

Most helpful would be articles by those who are qualified to make recommendations based on the Word of God—as applied to the 80's. Or perhaps a series of workshops, or panels. Or a midnight ride by someone who could shout an appropriate warning, "The opportunities are coming!" (if not the Lord, Himself).

Perhaps the subject could be explored and examined in the sense of preventive medicine.

In the days ahead, we need:

1. Nineteen eighty reachers, teachers, and preachers. All should be qualified and trained to the limit of each gift.
2. We need to grow by reaching out.
3. We need to retain our growth by reaching in with rich and meaty teaching and preaching. Thus to feed and nourish and encourage and inspire and involve.
4. In many cases our presentation—our image—resembles a limp handshake. We are often told by former members of our congregation, "You are long on love, but short on ministry to needs." We must care a lot, and show it!
5. We in the assemblies enjoy super precious relationships with the Lord Jesus. Isn't it time to take the best of ours—those special blessings, and build the rest, looking to the methods and motives of other fine fundamental friends for the answers to our lack—for the answers to our prayers. We pray for great things. In the will of the Lord, let's do great things.

Thank you for your patience. I would appreciate your answering comment. This is conveyed to you, lovingly.

Bill Crouse, Akron, Ohio

Well, there it is. What's the answer?

Do you find yourself anywhere in the foregoing letter? Has the Lord spoken to you as he has to me? What are you going to do about it?

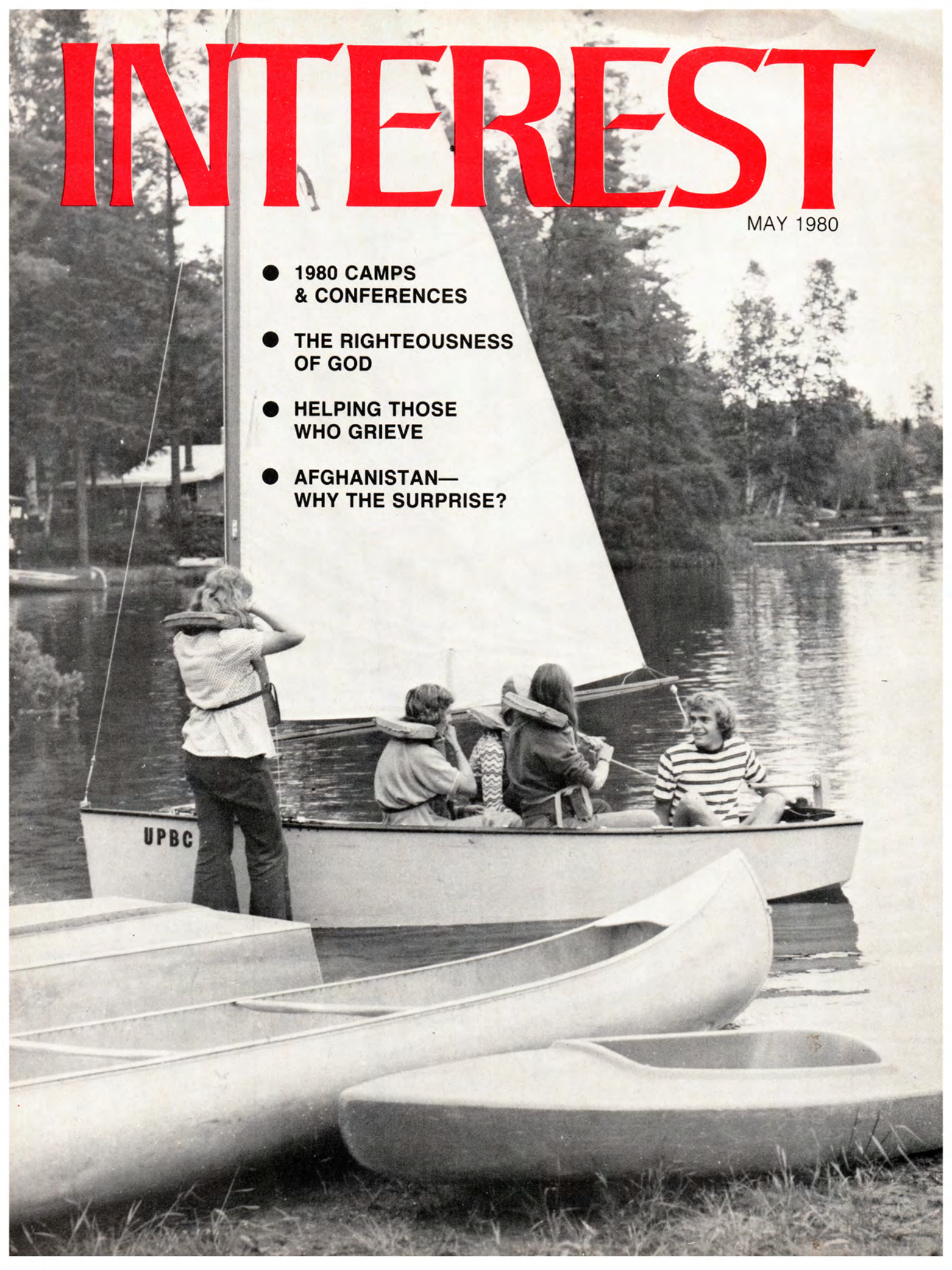
James A. Stahr



# INTEREST

MAY 1980

- 1980 CAMPS & CONFERENCES
- THE RIGHTEOUSNESS OF GOD
- HELPING THOSE WHO GRIEVE
- AFGHANISTAN— WHY THE SURPRISE?





## Articles

### 3 The Righteousness of God

*There are two ways of getting into debt.*

### 6 Helping Those Who Grieve

*Helping mourners resume their pilgrimage.*

### 9 The Majestic Authority of Christ, Part II

*He was in control of every situation.*

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### 20 1980 Summer Camps and Conferences

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**COVER PHOTO:** Sailing instruction at Upper Peninsula Bible Camp, Michigan.

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# The of

**A**CCORDING to tradition, the Apostle Paul was small in size, plain in appearance, awkward in manner, and contemptible in speech. He had been weakened and even disfigured by illness. He belonged to a despised minority within a despised people. That is, he was a Christian Jew. His message was foolishness to intellectuals and a stumblingblock to the self-righteous.

By contrast, Rome was the capital of the world. People spoke of Rome with awe. It was the symbol of imperial pride and military power. Everybody hoped to visit Rome once in his lifetime, to look and to stare and to wonder.

But who was this fellow Paul who wanted to visit Rome, not as a tourist but as an evangelist? What could he hope to accomplish against the proud might of imperial Rome? Wouldn't he be wiser to stay away? Or, if he must visit Rome, would he not be prudent to keep his big mouth shut, lest he be laughed out of court and hustled out of town?

Evidently Paul did not think so. "I am



by John R. W. Stott

# Righteousness of God

**In Romans, is the righteousness of God a divine attribute, a divine activity, or a divine gift? How does it produce an eagerness to preach the Gospel?**

under obligation," he writes. "I am eager. I am not ashamed" (Romans 1:14, 15, 16).<sup>1</sup>

Let us investigate the origins of this apostolic eagerness, so that we may come to share it. It is not difficult to discover them because he states the reasons clearly. He writes: "I am under obligation. . . . Thus, I am eager. . . . For I am not ashamed of the gospel, for it is the power of God. . . ."

His affirmations are linked to one another in a chain of cause and effect. Negatively, he is not ashamed of the gospel. Positively, he is eager to proclaim it. Why? For two reasons. First, because it is a debt to mankind which he must discharge. Second, because it is the power of God unto salvation to everyone who believes.

## A DEBT TO MANKIND —Romans 1:14-15

It is true that most English versions prefer the expression "I am under obligation" in verse 14. But the old King James Version was quite correct to translate it, "I am debtor." For this is what the Greek

word *opheiletes* means. It was used of somebody who had incurred financial debts.

Now there are two ways of getting into debt to somebody. One is to borrow money *from* him. The other is to be given money *for* him by somebody else. For example, if I were to borrow \$1,000 from you, I would be in your debt until I repaid it. Equally, if a friend of yours in London had given me \$1,000 to bring to you, I would also be in your debt until I handed it to you. In the second case, it is your friend in London who has put me in your debt by entrusting me with \$1,000 for you.

It is in this second sense that Paul knew he was in debt. He had not borrowed anything from the citizens of Rome. But Jesus Christ had entrusted him with the gospel for the Gentile world.

Indeed, several times in his letters he uses this very expression. He describes himself as put in trust with the gospel.<sup>2</sup> So it was Jesus who had made him a debtor. And being in debt, he was anxious to discharge his obligation.

Moreover it was a universal debt. As

apostle to the Gentiles, Paul had a particular responsibility to the Gentile world, "both to Greeks and to barbarians, both to the wise and to the foolish" (verse 14). J. B. Phillips had captured the feel of this statement by translating it, "from cultured Greek to ignorant savage."

In a similar way, we today are debtors to the world. Has the message of Christ come to us? Has God opened our eyes to see the truth as it is in Jesus? Then we cannot possibly keep the gospel to ourselves. We cannot enjoy a monopoly of it. Good news is news to share, whether it is good news in the family (like an engagement or a birth), or good news of an invention or a discovery (like penicillin or a cure for cancer), or the good news of Jesus Christ.

Moreover, our debt (not as individuals but as the whole church) is universal. Much missionary work has concentrated on peasants in rural areas, while city dwellers, and especially the intelligentsia, have been overlooked. In some countries it is the middle classes who have been reached, while the industrial masses and the urban poor have been ne-





**John Stott answers questions after his morning Bible study at Urbana 79**

The accompanying article is a selection from John Stott's first message at Urbana 79. It is used by permission of Inter-Varsity Christian Fellowship.

Dr. Stott has been a speaker at five of the twelve Urbana conventions. He spends six months every year traveling throughout the world teaching preachers and students. He is the author of twenty books. At Urbana 79 he was the daily Bible teacher, taking for his

subject the first five chapters of Romans.

The entire exposition of Romans 1-5, plus the other major conference messages, will be published this month in *Believing and Obeying Jesus Christ: The Urbana 79 Compendium*, available for \$4.95 from bookstores or from InterVarsity Press, 5206 Main St., Downers Grove, Illinois 60515. IVP pays postage on all prepaid orders, and orders under \$5.00 must be prepaid.

glected. We have no liberty to circumscribe the Christian mission. The debt in which Jesus Christ has placed His church is to all people of all cultures in all countries.

Such was Paul's first incentive. He was eager because he was in debt. It is dishonorable to leave a debt unpaid. We should be as eager to discharge our debt as Paul was to discharge his.

**THE POWER OF GOD  
—Romans 1:16**

The apostle now develops a different

argument. "I am eager to preach the gospel," he says, "because I am not ashamed of it. And I am not ashamed of it because it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek."

The apostle's negative assertion, "I am not ashamed of the gospel," is rather surprising, is it not? The very suggestion that Paul could have felt ashamed of the gospel sounds ridiculous. But it is not. I once heard Professor James Stewart of Edinburgh preach on this text. He made the perceptive comment that "there is no

sense in declaring that you are not ashamed of something unless you have been tempted to feel ashamed of it."

Paul had without doubt been so tempted. For he knew the message of the cross was a stumbling-block to human pride. We experience the same temptation. Did not Jesus Himself warn us not to be ashamed of Him and of His words (Mark 8:38)? He anticipated that we would be tempted to do so.

How then did Paul, and how shall we, overcome this temptation? Only by remembering that the gospel of which we



## A debt to discharge . . . A power to experience

are tempted to feel ashamed (because people despise and ridicule it for its weakness) is nonetheless God's power to save sinners. And we know this because we have experienced it ourselves. The gospel has brought us into a new, a right relationship with God. Our sins have been forgiven. Already we have passed out of condemnation into acceptance. God is now our Father and we are His children. How can we be ashamed of the good news by which God's power accomplishes such a transformation?

### THE WAY OF SALVATION —Romans 1:17

The reason why the gospel is God's power for salvation is now explained. "In it the righteousness of God is revealed from faith to faith."

This expression, "the righteousness of God," is crucial for our understanding of the gospel. Much ink has flowed in attempts to elucidate it. Is the righteousness of God:

- 1) A divine attribute?—Our God is a righteous God. Or is it:
- 2) A divine activity?—God coming to vindicate his people. Or is it:
- 3) A divine gift?—God bestowing a righteous status upon sinners.

All three positions have been held, and the most satisfactory solution to the problem is to combine all three. In Romans, "the righteousness of God" is His way of justifying sinners, by which He both demonstrates His own righteousness and gives it to us. It is His righteous way of declaring the unrighteous righteous. He puts us in the right with Him, without thereby putting himself in the wrong. He accepts us as righteous in His sight, while at the same time declaring and not compromising His own righteousness.

God does it through Christ, the righteous one who died for the unrighteous, as Paul will explain later. God does it by faith, that is, when we put our trust in Him or cry to Him for mercy. Indeed, what God does for us He does "from faith to faith," which seems to mean, "by faith from first to last" (New International Version).

Moreover, this good news of a free justification God had affirmed centuries pre-

viously to His prophet in the words, "The righteous man shall live by faith" (Cf. Habakkuk 2:4). Or more probably, as in the NASB margin of Romans 1:17, and as commentators like Nygren, Bruce and Cranfield argue, the epigram should rather be rendered, "He who is righteous by faith shall live," or, "He who through faith is righteous shall live." Nygren argues that the structure of the letter demands this translation, since Romans 1-4 explains how a sinner becomes righteous through faith, while Romans 5-8 declares how he shall live.<sup>3</sup>

It was the enlightenment of Martin Luther to see this truth which sparked off the Reformation. "I greatly longed to understand Paul's Epistle to the Romans," he wrote as he labored at the preparation of his lectures in 1515, "and nothing stood in the way but that one expression, 'the righteousness of God,' because I took it to mean that righteousness whereby God is righteous and deals righteously in punishing the unrighteous. . . . Night and day I pondered until . . . I grasped the truth that the righteousness of God is that righteousness whereby, through grace and sheer mercy, he justifies us by faith [not punishes us]. Thereupon I felt myself to be reborn and to have gone through open doors into paradise. The whole of Scripture took on a new meaning, and whereas before, 'the righteousness of God' had filled me with hate, now it became inexpressibly sweet in greater love. This passage of Paul became to me a gateway to heaven."<sup>4</sup>

To sum up, then, what was the secret of Paul's eagerness to preach the gospel? It arose from two things, his recognition that the gospel is both an unpaid debt to mankind (vv. 14-15) and the saving power of God (vv. 16-17). The first gave him a sense of obligation (he had been put in trust with the gospel), and the second a sense of conviction (if the gospel had saved him, it could also save others).

Still today the gospel is both a debt to discharge and a power to experience. We need to meditate on these truths, until in our hearts the light shines and the fire burns. Then and only then shall we be able to say with Paul: "I am not ashamed

. . . I am under obligation . . . so I am eager to share the gospel with the world."

<sup>1</sup>Bible quotations are from the New American Standard Bible (NASB) unless otherwise designated.

<sup>2</sup>Gal. 2:7; 1 Thess. 2:4; 1 Tim. 1:11; Titus 1:3; cf. 1 Cor. 9:17

<sup>3</sup>See Nygren on Romans, pp. 81-92; Bruce, pp. 79-81; Cranfield, pp. 100-102.

<sup>4</sup>Luther's Works, Weimar edition, Vol. 54, pp. 179 ff.



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## Christ Himself has demonstrated the importance

# Helping Those Who Grieve

by Gary Collins

**PONDERING** the illness and death of his wife, Vance Havner, the well known Southern Baptist preacher wrote:

Whoever thinks he has the ways of God conveniently tabulated, analyzed, and correlated, with convenient, glib answers to ease every question from aching hearts, has not been far in this maze of mystery we call life and death.<sup>1</sup>

Havner realized what some well-meaning counselors have failed to realize: the grieving are not looking for pat responses from people who come to talk rather than to listen. Instead, they need understanding, reassurance, and contact with people who care.

Grief is an important, normal response to the loss of any significant object or person. It is an experience of deprivation and anxiety which can show itself physically, emotionally, cognitively, socially, and spiritually.

Any loss can bring about grief: divorce, retirement from one's job, amputations, death of a pet or plant, departure of a child to college or of a pastor to some other church, moving from a friendly neighborhood, selling one's car, losing a home or valued object, loss of a contest or athletic game, health failures, and even the loss of confidence or enthusiasm. Doubts, the loss of one's faith, the waning of one's spiritual vitality, or the inability to find meaning in life can all produce a sadness and emptiness which indicates grief. Indeed, whenever a part of life is removed there is grief.

Most discussions of grief, however, concern losses which come when a loved one or other meaningful person has died. Death, of course, happens to everyone and the mourners are left to grieve. Such grieving is never easy. We try to soften the trauma by dressing up the corpse, surrounding it with flowers or soft lights, and using words like "passed away" instead of "died," but we cannot make death into something beautiful.

As Christians we take comfort in the certainty of the resurrection, but this does not soften the emptiness and pain of being

forced to let go of someone we love. When we experience "loss by death, grievers are faced with an absolute, unalterable, irreversible situation; there is nothing they can do to, for or about that relationship."<sup>2</sup>

Death, says the Bible, is a stinging enemy, and grief can be devastating. Eventually each of us will die, and in the meantime most of us will grieve at least periodically. Such grieving gives counselors a difficult but rewarding challenge—to help people deal with death.

### **NORMAL GRIEF**

Normal grief is a difficult, long-term process of healing which "needs no special help; it takes care of itself, and with time the mourner heals and recovers."<sup>3</sup> The most widely available sources of help are family members, friends, ministers, and physicians. These people can help in the following ways:

Encourage discussions about death before it occurs. When dying persons and their families feel free to express their feelings and discuss death before it occurs, there is an anticipatory grief which tends to make grieving more normal after the loss has occurred.

Be present and available. "There is a sort of invisible blanket between the world and me," wrote C. S. Lewis. "I find it hard to take in what anyone says. Or perhaps, hard to want to take it in. It is so uninteresting. Yet I want the others to be about me. I dread the moments when the house is empty. If only they would talk to one another and not to me."<sup>4</sup>

Try to be available after the funeral. If the mourner is a special friend, phone periodically to "touch base." And be alert to giving support or expressing concern on holidays and anniversaries.

Make it known that expression of feelings is good and acceptable—but do not pressure the griever to show feelings.

Expect outpourings of crying, anger, or withdrawal—but still let it be known that you are available.

Be a receptive, careful listener. Recognize that grieving people need, at their own time, to talk about issues such as the



## f grieving.

feelings and symptoms that are being experienced, the details of the death and funeral, details of past contacts with the deceased, the ultimate reasons for the death ("Why did God allow this now?"), and thoughts about the future. Guilt, anger, confusion and despair will all be expressed at times and need to be heard by the helper, rather than condemned, squelched or explained away.

Help the grieving person make decisions.

Gently challenge pathological or irrational conclusions, giving the grieving person opportunity to respond and discuss the issues.

Provide practical help—such as meal preparation or baby sitting. This frees the person to grieve, especially at the beginning.

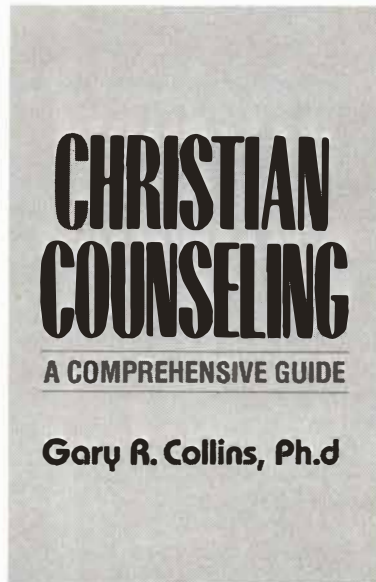
Do not discourage grieving rituals. Participation in a wake, funeral, memorial service and religious rituals can each help to make the death more real, demonstrate the support of friends, and encourage the expression of feelings and stimulate the work of mourning.

Pray for the bereaved and comfort them with the words of scripture—without preaching or using religious clichés as a means for stifling the expression of grief.

In all of this, remember that our desire is to support the mourner, and not to build unhealthy dependency or to avoid reality. In time, the support and care of friends will help the bereaved work through the grief process and resume the normal activities of life once again.

But grief is not to be denied. Christ Himself has demonstrated the importance of grieving. Early in His ministry, Jesus preached His Sermon on the Mount and spoke about grieving: "Blessed are those that mourn," He said, "for they will be comforted."<sup>5</sup>

Mourning was taken for granted by Him. Apparently it was seen as something positive since it is listed among a group of desirable qualities such as meekness, gentleness, mercy, purity of heart, and peacemaking. Might we also assume from this passage that without mourning, com-



The accompanying article is a selection from Gary Collins' new book, *Christian Counseling: A Comprehensive Guide*. The book was issued in March by Word Book Publishers, Waco, Texas 76703, copyright 1980. This selection is used by permission of the publisher.

An extensive work of 520 pages, the book begins with four chapters on counseling techniques, followed by 27 chapters on many different aspects of counseling. Topics like Anxiety, Anger, Discouragement, and Loneliness

are treated at length. There are chapters discussing Pre-Marital Counseling, Marriage Counseling, and Counseling the Divorced. Other chapters deal with the counseling of various age groups, as well as people with financial problems, sexual problems, or homosexual tendencies. The book is designed to serve full-time workers and elders, as well as those who specialize in Christian counseling.

The author, Gary R. Collins, is in his eleventh year on the faculty of Trinity Evangelical Divinity School in Deerfield, Illinois. He was born and raised in Hamilton, Ontario, and is still a Canadian citizen. He earned a Bachelor's Degree at McMaster in Hamilton, a Masters at the University of Toronto, and a Ph. D. at Purdue. Raised in a Christian home, he was saved as a child.

Gary and his wife Julie have two daughters, ages 11 and 13.

fort cannot be given?

### PATHOLOGICAL GRIEF

Even for the Christian, then, grief is normal and healthy. Sometimes, however, grief is complicated or pathological. It is grief that is intensified, delayed, prolonged, or otherwise deviating from normal grief, resulting in a bondage to the deceased that prevents one from coping adequately with life.

There are no symptoms unique to pathological grief, but some behavior is seen frequently. This includes a delay in grieving, hyperactivity, a "giving-up" attitude of helplessness and hopelessness, intense guilt, a strong self-condemnation, extreme social withdrawal or moodiness, impulsivity, anti-social behavior, exces-

sive drinking, and veiled threats of self-destruction. Such people seem unable to emancipate themselves from the deceased. Each of these signals may be present in normal grief, but the symptoms are more intense and of longer duration when the grief is pathological.

Counselors are often called upon to work with people who are showing pathological grief reactions. These people often resist help, but the counselor's task is to bring a transformation of abnormal grief into a normal grief reaction. This process has been called "re-grief": a re-experiencing of the grief process in order to free the counselee from his or her bondage to the deceased.

To accomplish this, it can be helpful to discuss, in detail, the counselee's rela-



tionship with the deceased. "The relationship with the deceased needs to be explored in detail, preferably from its inception through its crises, its highlights and its low points, till the time of death. Gentle encouragement and an interest in knowing of the deceased will promote this. Visits to the home where memories are real, the viewing of photographs and treasured possessions may facilitate this."<sup>6</sup>

The counselor should try to avoid the clichés and exhortations that may have come previously from friends and relatives. Encourage the expression of feelings and gently challenge some of the irrational thoughts and actions which may have developed since the deceased person's time of death.

Often it can be helpful for counselees to learn about the grief process and discover that their feelings and symptoms are relatively common. The reading of books can often help in this learning process, providing the contents are discussed later in counseling. This prevents misconceptions and stimulates discussion about the counselee's own reactions.

At times there can be value in raising questions about the future and challenging counselees to make some realistic plans. Encourage discussion of practical issues—such as the raising of children, the meeting of financial needs, and the issue of sexual frustrations. In all of this remember that your goal is to help counselees avoid denial and deal with the reality of their loss.

Of special interest to Christian counselors is an approach long held in counseling but more recently popularized in a controversial book by Ruth Carter Stapleton. Recognizing that counselors can bring some healing by "probing into the past and bringing understanding of our weak and vulnerable spots and our angry and fearful reactions," Stapleton argues, nevertheless, that only the Holy Spirit can really remove the scars. Through prayer and discussion of past memories and attitudes, the counselor and counselee "are really asking Jesus to walk back into the dark places of our lives and bring healing to the distressing and painful memories of the past."<sup>7</sup>

Some professionals have criticized the Freudian overtones in this approach, the simplicity and the dangers involved when lay people "help people to find and expose repressed painful memories . . . in order that any unhealed, crippling memory can be touched by the Great Healer."<sup>8</sup> Nevertheless, the approach has considerable potential and demonstrates the power of Christ to help people deal

## Any loss can bring grief, but especially the loss of a loved one.

(among other things) with the basics of pathological grief.

### WHEN CHILDREN GRIEVE

In the midst of grieving, relatives sometimes try to protect children from the realities and sadness of death. It should be remembered, however, that children also have a need to grieve and to understand as best they can.

To really understand death, children must be able to distinguish between themselves and others, between living and non-living, between thought and reality, and between past, present, and future. Whether or not the child has this understanding, he or she must be helped to comprehend the finality of death, to express emotion and to ask questions.

It is important to reassure children (repeatedly by words and actions) that they are loved and will be cared for. Children often interpret death, especially the death of a parent, as a form of rejection. They are sensitive to any signs of adult insecurity and need to know that they will not be forsaken. Many counselors would agree that children also should be present at the wake and funeral since young people need emotional support and opportunity to accept the reality of the loss, just as do adults.<sup>9</sup>

### WHEN CHILDREN DIE

Death is always difficult for survivors to handle, but when the deceased is a child, the experience is especially upsetting. Approximately one out of every 350 babies dies of something called the Sudden Infant Death Syndrome. The cause is not completely understood and since the babies are strong and healthy before death, the loss comes as a rude jolt. Even when children are weak or malformed before death, it is difficult for parents to accept the reality of death after so short a time on earth. Guilt, self-condemnation, despondency and unanswered questions abound.

As we have seen, each grief reaction is somewhat unique, although there are similarities in all cases. To a large extent, therefore, counseling following the death of a child is similar to any other grief counseling. Recognize, however, that the loss and grief is as real as the death of a

spouse or close adult friend. Comments like "You can always have another child" are not at all comforting.

When children die, the survivors must be helped to express their feelings, accept the loss, and learn to readjust. Often this help comes from neighbors and friends, from church leaders, and from the support of other parents who understand because they have experienced similar losses in the past.<sup>10</sup>

### CONCLUSION

Grief is a universal experience. Few escape it, some are trapped by it, and those who come through it, find that they have been through a painful refining process. Perhaps it is true that grief is a gift<sup>11</sup>—not something to be grasped eagerly and used to satisfy our gleeful desires, but a permanent, reluctantly received growth experience from God. To profit from its influence we must accept it honestly and move through it, both with the help of our friends and the support of our Lord, who uses the pain to mature us and make us holy and fit for the Master's use.

To quote Vance Havner again: "One thing is certain when your dearest leaves you for heaven and you plod on alone—there can be no harder blow . . . It does no good to continually accuse and condemn ourselves. Things might even have been worse if we had done some things we think would have been better. Let us put the past, good and bad, and whatever might have been into God's hands and resume our pilgrimage."<sup>12</sup>

Helping others resume the pilgrimage is the real goal of grief counseling.

<sup>1</sup>*Though I Walk Through the Valley*. Old Tappan, N.J.: Revell, 1974, p. 67.

<sup>2</sup>Miller, W. A., *When Going to Pieces Holds You Together*. Minneapolis: Augsburg, 1976.

<sup>3</sup>Freese, Arthur. *Help For Your Grief*. New York: Schocken Books, 1977, p. 85.

<sup>4</sup>*A Grief Observed*. New York: The Seabury Press, 1961, p. 1.

<sup>5</sup>Matthew 5:4.

<sup>6</sup>Raphael, B. "The Management of Pathological Grief." *Australian and New Zealand Journal of Psychiatry*, 9 September 1975, pp. 173-180.

<sup>7</sup>*The Gift of Inner Healing*. Waco: Word, 1976, p. 10.

<sup>8</sup>Stapleton, pp. 68, 78.

<sup>9</sup>To help children grieve, the reader may wish to consult one or more of the following books: Jackson, Edgar N., *Telling a Child About Death*. New York: Channel Press, 1965; Klopfenstein, Janette, *Tell Me About Death, Mommy*. Scottsdale, Pennsylvania: Herald Press, 1977; and Reed, Elizabeth L., *Helping Children with the Mystery of Death*. Abingdon: Nashville, 1970.

<sup>10</sup>For further information see Wilkenfeld, Loren, ed., *When Children Die*. Dubuque, Iowa: Kendall/Hunt Publishing Company, 1977.

<sup>11</sup>Tanner, Ira J. *The Gift of Grief*. New York: Hawthorn Books, 1976.

<sup>12</sup>Havner, pp. 91, 117.



# The Majestic Authority of Christ

PART II: THE ROAD TO CALVARY by Mike Hamel

## He walked through danger as though it did not exist.

THERE WAS SOMETHING different about this Jesus of Nazareth. Something awesome! Even His enemies had to acknowledge it. They argued about its source, but they couldn't deny its existence. His words and works were not those of an ordinary man.

This "something" can best be summed up by the word "authority." Christ walked upon earth as one possessing the unconditional freedom and right and power to do exactly what He wanted to do. *That* is authority—and Christ's authority was unlimited.

Water sparkled into wine at the wedding in Cana because He simply willed it to be so. His voice had power to calm the tempestuous waters of the Sea of Galilee. Without effort He fed the thousands with loaves and fishes that did not exist until He laid His hands on a small boy's lunch.

Sickness could not survive in His presence. Death thawed into life at the touch of His breath. Parasite demons fled from their victims in terror at His command, knowing the impossibility of disobeying His direct order.

Against the dark backdrop of His suffering and death, Christ's majestic authority can be seen in the fullness of its dynamic glory.

In the gospels, considerable space is devoted to the Passion week, the last few days of the Lord's earthly ministry. The focus of the week is upon "His hour,"<sup>1</sup> which included His betrayal, His death, and His resurrection. Last month we saw Christ's authority as displayed in these events. Now we ask how it was that Jesus Christ came to that hour. Was He in control as the tide of human hatred carried Him toward Calvary? Was He anything more than the helpless victim of religious animosity?

The answer to these questions is easily found in examining the way the Lord Jesus Christ moved toward that hour and the things He taught about it.

From the outset of His public ministry the Lord met with opposition. The people of His home town, Nazareth, sought to put an end to His life's work almost before it began. Enraged at His teachings on one occasion, the crowd led Him out of the synagogue and to the top of a nearby hill,

intending to throw Him to His death. "But, passing through their midst He went His way."<sup>2</sup> Manifesting supreme control over His own destiny, Christ walked through danger as though it did not exist, and continued on His way to the cross.

During His entire public life, the Lord Jesus was never once harmed, although often men tried viciously to extinguish His light. All the while their hostility intensified, He remained calmly invincible. John tells us, "They were seeking therefore to seize Him, and no man laid his hand upon Him because His hour had not yet come."<sup>3</sup> And in another place we read, "No one seized Him because His hour had not yet come."<sup>4</sup> The confrontations through which our Lord passed verified that, far from being a pawn in the hands of fate, He reigned with intrinsic mastery as king over all circumstances. So He lived, and so He taught His followers.

On His first official visit to Jerusalem, when He cleansed the temple, Christ foretold His death and resurrection. He told the Jews that, although they would try to destroy the true temple of God, His body, He would raise it up on the third day.<sup>5</sup> He spoke this prophecy before the malevolence of the Jewish leaders had surfaced, thereby demonstrating that He was fully aware of the crisis toward which He was even then heading.

Later He told His disciples, "For this reason the Father loves me, because I lay down My life that I may take it again. No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father."<sup>6</sup> He also told them, "Greater love has no one than this, that one lay down his life for his friends."<sup>7</sup>

Thus He taught His own, before they ever perceived the shadow of the cross, that His death would be a voluntary act, ordained by the Father and prompted by His love for men.

Christ's effortless control of every situation confirmed His claim of authority as he approached what is normally the hour of greatest human weakness—the hour of death—HIS hour!

<sup>1</sup>John 13:1

<sup>2</sup>Luke 4:28-30

<sup>3</sup>John 7:30

<sup>4</sup>John 8:20

<sup>5</sup>John 2:19-21

<sup>6</sup>John 10:17-18

<sup>7</sup>John 15:13

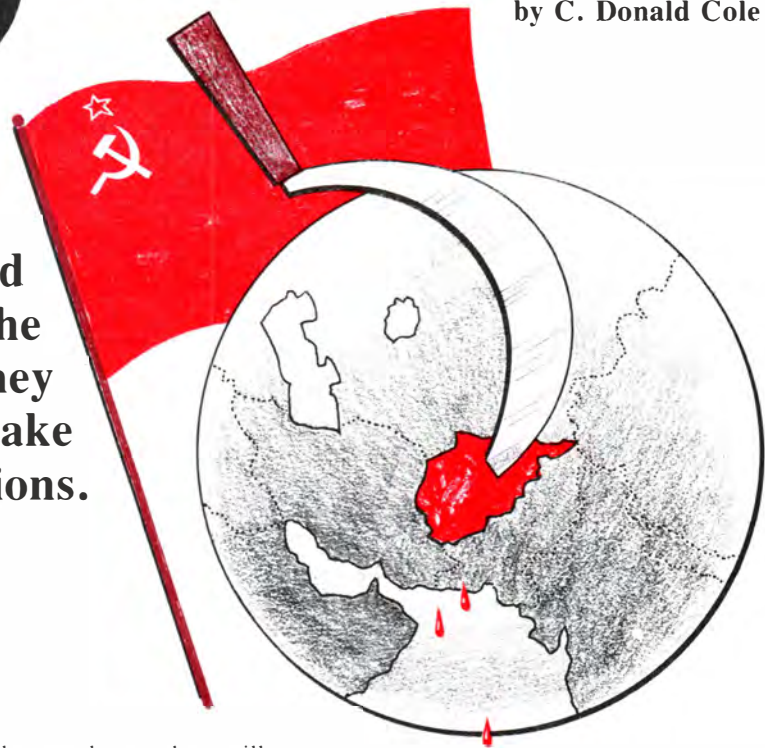
Quotations are from the New American Standard Bible (NASB).



# Afghanistan

by C. Donald Cole

**If our elected officials knew the prophetic scriptures, they would never mistake Russia's intentions.**



**L**AST NIGHT at the supper table one of my sons asked me if he would be called up if a war started. He is 26 and, I think, hopes that he is now too old to be drafted.

I assured him that he is not too old to be drafted. However, he *is* too old to go cheerfully, believing—as his grandfather was expected to believe in 1914—that he would be fighting the war to end wars. Or believing—as I was told in 1942—that he would be making the world safe for democracy.

At 26, he is too old and too well educated to believe those lies. I doubt that many modern 18-year-olds can be as easily misled about these things as were their fathers and their grandfathers. In a world grown old and cynical, even 18-year-olds no longer believe that wars settle anything, or that wars will ever cease.

Bible students have always known that wars will not cease until God steps in and stops them. The Hebrew prophets foresaw a time when God would indeed put an end to the international bickering. Isaiah waxes lyrical about it:

He [the Lord] will judge between the nations, and will render decisions for many peoples; and they will hammer their swords into plowshares, and their spears into pruning hooks. Nation will not lift up sword against nation, and never again will they learn war.<sup>1</sup>

Until this golden age dawns, there will be wars and rumors of wars, and no political device ever conceived or yet to be conceived, can stop them.<sup>2</sup> As long as human nature remains unchanged, lasting peace, about which politicians speak so glibly and fatuously, is unattainable.

James explains the source of quarrels and conflicts. Says he, “Don’t they come from your desires that battle within you? You want something but don’t get it. You kill and covet, but you cannot have what you want. You quarrel and fight. . . .”<sup>3</sup> War is the working out on an international scale of the tensions that disrupt families and communities on a smaller scale.

Our conversation at the table was prompted by events in Afghanistan. The U.S. press, no doubt reflecting the deep concern felt in Washington, has treated the Russian theft of Afghanistan seriously. You have seen various analyses of Russia’s objectives in Afghanistan, and I spare you another.

At the moment, I am thinking about President Carter’s reaction to the Russian move, in particular his confession that he was dismayed by Russian deceit. More significant than his indignation because the Russians lied to him was his apparent astonishment. In a New Year’s Eve interview, the President said, “This action of

the Soviets [i.e. the invasion of Afghanistan] has made a more dramatic change in my opinion of what the Soviets’ ultimate goals are than anything they’ve done in the previous time I’ve been in office.”

This is puzzling inasmuch as there does not seem to be much excuse for not having suspected the Russians, months before it happened, of plotting, if not the invasion of Afghanistan, then similar mischief elsewhere. Former U.S. Ambassador to Russia, Malcolm Toon, is quoted as saying that until he was replaced late in 1979, he warned Washington “almost daily” that Russia might invade Afghanistan. Ambassador Toon did not have any secret documents detailing Russian plans. He and his staff believed the Russians would move against Afghanistan, he explains, because “this was simply consistent with past Soviet behavior.” Hence, the ex-ambassador was surprised that the President was surprised by what happened in Afghanistan.

Toon’s reaction was mild. Some of the President’s critics were outraged, not by the Russians but by the Administration. Columnist George F. Will drew attention to the President’s 1977 commencement address at Notre Dame, in which he announced a new American foreign poli-



# —WHY THE SURPRISE?

cy “based on constant decency in its values and on optimism in our historical vision.” Why the optimism about international affairs? Because, the President said, we are now free of “inordinate fear of Communism,” and “we are confident that democracy’s example will be compelling.”

Will was scornful. In his judgment, the assumptions on which the Carter Administration’s foreign policy was based were entirely false.<sup>4</sup>

Will was especially contemptuous of State Department’s “Soviet experts.” He thinks they have consistently misled the President. Will doesn’t think many so-called experts are needed to tell the President what Russian policy is; the Russians make no bones about their objectives. Two months before the 1968 invasion of Czechoslovakia, Andrei Gromyko announced that “the Soviet people do not plead with anybody to be allowed to have their way in the solution of any question involving . . . our country’s extensive interests.” Remembering that statement, who should have been surprised by the action in Czechoslovakia? In 1975, Gromyko proclaimed that one of Russia’s top priorities is “developing and deepening the world revolutionary process.” He could scarcely have expressed himself more plainly.

Why the failure here to understand Russian objectives? In reply, let it be said that not everyone in the U.S. has been deceived about Russian intentions. During the Cuban missile crisis of October, 1962, the late Adlai Stevenson (who, at the time, was U.S. Ambassador to the United Nations) reminded the Security Council that Russia could be expected to do everything possible to make the world Communist. That was 17 years ago. Events since then have proved him right.

Why, then, the ignorance on the part of so many? I don’t know, unless it be less ignorance than refusal to confront the painful truth. In the eighth century before Christ, Israel’s prophets could not persuade the people to believe that their land would be overrun by an enemy from the north. Jeremiah wept as he described the situation:

For from the least of them even to the greatest of them, everyone is greedy for gain, and from the prophet even to the priest everyone

## The return of Christ is near, even on the threshold.

deals falsely. And they have healed the wound of My people slightly, saying “Peace, peace,” but there is no peace.<sup>5</sup>

Jeremiah was arrested for spreading gloom; they actually accused him of treason.<sup>6</sup>

Is that situation then analagous to affairs in our times? In some respects, yes. Jeremiah draws attention to the national obsession with business. “Everyone is greedy for gain.” This, perhaps as much as any other factor, explains the national refusal to believe that the Chaldeans who menaced them would not go away. Everybody, except those who were being victimized by greedy businessmen, was too busy making money to listen to pessimists like Jeremiah or any of the other prophets of the Lord. They preferred men with a “positive” message—men who said peace was assured, even when it wasn’t.

National leaders were at fault, but the fault was not exclusively theirs. The masses of people were also guilty. Hosea said that “there (was) nothing to choose between priest and people.”<sup>7</sup> Similarly, in this country elected officials usually carry out whatever “mandate” they think they have from the people. Voters seldom reelect a man whose ideas about national or foreign policy call for sacrifice. We like sweet-talkers who will promise us the moon, though neither they nor we really believe the moon can be packaged and delivered.

George Will asked the question, “What next?” Nobody knows except the men in the Kremlin, and at this stage maybe they don’t know their next move. However, military analysts around the world think they now understand Russia’s long-range objectives, which probably include control of Middle East oil. How they propose to achieve their objectives is the subject of much guessing in the world’s capitals.

I spare you my guesses. However, here is something worth pondering: for at least a century, serious Bible students have

anticipated the rise of Russia as a world power. They foresaw the threat Russia would pose to the Middle East, in particular, to Israel.

One hundred years ago, Russia was a nation of serfs; it had not yet discovered the wheel. Consequently, nobody—nobody except the Bible students—considered Russia a potential superpower.

As for Israel, it did not exist. The Jews were scattered among the nations of the world, and Zionism was not yet a discernible political force. Nevertheless, by the middle of the 19th century, Bible students were predicting both the rise of Russia and the regathering of Jews to Palestine. Men like John Nelson Darby and William Kelly did not regard themselves as prophets or predictors or politicians, nor did they claim special insights into the Scripture. They studied their Bibles, and they published their findings for all to see and verify by the Scriptures themselves.

The point is, while Bible students are no better equipped than anyone else to predict Russia’s *next* move, they know—from Bible study alone—that Russia will eventually move against Israel. My point, let me emphasize, is that careful study of the prophetic Scriptures yields—in broad outline—information about moral and political conditions prevailing near the end of this epoch of world history.

If our elected officials knew the prophetic Scriptures, they would never mistake Russia’s intentions.

If you think this is slightly overstated, consider the results of Donald Grey Barnhouse’s study. Fifty years ago Dr. Barnhouse listed 20 trends he saw in Scripture as characteristic of the times immediately before the return of Christ. In its January 1980 issue, *Eternity* magazine presented the 50-year-old list for modern readers. Here it is:

1. The regathering of Israel in her land.
2. The establishing of a united Europe.
3. The uniting of Russia with Germany.
4. The parallel growth of absolutism and anarchy in governments.
5. The increase of lawlessness.
6. The alliance of the Vatican with a national government.
7. The trend toward ecumenism fusing all of Christendom with the Roman Catholic Church.

*Continued on page 23*





Ron and Gloria Johnston with Darryl, 7, Melanie, 6, and Anita, 4.



Robin and Myrna Weatherford with Tabitha, 2.



André Guay



Orlando commendations:  
(back) Jack Nelson and Mike Nelson,  
(front) Anne and David Caulderwood.



Barbara and Peter Gentry

## NEW WORKERS

**CARL EDWIN ARMERDING, 3861 W. 39th Ave., Vancouver, British Columbia V6N 3A8**

The Christians at Marineview Chapel in Vancouver have commended Carl Edwin Armerding to the service of the Lord. Carl has been active in the Marineview assembly since 1970 when he moved to Vancouver to assist in the founding of Regent College. For several years he has served as an elder in the assembly. He also served for several years as a U.S. Naval Reserve Chaplain. Presently he is principal of Regent College.

Carl and Betsy have three children: Calvin, Jennifer and Geoffrey.

**MR. & MRS. PETER GENTRY  
9 Oelke St.,  
Petawawa, Ontario K8H 1Z8**

Christians of the Emmanuel Gospel Chapel in Pembroke, Ontario, Hillside Bible Chapel in Orillia, and Don Valley Bible Chapel in Willowdale, have commended Peter and Barbara Gentry to the Lord's work in the Pembroke-Petawawa area. Peter is a graduate of Toronto University and Dallas Seminary and in recent months has been involved in a pastoral and teaching ministry in the Pembroke area. He will assist the elders of Emmanuel Gospel Chapel in the building of the Lord's work in that area.

Barbara, raised in the Orillia assembly, has been active in youth work and spent a term with International Crusades in Kenya.

**ANDRE GUAY, 33 Rue Bouchard,  
Lauzon, Quebec G6V 3L9**

The Christians of the Assemblée Evange-

lique de Ste-Foy (Quebec) have commended André Guay to the work of the Lord. He plans to serve in the vicinity of Quebec City and enlarge his ministry elsewhere as the Lord leads. He was saved nine years ago and has been active in Christian work for several years. For the last two years he has been in fellowship at the assembly in Ste-Foy. André and Louise have five children: Michel, 13, Francois and Sylvie, 9, Danielle, 6, and Joel, 2.

**MR. & MRS. RON JOHNSTON, 7411  
Yonge St., Apt. 708, Thornhill, Ontario  
L3T 2B6**

The assembly at Doncaster Bible Chapel in Thornhill, Ontario, has commended Ron and Gloria Johnston to the work of the Lord. Ron will be working with the chapel on a full-time basis.

Ron has been attending Ontario Bible College, graduating this spring. During his schooling he and Gloria have been active in leading Bible studies and young people's activities. Before attending Bible college, Ron and Gloria spent two years in Colombia with a Literature Crusades team.

**MR. & MRS. ROBIN WEATHERFORD  
Man-O-War Cay, Abaco, Bahamas**

Robin and Myrna Weatherford have been commended to the work of the Lord in the Commonwealth of the Bahamas by the Gospel Chapel on Man-O-War Cay. The Weatherfords have been in full-time work for three years, ministering in the commending assembly and in Abaco Island, Nassau, North Eleuthera and Cat Island. God has blessed their ministry in

the salvation of souls and the edification of saints.

Robin was raised in the commending assembly and Myrna in the Marsh Harbour assembly.

### CAMP HORIZON

The Christians at Hiawassa Bible Chapel in Orlando, Florida, have commended two brothers, **John Nelson and Michael Nelson**, to the work of the Lord at Camp Horizon. Both John and Mike have been involved in summer camp work for several years and are now joining the work on a full-time basis. They are in fellowship at Hiawassa Hills Chapel and are active as deacons, leaders in Christian Service Brigade and in other teaching ministries.

### CHILDREN'S BIBLE MISSION

Christians of the Groton (Connecticut) Bible Chapel and the Chambersburg (Pennsylvania) Gospel Chapel have joined in commending **Gregg Garman** to the work of the Lord. Gregg will be doing children's work with Children's Bible Mission (P.O. Box 175, Chambersburg, Pa. 17201).

During the past two years Gregg has been a New England representative for Wheaton College, and during that time was in fellowship at Groton. Gregg was raised in the Chambersburg assembly and was a school teacher in Chambersburg for several years.

### NEW TRIBES MISSION

The Christians of Hiawassa Hills Chapel in Orlando, Florida, have commended **David and Anne Caulderwood** to the work of the Lord with New Tribes Mission headquarters at



Sanford, Florida. The Caulderwoods have been in fellowship in the assembly for two years and David has been active in a teaching ministry there. They have been in full-time work with New Tribes for several years.

#### CONFIRMATION

The December issue of *INTEREST* noted the commendation of **Jeff and Alyce Bloom** by the Zion Christian Assembly in Sheboygan, Wisconsin. More recently, Grace and Truth Fellowship of Lakewood, Colorado, added its commendation. The Blooms are serving the Lord in Clovis, New Mexico.

#### CHANGE OF STATUS

A letter from **Douglas B. Flett** of Moraga, California, states that he is no longer working full-time at the Valley Church of Moraga. His present plans are to return to his engineering practice, but he is open to the Lord's leading regarding full-time service elsewhere.

**Walter B. Huckaby** has informed us that he has obtained secular employment and is no longer in full-time Christian service. He continues to minister occasionally in Bay area assemblies.

## WITH THE LORD

**HELEN D. BROWN** of Pittsburg, Pennsylvania, on February 16 after a brief illness. She was born in England and came to the U.S. in 1932. She was in fellowship at Friendship Gospel Chapel in Pittsburg. Her husband Robert died in World War II.

**LAURA MAY COX**, 95, of Alexandria, Minnesota on December 15. She attended Sunday School and services every Sunday until the Lord called her home. She had a great concern for others and was diligent in praying for them.

**RUTH FOSKETT**, 65, of Walnut Creek, California, on January 31. She was in fellowship at Sun Valley Bible Chapel, Lafayette, for the past 18 years, and was active in a European prayer group, Good News Clubs, Bible classes, as camp cook at Koinonia, Sunday School teacher and in missionary activities. A daughter, Wendy, is in the Lord's work in France.

**FRANK G. HAMILTON**, 79, of Victoria, British Columbia, on January 29. Born in Scotland, he came to Canada in 1912. He came to know the Lord in his early teens and was in fellowship at Oaklands Gospel Chapel, Victoria, for more than 50 years, serving as elder and Bible teacher. For 30 years he operated the Christian Book Room in Victoria.

**ROBERT HENRY**, 97, of Hollywood, Florida, on January 1. Born in Ireland, he was active for many years in Collingdale, Pa., assembly, before moving to Florida. In Hollywood he was active in the building program and was best known for his knowledge and ministry of the Word.

**P. CLAYTON JONES**, 68, of Lakewood, California, on February 4. Born in Arkansas and saved as a young man, he was a gospeler all his life. He was in fellowship at Elm Avenue Gospel Chapel, Long Beach, for more than 35 years, where he was a true shepherd who loved the things of the Lord and had a zeal for the assembly and the Lord's people.

**H. ALISON WELCH**, 84, of Sherbrooke, Quebec, and London, Ontario, on January 25, after several months of illness. Mr. Welch spent his early adult life in London, where he was sales manager for a shoe company. From his youth he was active in preaching and teaching the Word and eventually there were so many demands on him for speaking that, at the age of 50, he was led to step out into full-time service for the Lord. At first he was closely associated with the Egerton Street assembly in London and later he moved to Sherbrooke where he worked with the English assembly at Grace Chapel and the surrounding community for more than 25 years.

Pray for Mrs. Welch who lives in London and suffers from arthritis.

## ADDRESS CHANGES

#### WORKERS CHANGES

Jeff Bloom, 109 Tucker Ave., Clovis, New Mexico 88101

Brian Catalano, 246A Ave. Aragon, San Clemente, California 92672

Loreto A. DiCesare, 8801 Braeswood, #2008, Houston, Texas 77031

Arthur L. Garnes, 13120 Foxden Dr., Rockville, Maryland 20850

John Gray, 367 Blackacres Blvd., London, Ontario N6G 3E5

Jack Spender, 112 Doolittle Dr., Bethany, Connecticut 06525

James A. Stahr, 327 W. Prairie Ave., Wheaton, Illinois 60187

#### ASSEMBLY CHANGES

**CERRITOS, CALIF.**, Believers Bible Fellowship, % Douglas F. Burnside, 1400 E. Roosevelt Rd., Long Beach 90807 (213/426-6701)

**FORT WAYNE, INDIANA**, Fort Wayne Gospel Chapel. Meets at 6430 Upper Huntington Rd. (Formerly at SE YMCA) % Edward Messal, 1517 N. Glendale Dr. 46804 (432-1945).

BB 9:30, SS 11

**NORTH SYRACUSE, NEW YORK**, Taft Road Grange Hall, % Joseph Romano, 409 Court St., Syracuse 13208 (315/424-0566)

**MONTREAL, QUEBEC**, Cote St. Luc Bible Chapel, % G. A. Campbell, 18 Bellevue Pk., Lery J6N 1E9 (514/692-8934)

BB 10, FBH 11, M7

## NEW LISTINGS

**ASHEBORO, NORTH CAROLINA**, Asheboro Gospel Chapel. Meets temporarily at 147 N. McCrary St. % W. J. Howell, 1332 Brookdale Dr. 27203 (629-6174)

The assembly has purchased a lot and hopes to begin construction of a chapel as the Lord opens the way.

**BOONE, IOWA**, Boone Bible Chapel Meets at Des Moines Savings and Loan, 817 8th St., Boone. % Andy Crimm, 809 13th St. 50036.

A group of believers has been meeting for two years to remember the Lord. There are about 20 in fellowship, having branched out from Stratford Bible Chapel.

## CONFERENCES

#### MAY 24-25—WORCESTER, MASS.

The 27th Annual Conference will be held at Bethany Gospel Chapel, 242 Clark St. Speakers expected are James Gunn, Dan Snaddon, and Robert Ramey. Contact Royal L. Shaw, 339 Maple St. 01583.

#### MAY 24-25—PHILADELPHIA, PA.

The annual Memorial Day Conference will be held at Olney Gospel Hall, preceded by a prayer meeting on Friday evening. Meetings at 2:30 and 7. A number of the Lord's servants are expected. Write to: Harry W. Wiegand, 321 Asbury Ave., 19126.

#### MAY 27-29—NORTHWEST WORKERS CONFERENCE

All brethren interested in the furtherance of the Lord's work in the northwest are invited to a Workers' Conference to be held at Shiloh Bible Camp, Cosmopolis, Washington. Contact: Venture Coy, 814 Baker St., Boise, Idaho 83704 (208/375-7842).

#### MAY 30-JUNE 1—GUELPH, ONT.

The Annual Conference of Brethren will be held at Guelph Bible Conference Grounds. Theme: Equipment for Spiritual Fitness. Rate: \$39.00 includes \$1 registration fee. Write to: Guelph Conference Grounds, 485 Waterloo Ave., N1H 3K4.

#### OCT. 7-9—NATIONAL WORKERS CONF.

The Elders and Workers Conference usually held in the U.S., is to be held in Canada this year, at Don Valley Bible Chapel, 25 Axsmith Cres., Willowdale, Ontario. Theme will be "Functioning Effectively as an Assembly." Daily Bible studies will be led by David Long. For accommodations contact Patrick Long, 163 Colburn St. E., Oshawa, Ont. 1L6 1M3 (416/576-4480).

*Conference announcements for the September issue should arrive at INTEREST by July 10. No charge for first announcement; \$15 pre-paid for each additional appearance.*

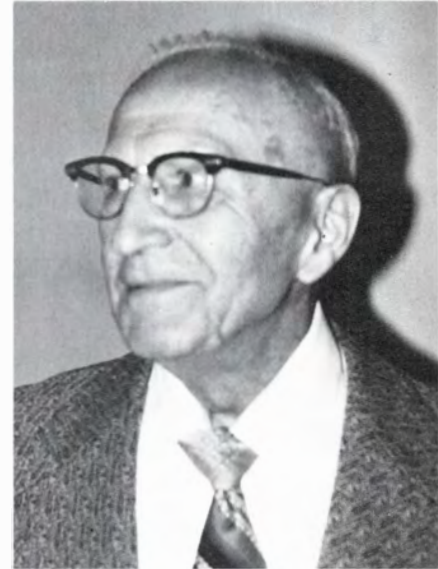


# QUOTES

DEADLINE: Letters for the September issue should reach INTEREST by July 10.



Paul Beverly



Earl Miller

Widows active in ministry (Bard, Barton, Field)

Military Chaplain heading for Germany (Beverly)

May 17-24 set for city-wide literature distribution (Bloom)

**BRIANT. AGGETT, 413 North 57th Ave., Yakima, Washington 98908**

Work continues on steadily in the assembly. We feel the neglect of a more direct children's ministry and are considering getting into the Action program developed by **Don Crook** and **John Roundhill** of the Des Moines, Wash., assembly. It is being used very effectively in many of the Seattle assemblies.

The elders have been asking a brother to open the Lord's Supper meeting with a meditation on the cross. We have found this to stimulate better participation.

Visitation and counseling have borne fruit to salvation the last few weeks. Some backslidden believers have been restored to fellowship with the Lord and His people. So, in spite of some problems and heartaches, God gives times of refreshing, which brings joy to us and glory to Him. *March 3*

**MRS. SHELDON L. BARD, C.P. 1600 Sherbrooke, Quebec J1H 5M4**

Since my husband went to be with the Lord in 1975, the Lord has made it possible for me to take steps toward having a radio station in French. First He brought to the campus a man able to install and use the equipment needed to produce programs. Then a radio announcer with five years experience came as a student and we began producing. I prepare the script and they do the rest.

Soon we were too crowded. The Lord responded by giving me the means with which to build a studio and control room, plus three small apartments, both the funds and the men to do the building. We are hoping to have the building completed by the end of April.

Programs produced in my studio are heard on Sundays over six stations. We are also responding to a request from Montreal for cassettes of our radio programs. Last week we

were delighted to receive a letter from a young man of 24 who said that he is new-born and would like to have a New Testament.

We are still hoping to buy a radio station near Montreal, if the CRTC will increase the power from 1,000 watts to 10,000. Please pray for us. I need to know that I am directly in His will, and not like the horse or mule in Psalm 32:9.

Because of the need for music in French, I am helping a French Canadian here to publish 300 of some of the best-loved recent hymns which she has been busy translating from English. This work requires much patience, but if the Lord gives us the radio station, we will need a lot of music. *March 4*

**MRS. GRACE BARTON, 25 Kensington Rd., Apt. 1206, Bramalea, Ontario L6T 3W8**

I need prayer as I try to win a family of Iranians who had to flee Iran after her father was executed there. I have had the privilege of helping them get a few items of furniture and the sisters in the assembly have helped with groceries.

Now we want to see them saved. They have been to meeting but it's hard for them to get the whole message, not understanding English very well. I asked the Lord for some boat people but He sent Iranians. He makes no mistakes. *March 10*

**PAUL C. BEVERLY, 5608 Tahoe Court, Fayetteville, North Carolina 28303**

The Lord has been good to us while working with the soldiers at Fort Bragg. I spend most of my time in the area of counseling and troop visiting. I am currently assigned to a signal battalion which is one of the many airborne units. Being an airborne chaplain gives me a unique experience of ministering to soldiers

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## 1980 Southeastern Workers Conference



Workshop leaders, l. to r.: Larry Batts, Woody Murphy, Elliot Van Ryn and Robert Harper

both in the air and on the ground. I enjoy serving in this field, even though it is more dangerous than others.

About once a month I preach in one of the chapels on the post. Our particular chapel is made up mostly of families and attendance runs between 100 and 150 weekly.

Recently I received word that I am going to be transferred to Germany, arriving there on the 9th of June. My address will be APO New York 09757.

Carol and I and our four children are eagerly looking forward to this coming move. We are excited to see what the Lord has in store for us in this new area of the harvest field. *March 10*

### **JOHN BLOOM, Rt. 3, Hutchinson, Kansas 67501**

The chapel in Hutchinson is planning on a literature distribution for the entire city (population 40,000), May 17 to 24, with the caption "Good News for You." We hope to have rallies, street drama, singing teams and numerous other outreaches to try to give everyone in Hutchinson an opportunity to hear the gospel. *February 15*

### **BERNARD B. CARLEY, 61 Petunia Place, Zephyrhills, Florida 33599**

The Christians of the Bible Fellowship Center here had the joy of having James Boswell minister to us during the third week of February. Our group is small but brother Boswell ministered in power and the Christians expressed sincere appreciation. In these days of rattles over inerrancy and the eternal sonship, it is invigorating to hear men who fearlessly declare the Word of God in all its fullness. *February 20*

### **DONALD C. CROOK, 29621 45th Pl. S., Auburn, Washington 98002**

I am enjoying the Lord's work here. My days are largely spent in both shepherding as an elder at Des Moines Gospel Chapel and in heading up the camp program at Lakeside Bible Camp. We have been here five years as of last month, after five good years at Lake Geneva Youth Camp in Wisconsin. *February 8*

### **MRS. LILY FIELD, Ste. 18, 1705 Feltham Rd., Victoria, British Columbia V8N 2A4**

I have just returned from Israel. God led me to the House of Hope and I have never worked harder in my life. I taped English books for our seven blind university students, so they could study from their tape recorders, wrote their researches and private letters, read to them the ones they received and put drops in blind eyes to relieve the pain. Above all this, I taught them every night at chapel. My life was so full.

As these dear young people cried to me in their helplessness, I saw them as sheep without a shepherd, and wept with them as I left. There are 34 of them, all Moslems except two. But two young fellows are so near the Kingdom. Please pray for these lonely blind ones. *March 4*

Community Bible Fellowship in Florence, South Carolina, hosted the 29th Annual Southeastern Workers Conference, Feb. 19-20, 1980. About 50 full-time workers plus as many elders and active younger men joined with local Christians for 2 days of prayer, study and fellowship. Men came from twelve states and the Bahamas.

Workshop topics were the Sunday School, music in the church, the judgment seat of Christ, and the doctrine of impeccability. John

Bramhall and Herman Luhm led discussions on the priesthood of the believer. But the main thrust of this year's conference was not so much on the practical aspects of ministry as on the character and personal conduct of those who lead God's people. This was the emphasis of morning messages on II Timothy 2 by James Stahr and evening messages on Titus by Albert Horton.

The 1981 conference is scheduled for February 24-25 in Burlington, N.C.

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

We thank the Lord for his continuous faithfulness to us. The work at Bear Lake Bible Chapel continues to progress. Elders have been recognized and more people are in fellowship. Presently about ten families are breaking bread. Children's clubs, visitation and an adult choir have been helpful in bringing the attendance to around 50 on Sunday mornings. Pray with us for the Lord's blessing as we seek to be faithful to Him. *March 10*

### **MIKE HANSINGER, 618 Evergreen, West Lafayette, Indiana 47906**

The Lord has been enriching our lives in His work here at Purdue University. From my perspective, it has been rather slow up to this past fall when we received help from two families and a single brother who come from Winona Lake. What a difference help makes in the Lord's work. All of a sudden people are starting to receive Christ and are being baptized. Now we have 30 to 35 who attend the Thursday evening Bible study and Sunday services, in-

cluding the evening Breaking of Bread.

The Lord is teaching us how to establish and equip the body. It is slow and taxes our own dedication to the work, but most rewarding. The greatest discipline stimulus we have during the week is what we term Christian Growth Teams. There are three such teams, comprised of eight to twelve believers. Ken Wooten, a recently recognized elder, monitors one, Ray Moore the second, and Bruce Goodpastor and I comprise the third. In these teams we encourage daily quiet times with the Lord. When we started these in October most of the believers had no daily Bible reading and prayer time. Now we have seen with our own eyes how the Lord has matured the body, and to miss a quiet time for some is a rare thing.

Every Monday night we launch evangelism with about six or eight couples, brothers with brothers and sisters with sisters, making contacts in the dorms.

Our hands are full and we don't ask for less to do, but grace to complete what the Lord has entrusted to us. *February 18*



**GRANT LOVE, 20031 Monte Vista, Detroit, Michigan 48221**

The charismatic movement is deceiving and misleading so many away from the Lord's way. This healing and extreme emotionalism is attracting many of the black youth. They find a church where they do not have to change their way of life or their music. Their consciences have been salved and they think they are on their way to heaven. Pray with us that our God will use us to help rescue some of these deceived ones. *March 4*

**CHARLES C. McKINNIE, 120 Clay Circle, Brick, New Jersey 08723**

We continue to find opportunities for service at some of the Spanish Gospel Halls in New York City. Meetings are well attended in spite of the severe weather, and there is much to encourage. A number came to know the Lord Jesus as Savior during the past year and were baptized after a period of instruction.

Sunday often finds us at one of the halls and I return during the week for consecutive ministry. *March 6*

**EARL MILLER, 1120 Market St., Apt. 710, Meadville, Pennsylvania 16335**

We have had a weekly Bible class here in this highrise apartment building for the elderly, ever since we moved here. Two women

have been saved as a result, one a 92-year old lady and the other 78 years old.

A man came regularly to the chapel for two months, brought by a lady friend who had been coming for some time. This was the first time he had ever been to a church other than the Catholic Church. I talked with him a couple of times and perceived that he was not far from the Kingdom of God. Two weeks ago when I shook hands with him he had a smile on his face and said, "I now know that I am saved." He had trusted Christ as his Savior the week before in his room. We are now giving him and his friend special teaching that they may grow in the grace and knowledge of Jesus Christ. *February 22*

**E. RAYMOND MOORE, 614 Evergreen, West Lafayette, Indiana 47906**

We're thankful for progress here in West Lafayette, especially at Purdue. We continue with numerous weekly Bible studies and have just completed a two-month series on Christian Marriage and Family which Ken Wooten and I taught. *March 10*

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

I am in San Francisco and Hayward areas for some Lord's days and week-night prayer and

Bible studies. Have had three very nice weeks here.

After returning home I expect to be in Pomona for three Lord's Days and then leave for Iowa where I have a wedding and a series of Gospel meetings at Cedar Rapids and a Bible conference in Limon, Colorado. *February 21*

**NAZAR NAZARIAN, 120 Pine Ave., New Milford, New Jersey 07646**

With the help of some friends and a few assemblies, we were able to send 209 parcels of good clothing to needy families in Greece and India. Each parcel cost about \$9 postage, nearly \$2,000 total. We were able also to send many books, booklets and tracts to these countries and Egypt for free distribution.

We also helped some needy saints and local workers. Please pray for us and for our ministry for Him, that God may be glorified. *February 12*

**MARJORIE ROBBINS, 14 Rue St Francois, Noranda, Quebec J9X 1S9**

My newest burden and activity is a young people's group that started in early January. I hope this group will meet some needs in the lives of some who are having a hard time getting on their feet and staying up spiritually.

The ladies' coffee hour keeps functioning too. We are studying themes like Our Rights, Sources of Irritation and Forgiveness.

These are busy weeks as we record for the Glad Tidings television series for 1980. The background is new this year and also the style of program. We trust new people will listen and take the claims of Christ seriously. *February 4*

**DANIEL SMITH, 2803 W. 14th Ave., Vancouver, British Columbia V6K 2X3**

During February I am ministering for a week each in Edmonton, Calgary, Spokane and Missoula. At the beginning of April I leave for a wide and extensive ministry in South Africa. A kind friend has made it possible for my wife to accompany me. May I ask for the prayers of the Lord's people that the dew of heaven shall water all the ministry?

During our absence my two books, *Worship and Remembrance, Vol. II* and *Pilgrim of the Heavenly Way*, will be available at our home address. Some of the family will attend to correspondence. *February 20*

**GERALD J. STILES, Rt. 2, Box 220, Ferrum, Virginia 24088**

I have been occasionally conducting weekend seminars for youth in public schooling that are, in essence, abbreviated versions of our two-week summer sessions. I expect that these will continue and develop. Nonetheless, after writing the last two chapters of my dissertation (dealing with the problems we have and what is currently being done about them), I have become less optimistic that there will be sufficient change in most areas to warrant the Christian student staying in public schooling if the opportunity is there to get out. Of course, it's a totally different situation for Christian teachers and administrators who can

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IN





**Edie and Don Tinder**

be in a position to effect change, within the confines of the law.

I am at this point unsure concerning our own four children, whether or not the negative aspects aren't outweighing the positive. And we *are* making a positive attempt to prepare them for the battle. What about those who for one reason or another aren't making that effort? Many of these parents are approaching me (as well as Christian teachers in the community) concerning the establishment of a Christian school here. I'm not sure that is what the Lord would have me to do.

*February 11*

**DONALD TINDER, 2606 Dwight Way, Berkeley, California 94704**

After ten years of helping to edit *Christianity Today* as my principal ministry, my family and I moved last summer to the San Francisco Bay area. I am helping to launch New College for Advanced Christian Studies here in Berkeley. New College is for college graduates who are not planning on full-time Christian work, but who want a year or two of biblical, theological and practical studies. Our program is to help better equip men and women for service in their local churches and in relating Christian principles to their secular careers. We are encouraged to have more than 100 persons of various ages taking courses during our first year. We hope for even more to come to our intensive three-week summer sessions and for next academic year.

I am also glad to have had the opportunity to teach the Word in several area assemblies. My wife, Edie, has become the director of children's ministries (Sunday School, etc.) at Hayward Bible Chapel and is very happy with this avenue of service.

Another commended worker, **Ward Gasque**, has taken leave from Regent College in Vancouver to be the first president of New College.

*February 22*

**RICHARD WILLIAMS, 434 Union Ave., Rutherford, New Jersey 07070**

My wife Pat and I recently completed our third year of full-time service at Rutherford Bible Chapel. We are chiefly engaged in visitation and working with young people. There are encouragements on every hand, including the fact that we see new families attend the chapel on most Sunday mornings.

The assembly has a strong emphasis on prayer. **Helen Nearpass** produces a weekly prayer sheet for the prayer meeting, which has a large turnout. Several young men started a Saturday morning prayer meeting about a year ago. They meet at 6:30 for prayer and then go out to breakfast. I am sure these prayer efforts have a major role in the fruit we see.

There are many brothers and sisters here involved in serving the Lord. Virtually everyone attending regularly is serving in one ministry or another. This makes for a happy Christian family.

We are looking forward to the ministry of **Harry Deutchman** for three weeks this spring. He has come for 13 years and during his last three visits we have done a great deal of visitation together.

*February 22*

**ERNEST WOODHOUSE, Rt. 2, Box 48, Keystone Heights, Florida 32656**

Most of the fall was spent at Park of the Palms and at a special series of meetings in Cleveland, Ohio. Other parts of Florida were visited also and brief visits made to the new assembly in Ocala which is progressing nicely.

We spent November in Arizona where our younger son graduated as a fighter pilot. We had the joy of seeing at least one soul accept Christ.

The Park of the Palms winter conference is in full swing. I have been asked to stay for the whole period, and, apart from a week of Missionary Conference in Ontario, will be doing that. We deeply appreciate the prayers of the readers of *INTEREST* and know that the Lord answers them.

*February 14*

## NOTICES

**ENGLAND/SCOTLAND TOUR:** Spend 15 days visiting London, Stratford, Edinburgh and other places. Share this experience of a lifetime with Christian friends. Departure date, September 15. For full details, write to: F. W. (Woody) Murphy, 1517 W. Linebaugh Dr., Tampa, Florida 33612 (813/935-2997).

**COOKS AND COUNSELORS** needed at Turkey Hill Ranch Bible Camp in Freeburg, Missouri. Contact: Steve Allan, P.O. Box 175, Freeburg, MO 65035.

**HOUSEKEEPER AND MAINTENANCE** man needed. Single or husband-wife team. Retirees desirous of association with vibrant Christian ministry among youth. Furnished apartment and some food subsidy in exchange for services. Write: Business Manager, Lake Geneva Youth Camp, Rte. 4, Box 579, Lake Geneva, Wisconsin 53147.

**GOSPEL TRACTS:** Samples of good, Scriptural gospel tracts will be sent free upon request. Gospel Herald Bible and Tract Distributors, Box 225, Kenora, Ontario P9N 3X3.

**CHRISTIAN COUNSELORS** needed for an unwed mothers' program at Grace Bible Camp in Frogmore, S.C. Write to: Julius S. Dennis, Rt. 4, Box 460, Johns Island, South Carolina 29455.

**HAND GRIST MILL:** Information wanted for obtaining new or used hand grist mill (grain grinder) for family returning to Africa. Write to Andrew Foster, Christian Mission for the Deaf, P.O. Box 1254, Flint, Michigan 48501.

**VACATION IN NORTHERN ONTARIO** among Christian friends. Clean modern cabins, well equipped. Excellent fishing. \$160 per week. Complete information on request. Write: L. Vroom, 59901 Frost Rd., New Haven, Mich. 48048 or call 313/749-5823.

**PENSACOLA, FLORIDA:** A few families who meet for Breaking of Bread welcome any who would like to worship with them. Call for meeting schedule. Contact William H. Gustafson, 4349 Burtonwood Ct., Pensacola, Fla. 32504 (904/476-7572).

**DECATUR, ILLINOIS:** Anyone interested in New Testament assembly fellowship in this area, please contact John H. Avery, 2461 S. 34th St., Decatur, IL 62521 (217/422-1761).

**CASSETTE TAPES:** Send for your free catalog of inspirational cassette tapes covering Biblical principles for believers today. Send your complete mailing address to: Central Tape Ministry, 406 W. Violet, Tampa, Florida 33603. This ministry is affiliated with Central Gospel Chapel in Tampa.

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



# Give Your Counselors a Chance to Counsel

A SUCCESSFUL METHOD FOR DEEPENING CAMPER-COUNSELOR RELATIONSHIPS

by Donald C. Crook, Director of Camp Ministries, Lakeside Bible Camp



In an impersonal world of broken covenants and fractured friendships, a camp counselor can reach out and touch the lives of boys and girls.



IT WAS EARLY morning on Thursday, the fourth day of the youth camp. The crackling fire gave off a welcome glow. The staff had gathered in the quiet chapel for the morning counselor circle. Only two full days remained, and the counselors though weary, were eager for the Lord's blessing in their cabins.

"Martha," queried one of the directors, "how is it going in your cabin? What is Suzy's spiritual condition? Do you sense that she is a Christian?"

"Well, . . . I'm not sure. I really haven't had a chance to talk with her yet. I'm hoping to get with her today."

The program director groaned inwardly. How many times had she heard that from her counselors? This was a fine team that she had recruited. Some were experienced, some were novices, but all were concerned for the spiritual welfare of their campers. Yet a number of them never seemed to get to know their campers very well. They were doing little more than babysitting their cabin group for the week. They were missing the shepherding-counseling ministry that had inspired them to want to counsel in the first place.

A number of questions crossed the mind of the leader as she pondered this situation. Was it a natural fear of interaction that hindered her counselors from a deeper understanding of their campers?

Was it poor counselor training on her part? Was there a missing emphasis in the camp philosophy? Was it all of these?

Such soul-searching must take place at scores of camps every year. The camp gets a good number of children at each of the sessions. Some become Christians. Others grow in their faith. The counselors do their best. But still the nagging question remains in the hearts and minds of both counselors and directors: *Are we as a camp staff really discovering the needs of these children, and then offering Biblical counsel and understanding to meet those needs?*

Lakeside Bible Camp is located out on Whidbey Island in Washington State's Puget Sound. Our promotion boasts a camp experience with a personal touch. But we felt that we needed to make some further strides in this direction. We needed to do a better job of practicing what we preach.

Out of these concerns grew a new program. We decided to develop a one-to-one ministry and build it right into our daily schedule! Two to three personal sessions, each allowing 30 minutes of interaction between the counselor and one of his or her campers, were written into the daily camp program.

The goals were several: (1) to encourage the counselor in developing close relationships with the campers, (2) to enhance greater opportunity for true

counseling on an individual basis, and (3) to provide needed and spiritual friendship for the campers and offer opportunity for sharing in private where necessary.

In the fall of 1975 we introduced our new program. Several sessions were held with counselors in preparation for using the program in our fall weekend retreats. After this initial test it would be added to the summer-season camps.

In these pre-retreat sessions we studied the Biblical philosophy of the one-to-one ministry (or 1-1, as we write it). Together with the counselors we looked at the example of our Lord in the Gospels (Luke 19:1-10; 22:31f; John 4:1f). We studied the model and teaching of Paul (Acts 20:31; Colossians 1:28). We practiced one each other in mock 1-1 sessions and then critiqued one another on content and technique. Relevant books, such as Jay Adam's *Competent to Counsel* and late Gary Kuhne's *The Dynamics of Personal Follow-up*, were recommended.

Some counselors protested. They didn't like one-to-ones built into the schedule, feeling this would make the interaction stilted and awkward. Others were just plain worried about finally having to get down to interacting with campers on a more personal, individual basis. They wondered what the campers' reaction would be. They were anxious about their possible inability to respond to camper questions and reactions.



Nevertheless, we gave it a go. Weekend retreats began on Friday evenings. At the first opening session the program directors explained the 1-1 concept to the campers in the most positive terms. The 1-1's commenced the next morning.

That weekend, and in the following retreats and summer camps, one could find campers with their counselors wandering through the woods, sitting on the edge of the diving board, sailing on our Deer Lake, or enjoying the morning sun streaming through the chapel windows. Initial conversations might produce some basic facts about the camper, his interests, his family and school life, or an evaluation of his current camp experience. The counselor might choose to share something of his life. If there was any openness, the counselor would likely probe the camper's thinking on things spiritual, such as, "What did you think this morning's memory verse meant?" Or, "How are you enjoying the speaker? Did you get what he said when . . . ?" Or more directly, "Did you understand me last night in the cabin when I said the Bible talks about being saved?"

We made it through that first retreat! No, it wasn't a raving success. Some of the campers didn't like the counselor-camper times. Some of the counselors found them awkward, as predicted. Nevertheless, the counselor circle was alive and full of prayer requests. The counselors were getting to know their campers!

Mistakes were made in those early 1-1's, lots of them. Some counselors just preached, but never listened. Some broke confidences. Some expressed shock and chagrin at a camper confession and shut off communication.

Some counselors argued with campers. Some shared personal opinion and forgot the Bible. Others chitchatted the time away on superficial things, but never got down to anything serious, even when the opportunity was there.

We persevered. We learned from our mistakes. Counselors started to relax as they gained experience. They began to realize that it was more than a 1-1. There was a third Person present. Someone else was there, someone very interested and involved in the interaction.

Campers also started to accept the 1-1 sessions. Many enjoyed the personal attention given them by their counselor.

Before long we developed some modifications to the program. Occasionally the 1-1's would have some structure to them, a series of questions or a particular Bible portion that would be the focus of the communication between counselor

and camper. We inaugurated some camper-camper 1-1's, and many campers responded positively to that innovation. Program directors and speakers often got into the act and enjoyed good talks with campers.

Spontaneous 1-1's have been made easier as this type of personal interaction becomes a way of life at LBC. Scheduled sessions that are cut off by the camp bell are often continued later on down by the beach. This development has not come easily, but it has come.

Thus, in an impersonal world of broken covenants and fractured friendships, we are seeing some success and blessing as we reach out and touch lives. At LBC the personal ministry of 1-1's has produced some significant results.

1. Our philosophical aim of becoming increasingly counselor-centered has been strengthened.

2. Counselors have a greater sense of accomplishment. The counselor has counseled.

3. The prayer life of the camp has become more specific and knowledgeable.

4. Program directors and speakers have been made more sensitive, early in the camp week, to the needs of children and their response to the total program. This in turn has permitted changes to more pertinent approaches and teaching.



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5. Speakers' messages, presented to the large group, are being broken down by counselor clarification and individual application.

6. The vital ministry of follow-up has been impacted by the deepened camper-counselor relationships. Continuing friendships beyond camp have become reasonable and important.

7. The 1-1 ministry has carried over into the local church. Counselors have returned home and begun a 1-1 with someone in their assembly. In some of our Seattle area assemblies there are now scores of 1-1's happening weekly. The camp model has been a contributing factor.

The Bible urges the parent to "train up a child according to his way," and the shepherd to "know well the condition (face) of your flocks" (Proverbs 22:6; 27:23 NASB).

We need to get to know our campers well in order to present the Scriptures to them. Each child is different. He responds to the Gospel a little differently from his bunkmate.

We must treat our camp group, not as a faceless crowd, but as special individuals who need personal and individual attention. The 1-1 ministry is a step in that direction.

### The Daily Schedule

7:15	Counselor Circle
8:00	Campers Rise
8:20	Flag Raising
8:30	Quiet Time*
9:00	Breakfast
9:30	Free/Cabin Clean-up*
10:00	Chapel
11:15	Activity
12:30	Free
1:00	Lunch
1:30	Rest/Free*
2:00	Activities/Free
5:30	Supper
6:15	Free*
7:00	Activity and so on

\*One-to-one sessions can be scheduled at times marked with an asterisk. For younger children, counselors stay with their full group during quiet time and cabin clean-up.

This is a sample schedule from Lakeside Bible Camp. Schedules are revised from period to period as seems appropriate.



# SUMMER OF 1980

# CAMPS & CONFERENCES



Note: Camps are listed alphabetically by province and state.

## CANADA

### CROWNEST LAKE BIBLE CAMP

**Coleman, Alberta**

Children's camps, Youth, College and Career,  
Senior Outtrips, Backpacking

Registrar: J. H. Blair, Box 250,  
Coleman, Alta. T0K 0M0

### MEADOWLODGE CAMPS

**Edmonton, Alberta**

Boys, Girls, Youth and Family Camps  
Write to: Sidney Tordoff, 976 Alder Ave.,  
Sherwood Park, Alta. T8A 1V6

### CAMPOKOTOKS

**Okotoks, Alberta**

Childrens, Teens & Family Camps  
Registrar: Mrs. Leah Hope, 24 Falsby Ct.  
NE.,  
Calgary, Alta. T3J 1C1

### BETHEL BIBLE CAMP

**Westlock, Alberta**

Children's and Youth Camps  
Registrar: Mrs. Bill Lyons, R.R. 1,  
Westlock, Alta. T0G 2L0

### DAYBREAK POINT BIBLE CAMP

**Anvil Island, British Columbia**

Girls, Boys, Youth, College and Career  
Write to: Daybreak Point Bible Camp,  
P.O. Box 34014, Station D  
Vancouver, B.C. V6J 4M1

### CAMP IMADENE

**Duncan, British Columbia**

Girls, Boys, Youth, Teen and Twenty, Family  
Registrar: Lewis Dawes, Box 8,  
Duncan, B.C. V9L 3X1

### MORNING STAR BIBLE CAMP

**Westbank, British Columbia**

Girls, Boys, Teen and Family Camps  
Write to: J. E. Salmon, Box 956,  
Westbank, BC V0H 2A0

### PRETTY VALLEY BIBLE CAMP

**Swan River, Manitoba**

Girls and Boys Camps

Registrar: Miss E. E. Davey, Gen. Del.,  
Swan River, Man. R0L 1Z0

### FAITH BIBLE CAMP

**Victoria Beach, Manitoba**

Children's, Youth, Teen, Sr. Citizens and  
Family Camps

Director: Don Williams, 117 Stradford,  
Winnipeg, Man. R2Y 1T8

### MALAGASH BIBLE CAMP

**Cumberland County, Nova Scotia**

Girls, Boys, Youth, College and Career,  
Family Camps and Year-round retreats  
Registrar: Larry Myers, Malagash Bible  
Camp, Malagash Mines,  
Cumberland County, N.S.  
B0K 1E0

### JOY BIBLE CAMP

**Bancroft, Ontario**

Girls, Boys, Youth and Family Camps  
Registrar: Gary Pickell, PO Box 1480,  
Bancroft, Ont. K0L 1C0

### CONESTOGO BIBLE CAMP

**Drayton, Ontario**

Children's Day Camps, Youth Camps and  
Weekend Retreats  
Registrar: John M. Martin, Box 38,  
Hawkesville, Ont. N0B 1X0

### WILDWOOD BIBLE CAMP

**Chapleau, Ontario**

Girls, Boys, Youth and Family Camps  
Administrator: Douglas N. Barnes, Box 877,  
Chapleau, Ont. P0M 1K0

### FOREST CLIFF CAMPS

**Forest, Ontario**

Boys and Girls Camps

Write to: Mrs. Christine Dean, 1039 Trafalgar  
St., London, Ont. N5Z 1G5





**GUELPH BIBLE CONFERENCE  
GROUNDS**

**Guelph, Ontario**  
Children's, Youth and Family Camps  
Write to: Guelph Bible Conference  
485 Waterloo Ave.  
Guelph, Ont. N1H 3K4

**CAMP GALILEE**

**Haley Station, Ontario**  
Girls, Boys, Youth and Family Camps  
Registrar: R. J. Booker, 43 Singal St.,  
Kanata, Ont. K2L 1B8

**GRAPHITE BIBLE CAMP**

**Maynooth, Ontario**  
Children's Day and Youth Camps and  
Year-Round Retreats  
Write to: Garry Robinson, R.R. 1,  
Maynooth, Ont. K0L 2S0

**CAMP MINI-YO-WE**

**Port Sydney, Ontario**  
Girls, Boys, Youth and College & Career  
Outtripping during Girls and Boys weeks  
Registrar: Judy Golds, 1562 Danforth Ave.  
Toronto, Ont. M4J 1N4

**NORTHLAND BIBLE CAMP**

**Ramore, Ont.**  
Children's, Youth and Family Camps  
Registrar: Chester Donaldson, Box 1499,  
South Porcupine, Ont. P0N 1H0

**CAMP AUSH-BIK-KOONG**

**Walford, Ontario**  
Girls, Boys, Youth, College and Career and  
Family Camps  
Contact: Harold Fiss, Box 464,  
North Bay, Ont. P1B 8J1

**CAMP MEDEBA**

**West Guilford, Ontario**  
Children's Camps, Youth, Single Adult,  
Wilderness Canoe Trips and Year-Round  
Retreats  
Write to: Camp Medeba  
71 Glencameron Rd.,  
Thornhill, Ont. L3T 1P5

**EMMANUEL BIBLE CAMP**

**St. Peter's Bay, Prince Edward Island**  
Children's, Youth, College & Career and  
Family Camps  
Registrar: Gerry MacLeod, Covehead Road,  
York, P.E.I. C0A 1P0

**CAMP BROCHET**

**Chicoutimi, Quebec**  
Children's, College & Career and Family  
Camps. All in French language.  
Registrar: Mde. Evelyne Landry, 120 Regina,  
Arvida, PQ G7S 3B9

**ARKSIDE RANCH CAMP**

**Magog, Quebec**  
French and English Ranch Camps for Children  
and Youth. Year-round retreats.  
Registrar: Fred Warnholtz, Box 386,  
R.R. 2, Magog, PQ J1X 3W9



**CAMP JOIE DE VIVRE**

**Mont St-Pierre, Gaspé Peninsula, Quebec**  
Children's and Youth Camps  
Registrar: Dr. Donald Cox, CP 997  
Ste-Anne Des Monts, PQ G0E 2G0

**FAIR HAVEN BIBLE CAMP**

**New Carlisle, Quebec**  
Bunny, Girls, Boys and Teen Camps  
Write to: Mrs. Sarah J. Smith, PO Box 295,  
New Carlisle, PQ G0C 1Z0

**CAMP JOLIB**

**Rollet, Quebec**  
Children's and Youth Camps, French and  
English Family Camps  
Registrar: Gaston Jolin, C.P. 100,  
Rollet, PQ JOZ 3J0

**FRONTIER LODGE**

**St. Hermengilde, Quebec**  
Junior and Senior Boys and Girls Camps and  
Youth  
Director: Norman J. Gentry, P.O. Box 95,  
Beaconsfield, PQ H9W 5T6

**STRASBOURG BIBLE CAMP**

**Strasbourg, Saskatchewan**  
Children's, Youth and Family Camps  
Manager: Edwin H. Seed, 1208 Horace St.,  
Regina, Sask. S4T 5L4

**UNITED STATES**

**CAMP LI-WA**

**Fairbanks, Alaska**  
Girls, Boys, Youth and Wilderness  
Registrar: Donald C. Sauer, S.R. 30194,  
Fairbanks, Alaska 99701

**NORTH STAR BIBLE CAMP**

**Willow, Alaska**  
Girls, Boys, Youth, College & Career, Family  
and Boys' Trail Camps  
Registrar: Mrs. Marjorie Stevens,  
2500 W. 29th,  
Anchorage, AK 99688

**CIRCLE J RANCH**

**Arizona Bible Camp, Inc.**  
**Phoenix, Arizona**  
Children's, Youth and Trail Camps  
Director: Alan Soderman, 2515 E. Thomas,  
#24  
Phoenix, AZ 85016

**NORTH CALIFORNIA BIBLE CAMP**

**Richardson Springs, California**  
Family Camp (June 18-21)  
Registrar: David C. Anderson,  
8732 Rock Springs Rd.  
Penryn, CA 95663

**KOINONIA CONFERENCE GROUNDS**

**Watsonville, California**  
Children's and Youth Camps  
Write to: Koinonia Conference Grounds,  
1473 Eureka Canyon Rd.  
Watsonville, CA 95076

**VERDUGO PINES BIBLE CAMP**

**Wrightwood, California**  
Children's, Youth, College & Career and  
Family Camps  
Write to: David Burrows, Box 198,  
Wrightwood, CA 92397

**CALIFORNIA BIBLE CONFERENCE**

**Yosemite National Park, California**  
Family Conference (July 12-20)  
Write to: H. A. Williams, Registrar  
1185 Fourth Ave.  
Napa, CA 94558

**CAMP ELIM**

**Woodland Park, Colorado**  
Men's and Ladies' Conference, Retreats,  
Girls, Boys, Teen and Family Camps  
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## AFGHANISTAN—WHY THE SURPRISE?

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8. The increase of interest in the spirit world through spiritism.
9. The concentration of business into the hands of a few.
10. The drift toward secularism and apostasy in the churches.
11. The growing power of militarism.
12. An economic phenomenon which will make luxuries commonplace and necessities increasingly more difficult to obtain.
13. The popular exaltation of charismatic leaders.
14. The rapid multiplication of population.
15. An increase in the deadliness of war's implements.
16. Growing talks of peace and movements toward peace.
17. An increase in natural catastrophes.
18. The prolongation of human life.
19. Discoveries and rapid development of communication and travel.
20. The infectious spread of immorality.

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For all of us, two lessons stand out: First, if national leaders knew the Scriptures as well as they understand the intricacies of politics, they would formulate better national and foreign policy. Second (and this is the really important lesson), the better you know the Bible and the more you know about what's happening in the world, the more convinced you are that the return of Christ is near, even on the threshold. Every Christian heart says, "Even so, come, Lord Jesus!"<sup>8</sup>

<sup>1</sup>Isaiah 2:4 NASB; cf. Psalm 46:9

<sup>2</sup>Matthew 24:6

<sup>3</sup>James 4:1-2 NIV

<sup>4</sup>George F. Will, *Newsweek*, January 21, 1980, p. 92

<sup>5</sup>Jeremiah 6:13-14 NASB; cf. 37:6-10

<sup>6</sup>Jeremiah 37:15-16

<sup>7</sup>Hosea 4:9, translation by J. B. Phillips, *Four Prophets*

<sup>8</sup>Revelation 22:20

*C. Donald Cole, the former editor of INTEREST Magazine, is now radio pastor for the Moody Bible Institute chain of radio stations. This article was originally presented on Moody Radio as one of Donald Cole's "Christian Perspectives on the News." It is used by permission of Moody Bible Institute Department of Broadcasting.*

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JUNE 1980

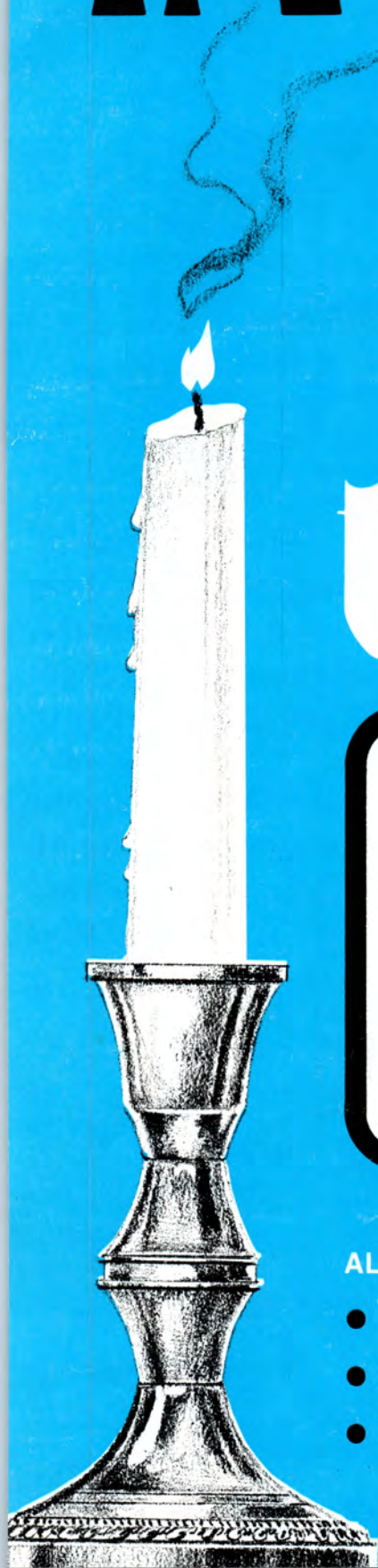
## A Call to Revival

4 symptoms of spiritual  
illness with appropriate  
remedies for ailing  
assemblies



ALSO IN THIS ISSUE:

- The Wrath of God
- Phillip's Story
- Hospital & Nursing Home Visitation





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# A Call

Why do so many  
local churches drag  
on indifferently,  
even while others  
prove that growth  
is possible?  
Why do some  
assemblies flourish  
while others wither  
and die?



# to Revival

by Otis Jean Gibson and William MacDonald

**“Remember** therefore from whence thou art fallen and repent, and do the first works, or else I will come unto thee quickly and will remove thy candlestick out of its place, except thou repent” (Revelation 2:5).

These warning words were spoken by the Judge of all the churches. His eyes are as a flame of fire as He walks among the lampstands (Rev. 1:12-14). His words ought to give pause for reflection among the shepherds and saints in every local church. There is a reckoning to come for the churches in whose midst He walks (v. 20).

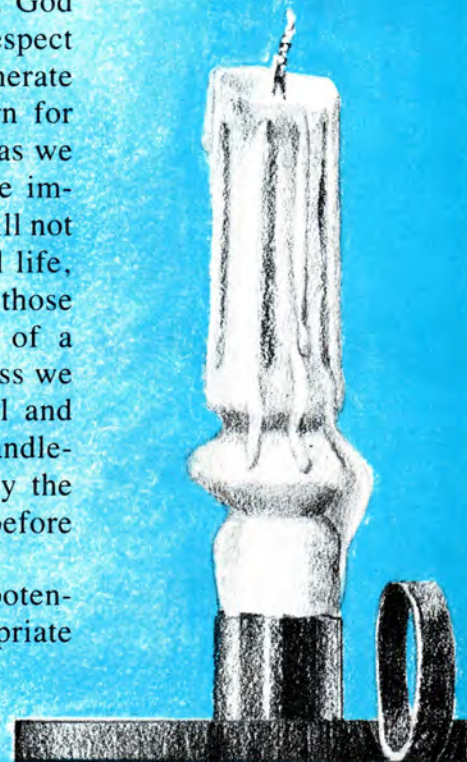
The spiritual trend today, by common consent, is not good. There are bright spots. Here and there we see flourishing assemblies, winning souls, growing in numbers and in spirituality and in the warmth of Christian fellowship. Recent issues of INTEREST carry reports of some of these churches. They show us what can be done. They challenge us to get out and do the job. They invalidate the feeble excuses about “difficult times” and “last days.” They prove that God does work when His people

meet the conditions laid down in His Word.

Despite such challenges, far too many local churches drag on indifferently. Many show unmistakable signs of spiritual stagnation. Others are plainly dying.

At times there is a feeling that God will take care of us as long as we respect and worship the Lord Jesus, venerate the Scriptures and have a concern for New Testament church principles as we understand them. These things are important but it is evident that God will not bless on this basis alone. Spiritual life, love and concern for the souls of those perishing about us are evidence of a dynamic love for our Savior. Unless we recognize God’s terms for revival and begin to meet them, many more candlesticks are going to be removed by the Lord and elders called to account before the Judgment Seat of Christ.

Here are four common signs of potentially terminal illness with appropriate spiritual prescriptions:







1

## COMPLACENCY

It is serious enough to see decline in numbers, spirituality and leadership. It is worse when existing leadership is not down on its knees before God crying out in repentance and beseeching revival. The willingness to sit on the status quo in the face of such a trend is appalling.

**R**emedy: There is no excuse for just sitting there and being content to break bread where there is an evident lack of blessing within the meaning of such verses as Acts 2:47, 12:24 and 19:20. God says, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chronicles 7:14).

2

## INEFFECTIVE EVANGELISM

It is not unusual for many churches to go months and years without a genuine adult convert who is baptized and comes into fellowship. Outreach often consists only of a gospel meeting at the chapel, attended by few or no unsaved people, plus sporadic work among children, reinforced by summer camps.

Not only do child converts constitute the bulk of professions of faith, but these are not always examples of Spirit-empowered lives. An over-simplified message, consisting mostly of just "asking Jesus into your heart" has multiplied the number of professions with little evidence of reality. There is a widespread belief in "the eternal security of the profession" which has no Scriptural basis and is inconsistent with such tests of reality as are presented in First John, chapters two and three.

Few believers effectively witness. Many elders cannot point to a single person they have won to Christ and who is going on well as a result of their witness.

**R**emedy: The early church came together to worship and for teaching, then scattered to evangelize. There is no excuse for being content to preach the gospel to "saints and seats," or for that matter, just to the children. Leadership must show the example of being "fishers of men," and not rely on the weekly preacher or a visiting evangelist. The saints must be taught how to share Christ as a way of everyday life.

We must reach out into the community, to the troubled, the poor, the minorities, and not leave them to the cults who are raking them into the fold by zealous work that shames us. We must consider how to get busy in household visitation, home Bible studies for neighbors and youth activities. Many hours must be spent each week by many persons in evangelizing.

3

## WORLDLINESS & AFFLUENCE

There is no lack of those who are successful by the world's standards, living in fine homes while the household of God lies waste (Haggai 1:4). Full provision is made for advanced education, old age security, luxury homes and expensive travel, and using such verses as I Timothy 5:8, wrenched from its context, as justification. The leftovers of our lives, our time and our resources are turned over to God, like tips, heedless of such denunciations as are contained in the book of Malachi.

The terms of discipleship, as proposed by the Lord Jesus in such passages as Luke 9:57-62 and 14:25-45 are consigned to the Jews, the Kingdom age, or the shelf. Those who preach these terms are sometimes regarded as extremists and menaces.

**R**emedy: We must preach the whole counsel of God to the whole of God's people. Truths proclaimed by the Lord Jesus must be seen as having application to our lives unless we have a clear statement of Scripture indicating otherwise.

The Bible warns of laying up treasure on earth and not being rich towards God. It teaches that we are to seek first the Kingdom of God and not temporal gains. We are told that our mission is to go and make disciples.

Television watching must be replaced by evangelism. Sports mania must give way to discipleship. Secular reading must be reduced and Bible reading increased. The spiritual must have priority over the temporal.

4

## CHURCH AILMENTS

For those who pride themselves on knowing "church truth," we certainly have an excessive number of poor examples. How can we be respected for our principles if we do not have growing and spiritual assemblies?

Why is so little time going into the local assembly work while another church down the street, which is evangelical, has many people busy all week? Why is it wrong to have elders and other able men and women giving their full time to the assembly, with the assembly supporting them financially? (I Tim. 5:17).

Why do we have little pastoral visitation or any other kind in a systematic way? Why must we be suspicious of changes and cling to methods that were waning 30 years ago? Why are we weak in youth work? Why are we slow to encourage in every way the development of a new generation of young, dedicated leaders, helping to train them practically?

What shall we say of the lack of systematic Bible teaching, and the absence of a well-balanced diet of Scripture truth?

**R**emedy: To reverse these deficiencies would be like giving a blood transfusion to a sick man. Add to that reversal a repentance for stubbornness, jealousy, fear and indifference.

May leaders see the need to change from an attitude which fears to take a stand, to discipline where needed, to love instead of suspicion, to belief instead of doubt.

God is working today in many places. Why not seek His face so that He may work in your midst in a powerful way?

We need a fresh call to commitment to Christ, to His Lordship in all areas of our lives, to the vision of a glorious church, without spot or wrinkle or any such thing. In the fullest sense, this will be beyond this life. Yet we can begin here, just as the apostle held out his vision of bringing every saint to maturity and to conformity to the image of Christ.

*The authors, Jean Gibson and William MacDonald, are involved in a Discipleship Intern Training Program at Fairhaven Bible Chapel in San Leandro, California. They also participate in Shepherd Seminars held for the benefit of elders in various parts of the country. (See June 1974 for a report on the DITP and September 1976 for a report on the Shepherd Seminars.)*



# The Wrath of God

God's wrath is revealed against ungodliness, not in summary acts of judgment, but in a process of moral and social degeneration. Standards disappear and society disintegrates.

---

by John R. W. Stott

---

**N**OTHING keeps people away from Christ more than their inability to see their need of Him. Or their unwillingness to admit it.

As Jesus Himself put it, "It is not those who are healthy who need a physician, but those who are sick; I did not come to call the righteous, but sinners" (Mark 2:17). He did not imply by this that there are some people so righteous that they do not need His salvation, but only that some think they are. In that condition of self-righteousness they will never come to Christ. Just as we go to the doctor only when we admit that we are ill, so we will go to Christ only when we admit that we are guilty sinners.

It is this plain principle which lies behind Romans 1:18-3:20. Paul's purpose in it is to lay the charge, as he puts it in 3:9, that "both Jews and Greeks are all under sin." Indeed he does more than bring an accusation. He marshals the evidence against us, proves our guilt and secures a conviction. All men and women, he shows, without a single exception, from both the Jewish and the Gentile worlds, are sinful, guilty and without excuse before God. Already they are under His wrath, condemned.

The way Paul demonstrates the universality of sin and guilt is to divide the human race into several sections and arraign them one by one. His procedure in each case is the same. He reminds them of their knowledge of God and of goodness. He then confronts them with the uncomfortable fact that they have not lived up to their knowledge. On the contrary, they have either deliberately suppressed it or at least contradicted it by continuing to live in unrighteousness. Therefore, they are guilty, inexcusably guilty, before God.

Nobody can plead innocence, because nobody can plead ignorance. That is the thrust of Paul's argument throughout this whole passage.

Commentators are not agreed to precisely which sections of mankind Paul is addressing. I can only share with you my own conclusion, after weighing the alternatives. First (in 1:18-32), he describes the depraved Gentile world in its idolatry, immorality and anti-social behavior. Secondly (in 2:1-16), he addresses critical moralists, whether Gentile or Jewish, who profess high ethical standards and in condemning others condemn themselves. Thirdly (in 2:17-3:8), he turns to the self-righteous Jews, who boast of their knowledge of God's will through the law but do not keep it. And finally (in 3:9-20), he encompasses the whole human race.

Whichever segment of humanity Paul is addressing, his message is substantially the same. "You know the righteous requirements of God," he says. "Yet you have persisted in unrighteousness. You are guilty before God. You have no excuse. And you have no hope either—apart from the grace of God who justifies those who believe in Jesus."

Paul does not lose sight of this "righteousness of God." Indeed, it is the only possible context within which he could dare to expose the squalor of human unrighteousness. In 1:17 he has said that God's righteousness is revealed in the gospel. In 3:21 he repeats his statement: "But now . . . the righteousness of God has been manifested." It is in between these two affirmations of our gracious God's justifying righteousness that he sandwiches his terrible exposure of our unrighteousness (1:18-3:20). We look now at the first part of this exposure, that



of the depraved Gentile world (1:18-32).

## RELENTLESS LOGIC

Right from the beginning the apostle develops his argument with relentless logic. Let me direct your attention to verses 16 to 20, in which he refers in succession to the power of God (v. 16), the righteousness of God (v. 17), the wrath of God (v. 18) and the glory of God in creation (vv. 19 and 20). Each statement he makes is linked to the preceding one by the Greek conjunction *gar*, meaning "for" or "because." Perhaps I could clarify the stages of his argument by engaging him in dialogue:

"I am not ashamed of the gospel," he has said.

"Why not, Paul?"

"Because it is **the power of God** for salvation to everyone who believes."

"How so, Paul?"

"Because in it **the righteousness of God** (God's way of justifying sinners) is revealed."

"But why is this necessary, Paul?"

"Because **the wrath of God** is revealed from heaven against the unrighteousness of men who suppress the truth in unrighteousness."

"But how have people suppressed the truth, Paul?"

"Because **the glory of God**, His eternal power and divine nature, is clearly seen in the created world, so that they are without excuse."

It really is essential for us to grasp these successive allusions to God's power, righteousness, wrath and glory. The reason why the gospel is God's power for salvation is that it reveals God's righteousness (or way of justifying the unrighteous). The reason why the gospel reveals God's righteousness is that God's wrath is already revealed against the unrighteousness. And the reason why God's wrath is revealed against the unrighteous is that they suppress the truth, His glory revealed to them in His creation.

Thus Paul affirms a fourfold self-revelation of God, which we can now put in the opposite order. First, God reveals **His glory** (His power and deity) in His creation. Secondly, God reveals **His wrath** against the sin of those who suppress this knowledge. Thirdly, God reveals **His righteousness** towards sinners (His way of justifying them by faith) in the gospel. Fourthly, God reveals **His power** by saving those who believe.

## When human beings rebel against God's self-revelation, He gives them up to the consequences of their rebellion.

### THREE QUESTIONS

Our text begins with verse 18, which declares that "the wrath of God is revealed from heaven." Three questions immediately arise in our minds. First, what is meant by the wrath of God? Does God really get angry? If so, secondly, with whom does He get angry, and against what is His anger revealed? And thirdly, how is His anger revealed? What kind of disclosure is Paul referring to?

First, then, **what is the wrath of God?** It should not be necessary for me to assure you that the God of the Bible never loses His temper or gets mad at people. There is nothing irrational or passionate, nothing capricious or malicious, nothing spiteful or vindictive about His wrath.

No, the wrath of God is His righteous reaction to evil, His implacable hostility to it, His refusal to condone it, and His judgment upon it. Anders Nygren calls it "His holy displeasure at sin," and Charles Cranfield writes that it is "no nightmare of an indiscriminate, uncontrolled, irrational fury, but the wrath of the holy and merciful God."

We are now ready to put our second question. **Against what is God's wrath directed?** Verse 18: "against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness." It will be observed that the word "unrighteousness" occurs twice, and that it is interpreted in terms of "ungodliness" on the one hand and of "suppressing the truth" on the other.

The essence of human sin is, in fact, that it is a rejection of both God and truth. We sinners prefer our own way to the way of God and the way of truth. So we are prepared to defy God and stifle the truth in order to continue in unrighteousness.

It is the open-eyed wilfulness of this rebellion which Paul emphasizes, for the rebels are far from being ignorant of what they are doing. They know what is "knowable" about God, since He has Himself shown it to them (v. 19). Ever since the creation of the world God's invisible attributes, His eternal power and

divine nature, have been clearly visible and intelligible in His works.

Just as an artist reveals himself by what he draws or paints, or by His music or sculpture, so the Divine Artist has revealed Himself in His creation. As is written in the Old Testament, "the heavens are telling of the glory of God," and again "the whole earth is full of His glory" (Psalm 19:1; Isaiah 6:3).

After the great fire of London in 1666, St. Paul's Cathedral was rebuilt by Sir Christopher Wren. He is buried in the cathedral crypt. His tomb bears a Latin inscription which means, "If you seek his monument, look around you."

So, too, if you seek God, look around you at the things He has made. Creation is a visible disclosure of the invisible reality of God. So all human beings have some knowledge of God.

We must not misunderstand this, however. Their knowledge of God does not mean that they do not need the gospel. For their knowledge of God does not save them. On the contrary, it condemns them because they have suppressed it.

Therefore, "they are without excuse" (v. 20). Or, "they gave no possible defense for their conduct" (NEB). In particular, all forms of idolatry are inexcusable. Verses 21 and 22: "Even though they knew God (not of course as reconciled sinners know Him in Christ, but as all people can know Him in creation), they did not honor Him as God, or give thanks." Instead, "they became futile in their speculations, and their foolish heart was darkened. Professing to be wise, they became fools."

Of this folly their idolatry was the chief evidence. For (v. 23) they "exchanged the glory of the incorruptible God for an image" in the form of some corruptible creature, whether man, bird, beast or reptile.

Verse 25 sums up the essence of their folly. They worship "the creature rather than the Creator" and so exchange "the truth of God for a lie," literally "the lie," since all false worship like idolatry is the supreme lie perpetrated by the father of lies, the devil.

As Paul defines the object of God's wrath, namely the unrighteousness of those who reject Him and stifle His truth, his emphasis is plain. It is not only ludicrous to suppose that the Creator could be represented by an image of one of His creatures; it is also inexcusable, being a contradiction of the knowledge God has



# Woe to the Men

by Charles Wesley

REVELATION 6:17; 16:17, 20; 20:11-12; EXODUS 33:22; ISAIAH 32:2

Woe to the men on earth who dwell,  
Nor dread the Almighty's frown;  
When God doth all His wrath reveal,  
And shower His judgment down.

Sinners, expect those heaviest showers!  
To meet your God prepare!  
For, lo! the seventh angel pours  
His vial on the air.

Lo! from their seats the mountains leap;  
The mountains are not found,  
Transported far into the deep,  
And in the ocean drown'd.

Who then shall live, and face the Throne,  
And face the Judge severe?  
When heaven and earth are fled and gone,  
O where shall I appear?

Now, only now, against that hour,  
We may a place provide:  
Beyond the grave, beyond the power  
Of hell, our spirits hide.

Firm in the all-destroying shock  
May view the final scene!  
For lo! the everlasting Rock  
Is cleft to take us in!

given them. They should have known better. They *did* know better. But they suppressed their knowledge.

The modern idolatries of materialistic secularism, although the images they substitute for God are more sophisticated, are no different in principle. For they are a deliberate denial of the Transcendent Reality which (who) they know exists and claims their allegiance.

## A TERRIBLE REFRAIN

Our third question about God's wrath concerns **how it is revealed from heaven against all unrighteousness**, as Paul declares it to be in verse 18. To be sure, His wrath will be revealed in the judgment of the last day (2:5). There is such a thing as "the wrath to come" (I Thessalonians 1:10). But Paul uses a present tense to indicate that he is referring to a contemporary disclosure of God's wrath.

Most commentators seem to agree that he explains what he means by the terrible refrain he three times uses, in verses 24, 26 and 28, saying, "Therefore God gave them over." Each time the Greek preposition *eis* is added, to indicate what it is to which God in His holy wrath abandons those who reject Him and His truth. In general, He abandons them to themselves, to their own wilful selfishness. But Paul particularizes.

First (v. 24), "**God gave them over to immorality**, to the dishonoring of their bodies.

Second (v. 26), "**God gave them over to what Paul calls degrading passions**, or what we would call sexual per-

version. He specifies lesbian practices in verse 26 and male homosexual intercourse in verse 27, both of which he condemns as replacing "the natural function for that which is unnatural." In other words, homosexual behavior is a perversion, because it is against nature, against God's created order and purpose.

Third (v. 28), "**God gave them over to a depraved mind**, leading to every conceivable form of antisocial conduct. Twenty-one examples are given in verses 29-31, including greed, envy, murder, strife, deceit, malice, slander and arrogance, the lack of respect for parents, and the lack of trustworthiness, love and mercy. It is a horrible list. It describes the breakdown of human community. And Paul adds the final indictment (v. 32) that these people both practice such things and encourage others to, in spite of their knowledge of God's ordinance that "such things are worthy of death."

Indeed, please notice that each time the refrain comes ("God gave them over"), the reason for His judicial action is repeated, namely they have stifled their knowledge. Thus the cause and the effect of God's wrath are kept together.

## CAUSE AND EFFECT

First (v. 21), "even though they knew God, they did not honor Him. Therefore (v. 24) God gave them over. . . ."

Second (v. 25), "they exchanged the truth of God for a lie. For this reason (v. 26) God gave them over. . . ."

Third (v. 28), "just as they did not see fit to acknowledge God any longer, God

gave them over. . . ."

It is when human beings rebel against God's self-revelation that He gives them up to the consequences of their rebellion. His wrath is revealed against their ungodliness not in acts of judgment but in a process of moral and social degeneration. Standards disappear and society disintegrates.

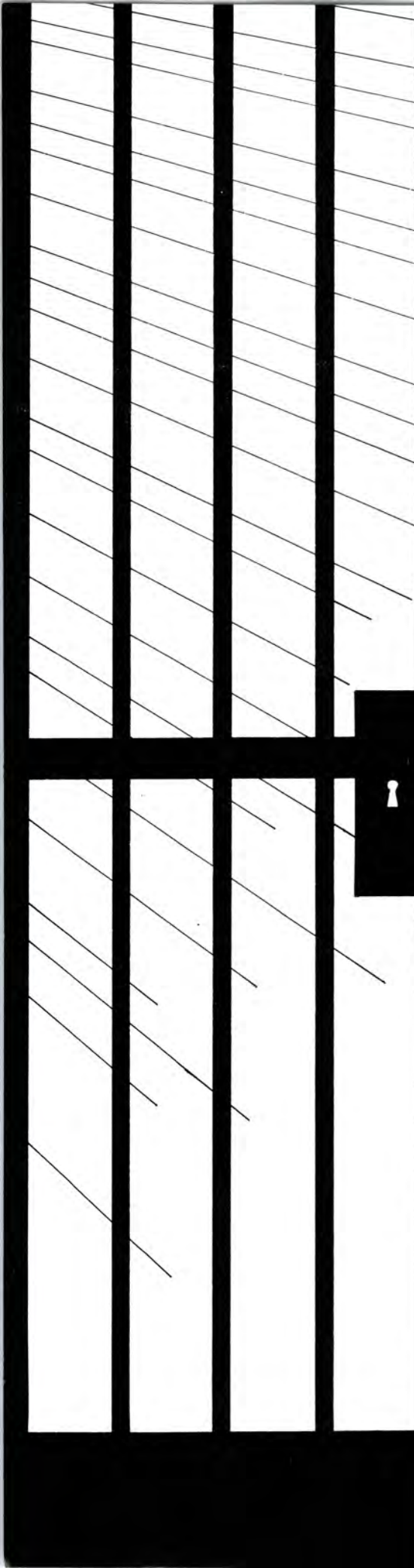
Paul saw this in the contemporary Graeco-Roman world, and we seem to be witnessing something similar in the permissive western society of our own day. The rejection of God is always followed by idolatry in some form or other, and a corrupt mind leads to corrupt behavior. This is a revelation of the wrath of God, the outworking of His judgment on human sin.

*Quotations are from the New American Standard Bible (NASB).*

*The foregoing is a selection from John Stott's first message at Urbana 79. It is used by permission of Inter-Varsity Christian Fellowship. Other portions of the same message appeared in the March and May issues.*

*The entire exposition of Romans 1-5, plus the other major conference messages, has been published in Believing and Obeying Jesus Christ: The Urbana 79 Compendium, available for \$4.95 from bookstores or from InterVarsity Press, 5206 Main St., Downers Grove, Illinois 60515. IVP pays postage on all prepaid orders, and orders under \$5.00 must be prepaid.*





# Phillip's Story

---

A LEGACY OF LIGHT THROUGH PRISON DARKNESS

---

by Jeff Bloom

I NEVER KNEW Phillip. He, like many of the other young men I have met since coming to Clovis, was raised in a large Catholic family. In 1972 Phillip married Esther. Her parents had found the Lord through the ministry of David and Virginia Metler and had been attending the Clovis assembly for a number of years.

Esther brought Phillip to the meetings where he heard the Gospel of Jesus Christ. At that time he made no response to the claims of Christ.

In 1975, he joined the Marines and spent one tour of duty in the military. When he was discharged, he found that getting back into civilian life was not easy. Eventually he was divorced, leaving the three young children with Esther. Not long afterward, he was found guilty of a felony and sent to the State Penitentiary at Santa Fe.

While he was in prison, Phillip didn't show very much interest in his wife and children. He sent almost no support money for the children. When he was paroled, he came back to Clovis and tried to get established in civilian life again. He remarried, but did not find a good job. A month or so after the wedding, he was arrested on a parole violation and sent back to prison.

After his return to prison there were

signs that something had happened in Phillip's life. Men who were with him said he began to testify of a faith in the Lord Jesus Christ. He became a zealous witness for the Lord and spent a lot of time reading the Bible. He loved the Psalms. His favorite was Psalm 27, which he was memorizing.

What had happened in his life to make such a drastic change? We may never know for sure. Perhaps it was the prison Chaplain, or another prisoner who was a believer, or perhaps it was the seed sown at the Bible Chapel that came back to him in those dark winter months as he served his prison term.

Phillip also showed a change of heart towards his children and his former wife. In late January he sent Esther a letter expressing concern for her and the children. He encouraged Esther to find good friends and to trust the Lord and stay near to Him. During the last week of January he sent letters to almost every member of his Catholic family. In them he shared his faith in the Lord. It was almost as if Phillip sensed that things were not good and that he wanted to touch base with the important people in his life.

On February 2nd, a week after Phillip had mailed these letters to his loved ones, a riot broke out at the penitentiary. It was



to be the worst in our nation's history. Desperate men overpowered the unarmed guards and took control of the entire facility. They made their way to the medical center and soon were taking the powerful drugs stored there. In the record room they found the names of those who had helped the prison staff.

Those who knew Phillip do not think that he was one of the informers, but for some other reason he had been singled out for death. Perhaps it was his recent, bold witness for the Lord that the rioters resented. At any rate, sometime during the 36-hour reign of terror, they found Phillip in his cell in the protective custody wing and murdered him.

In Phillip's cell his Bible was later found, open to his favorite Psalm:

The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not fear.

In Phillip's story we are reminded that even in the darkness and despair of the prison, the Gospel of Jesus Christ can reach and change lives. No matter how wicked the Devil makes this world as his time runs out, we can claim the promise, "Greater is He who is in you, than he who is in the world."

Another promise has become more meaningful as a result of these events. "So shall my word be that goeth forth out of my mouth: it shall not return to me void" (Isaiah 55:11).

Our children's Bible Club takes on greater importance also. As we see Phillip's 7-year-old son and the other young boys and girls memorizing verses, singing choruses, and listening to Bible stories, we are more aware of the potential in each of their young lives.

Recently commended to the Lord's work from Sheboygan, Wisconsin, Jeffrey Bloom serves among Mexican/Americans in Clovis, New Mexico. He and his wife Alyce work with Virginia Metler, Alyce's mother, who with her late husband David began the assembly in Clovis.

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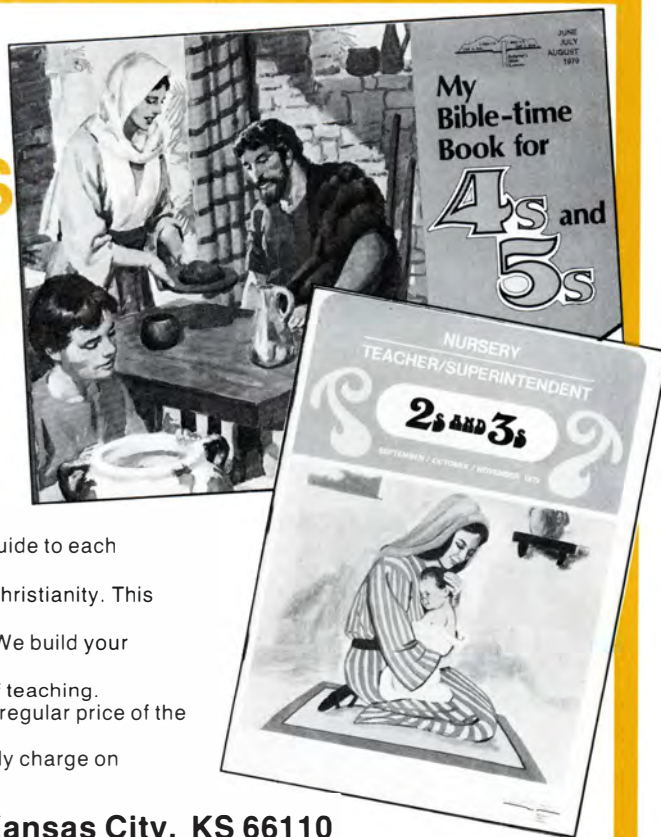
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## ANNOUNCEMENTS



Sharon and David Dunbar with Rebecca and Katie



George and Bonnie Mallone



Linda Jordan

## NEW WORKERS

**DAVID DUNBAR, 1250 Maurine Dr., Lake Villa, Illinois 60046**

The assembly of Christians at Grace Gospel Chapel in Plumsteadville, Pennsylvania, have commended David Dunbar to a teaching ministry at Trinity Evangelical Divinity School in Deerfield, Illinois.

David is a gifted speaker and Bible teacher. For the past two years he taught at The King's College in New York and at Northeastern Bible College in New Jersey, while he continued his preaching ministry among the assemblies in that area.

David and Sharon have two children, Rebecca, 6, and Katie, 1.

**ROBERT GORDON, 2847 220th Place, Long Beach, California 90810**

The Christians of Dominguez Bible Chapel in Long Beach, California, have commended Robert Gordon to the work of the Lord, especially in the building up of the local assembly. He will also be available to speak in other assemblies.

Mr. Gordon was one of the leading brethren who formed the assembly in Long Beach in 1959. He has been active in preaching the gospel and has shown a capability in evangelism, visitation, counseling and Bible teaching. He has taken an early retirement from Shell Oil Company in order to devote his full time to the Lord's work.

**GEORGE H. MALLONE, Jr., 3429 W. 41st Ave., Vancouver, British Columbia V6N 3E5**

Christians of the Marineview Chapel in Vancouver have commended George Mallone to a full-time teaching and pastoral ministry.

A native of Texas, George was converted while a student in university. After graduation he served on the staff of Inter-Varsity Christian Fellowship. In 1971 he moved to Vancouver to study at Regent College and since

completion of his studies there he has served full-time at the Marineview Chapel. His speaking and writing ministry has been widely received in North America, New Zealand and the United Kingdom.

George and Bonnie have two children: Eryn Faye, 6, and Christian Scott, 4.

**BRUCE McNICOL, 11043 NE Everett, Portland, Oregon 97220**

The assembly at Laurel Park Bible Chapel in Portland, Oregon, has reaffirmed the commendation of Bruce McNicol to the grace of God for service locally. Originally commended for one year (INTEREST, December 1977) and extended another year in 1978, Bruce has carried responsibility for the youth work, has coordinated pastoral and discipling ministries and has been an active counselor. The assembly has grown numerically and spiritually.

### FOREIGN MISSIONARIES:

**Bolivia:** Christians of the Grand Haven (Michigan) Gospel Chapel and Bethany Chapel in Carmel, Indiana, have commended **Mark and Carol Kieft** to the work of the Lord in Bolivia. The Kiefts are continuing as missionaries in Bolivia, having completed their ministry with a two-year International Crusades team in that country. Their address is Casilla 4436, La Paz, Bolivia. Reports from La Paz indicate they have a good rapport with the Bolivian Christians as well as with other missionaries.

### INTERNATIONAL CRUSADES

The elders of Laurel Bible Chapel in San Diego, California, have commended **LeAnn Linker** to the work of the Lord in Spain. LeAnn left in May to work in Spain for a period of two years.

**Linda Jordan** has been commended by the Christians at Warrenville (Illinois) Bible

Chapel to the Lord's work in Bolivia. She will be working with a team already in LaPaz.

Christians of the Eastgate Bible Chapel in Portland, Oregon, have commended **Jim Markham** to the work of the Lord for two years of service in Australia. Jim left with an I.C. team in May.

## ADDRESS CHANGES

### WORKERS CHANGES

Colin F. Anderson, 1095 Woodbine Ave., Sudbury, Ontario P3A 2L8

Paul Beverly, (Chaplain) USA:USAG, APO, New York 09757

Robert Fryling, 4902 Whitcomb Drive, Madison, Wisconsin 53711

Mike Hamel, Box 244, Cedaredge, Colorado 81413

A. Ross McConkey, 80 King Edward Ave., Apt. 509, London, Ontario N5Z 3S9

Mrs. Hazel Murray, % Wilf Fletcher 11232 57 Ave., Edmonton, Alberta T6H 0Z9

### ASSEMBLY CHANGES

**GARDENA, CALIF.,** Bethel Gospel Chapel, 1605 El Segundo Blvd., 90247 (formerly 11726 S. Main St., Los Angeles)

**MISHAWAKA, INDIANA,** Grace Bible Chapel, % Edwin Kinne, 3841 Lincolnway East, 46544 (219/255-0208)

**CLOVIS, NEW MEXICO,** Clovis Gospel Chapel, % Jeffrey A. Bloom, 109 Tucker Ave., 88101

BB 9:30, FBH 11, Wed. 7

**NASHVILLE, TENNESSEE,** Gospel Chapel, % Matthew J. Phelan, 7526 Charlotte Rd., 37209 (615/352-6761)

**DUNCANVILLE, TEXAS,** Wheatland Bible Chapel, 1303 West Wheatland Rd. % John D. Rice, 3628 Blue Ridge Blvd., Dallas 75233 (214/339-6451).

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

The assembly formerly meeting in Polk Street Bible Chapel is relocating. The new premises will be occupied on June 15.

**SHEBOYGAN, WISCONSIN,** Zion Christian Assembly, % Allen Hanson, 2511 Glenside Circle 53081 (414/458-4137).

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

**ST. THOMAS, VIRGIN ISLANDS,** Grace Gospel Chapel, Yellow Cedar Ave., Estate Tutu, St. Thomas, VI 00801. Write to Box 7094, Franklin Dore (809/774-9981)

### NEW LISTINGS

**FAIRBANKS, ALASKA,** Country Bible Chapel, 1/4 Chena Hotsprings Rd. % William Herring, SR Box 40733, 99701 (907/456-7420)

BB 9:45, FBH 11, Wed. 7:30

Country Bible Chapel is on the eastern edge of Fairbanks, very close to the Alaska pipeline. Meetings have been held since the mid-1960's, and the work has grown into an active New Testament assembly of God's people.



## NOTICES

**SUMMER VISITORS:** Accommodation available. Furnished, 2½ room apartment with kitchenette. Close to all amenities. Quiet Christian atmosphere. Reasonable rates. Write to Mrs. B. Grant, 7747 Juliette St., Lasalle, Quebec H8N 1W4.

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**BELIEVERS HYMN BOOK** with music wanted. Do you have one not in use that you will part with? State condition and price desired. Would also like to find supplement with music. Floyd Godward, 1809 Lemont Dr., Youngstown, Ohio 44514.

**CHRISTIAN COUPLE:** Transition program for ex-offenders in Buffalo, New York, seeks a godly, committed couple to live in halfway house to supervise, counsel and disciple. Contact Audley F. McLean, Director, Urban Christian Ministries, 14 North St., Buffalo, New York 14202 (716/882-9472).

**PRINTER WANTED** to help in expanding Christian literature ministry. Skills needed in the preparation department. Training available for committed Christian. Contact Peter Dillon, DIME Publishers, PO Box 892, Cupertino, Calif. 95014.

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## CONFERENCES

### JUNE 22-29—DUNCANVILLE, TEXAS

Wheatland Bible Chapel will hold an evangelistic crusade with Brian Atmore as speaker. Daily Vacation Bible School will be held each morning, Monday through Friday. Contact John D. Rice, 3628 Blue Ridge Blvd., Dallas 75233 (214/339-6451).

*Conference announcements for the September issue should arrive at INTEREST by July 10. No charge for first announcement: \$15 prepaid for each additional appearance.*

## WITH THE LORD

**JOHN HAMMON** of Belleville, Illinois, on March 22. As a long-time resident of Belleville, he was instrumental in starting and maintaining the assembly testimony there. After retirement, he associated with Carl Ostertag and his literature work. For the past four years he has been a resident of El Nathan Home in Marble Hill, Missouri.

**ROBERT S. McLAREN, Sr.**, 87, of London, Ontario, on March 10, after a lengthy illness. He was a missionary in Angola from 1916 to 1954. A son, Robert, Jr., is in the Lord's work in British Columbia and a daughter, Mrs. Grace Rainey, in Cape Town, South Africa. Mrs. McLaren lives in London.

## BOOK REVIEWS

### The Kregel Classics

Once again I want to call attention to the extremely valuable work being done by Kregel Publications of Grand Rapids, Michigan (49501). Living up to their slogan, "Where Classics are Reborn," Kregel has been reprinting some of the outstanding commentaries of the last century. These are the books that Bible students and preachers search for in the dusty places where used books are sold. Now they are being made available in new-book form.

In our February 1979 issue we reviewed two volumes on the Old Testament. They were *Christ and His Church in the Book of Psalms* by Andrew Bonar and *Studies in Proverbs* by William Arnot. Now we want to mention several books on New Testament subjects.

The first two of these are part of a new clothbound series called Kregel Bible Study Classics. **The Gospel of Matthew** is a homiletical commentary by David Thomas (1979; 560 pages, \$12.95). One hundred twenty-one studies break up Matthew into relatively short sections, and the exposition on each section is clear, practical, and well outlined. There is a wealth of material here for message preparation.

Robert S. Candlish's volume of expository messages on the **First Epistle of John** searches deeply into the five chapters of John's epistle (1979; 577 pages, \$12.95). Warren Wiersbe calls it a remarkable exposition that should by all means be read, and that prayerfully. Wilbur Smith says there are chapters in this volume which have never been equalled by writers on the same passages, such as those on the passing away of the world and the test of the antichrist.

**Studies in Acts** by William Arnot is a devotional commentary (1978; 464 pages, \$10.95). In 105 short chapters, Arnot treats most of the verses in Acts, not probing the meaning as deeply as either Thomas or Candlish, but bringing that meaning into modern living through fitting application of the truths contained.

Many Bible teachers would say that Walter Scott's **Exposition of the Revelation of Jesus Christ** is the best of all the commentaries on the last book of the Bible (1979, 456 pages, \$14.50). The writer's position is premillennial. The book is a verse-by-verse exposition.

Whereas Thomas, Candlish and Arnot can be read along like sermons, Scott must be studied, looking back and forth between Bible and commentary, and referring to at least some of the many cross references he gives.

As far as size goes, none of the volumes yet mentioned can match the **Commentary on John's Gospel** by Frederic Louis Godet (1978; 1112 pages, \$19.95). A prominent Swiss theologian, Godet was a defender of orthodox Christianity against the growing European liberalism. His commentary gets well into theological as well as the expositional aspects of John's Gospel. It is not light reading, dealing as it does with many of the technical matters. Also, Godet's Christology is not without problems, particularly his view on John 1 that "the Word divested Himself of His divine state and of all the attributes which constituted it..." (pp. 124, 291-294). This is the rather divisive kenotic view of the incarnation.



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The Kregel reprint library includes two other volumes by Godet. **Commentary on Romans** (1977; 531 pages, \$12.95) has been described as one of the top three or four expositions of that epistle, and **Commentary on First Corinthians** (1977; 920 pages, \$14.95) has been ranked just as high. Though quite usable by English readers, all three of these books refer continually to the words of the Greek text. All other Kregel reprints in this review are based on the English Bible.

Godet (1812-1900) was a Swiss theologian, a professor of theology as well as a pastor of the Free Evangelical Church in Western Switzerland. David Thomas (1813-1894), born in South Wales, was minister of Stockwell Independent Church in London for 29 years. Robert S. Candlish (1806-1873) was a leader of the Free Church movement in Scotland. For the last ten years of his life he was principal of New College in Edinburgh.

William Arnot (1808-1875), also a Free Church minister, was a Greek scholar and a man of strong Scriptural convictions. Walter Scott (1838-1933) was a prolific writer of the Brethren movement in Scotland (see review of his *Handbook to the Bible* in September 1978 INTEREST). He was in the Lord's work most of his life, first with exclusive and later with open assemblies. And finally, Alexander Balmain Bruce (1831-1899), whose work is yet to be mentioned, was a Free Church pastor in Scotland. In 1875 he became Professor of Theology (Apologetics and New Testament Exegesis) in the Free Church College, Glasgow.

None of the aforementioned books has been as valuable to me personally as A. B. Bruce's **The Training of the Twelve**. I stumbled on it accidentally in 1960 when I bought an old copy for 50¢, along with a bunch of other books from the library of a minister who had died. It is easy to pass it by when you are looking for commentaries, because it doesn't focus on one particular book of the Bible.

But commentary it is, an analysis of passage after passage from the four Gospels. For me, it opened up the Transfiguration of Christ in a marvellous way, and later became my most important source of ideas when preparing messages on John 13:33-14:6.

I tell those who prepare book reviews for INTEREST not to say things like, "This one ought to be in every preacher's library." Nevertheless, this one ought to be. And now Kregel has made it available both in paperback (1980; 552 pages, \$6.95) and in cloth (1971; \$9.95).

Thanks, Kregel, for putting masterpieces like these back into print!

*Reviewed by the Editor*

# QUOTES

**DEADLINE:** Letters for the September issue should reach INTEREST by July 10.



Joan and Colin Anderson with (l. to r.) Mark, Stephen, Peter and Rebecca

## Tract distributor mugged in Philadelphia

## Workers relocate in Ontario and Colorado

## Indian chief's clothing illustrates Biblical truth in British Columbia translation work

**COLIN F. ANDERSON, 1095 Woodbine Ave., Sudbury, Ontario P3A 2L8**

"Why don't some of those larger assemblies in Southern Ontario that have so much gift, pay the return fare for one of their men to come to Sudbury once a month and give us some teaching? We need Bible teaching." A recent convert posed this question to us last summer. It was the straw that broke the camel's back.

We knew something of the checkered history of evangelicals in this area of 100,000 people. We know that a handful of believers had recently commenced the Sudbury Bible Fellowship. We were already prayerfully concerned, but had not thought that the Lord would have us here. Then it became clear that this was something close to His heart—that we should leave an area where we were known and accepted and preach elsewhere (Mark 1:38). We are thrilled that the Lord has given us this privilege and we move on June 20.

Will you pray for the Lord's work among His children and among the unconverted in this community? Will you pray for open doors to minister His Word? Will you pray for us as a family? There is no substitute for your prayers.

*March 24*

**CARL ARMERDING, 350 Berkeley Blvd., Claremont, California 91711**

I am happy to say that I have recovered remarkably well, so much so that I was able to preach at the Family Bible Hour this morning. On February 27 I suffered a partial paralysis of the lower part of my face. I am still conscious of some restriction in speaking, but my generous friends say that they can not notice it. But I have to speak more slowly than usual. *April 13*



**KINGSLEY M. BAEHR, 1512 Kenyon Ave., South Plainfield, New Jersey 07080**

I am teaching Old Testament to junior high students in Timothy Christian School near here, three classes a day, five days a week. Right now I am teaching the ceremonial laws of tabernacle worship to seventh graders and the Book of Judges to eighth graders.

I conduct three Bible studies a month for senior citizens, two in a nursing home and one in a housing complex. I also lead a weekly noon-time Bible study at A.T.&T. offices near here.

In April I plan to have a week of children's meetings at Dean Street Chapel in Freeport, L.I., and then look forward to speaking two weeks at Deerfoot Lodge and one week at Pinebush Bible Camp this summer, giving the Bible messages.

My work at Cedarcroft Bible Chapel in South Plainfield continues with advising the junior high youth group, teaching a Wednesday night Bible class, some visitation, counseling and contacting of neighbors.

God is keeping us both very busy and especially are we enjoying the privilege and responsibility of parenting our three-year-old Benjamin. *March 26*

**HAROLD F. BERMEL, 1007 Weller Ave., Havertown, Pennsylvania 19083**

This has been an exciting year for us in the Lord's work. We hold six weekly Bible classes and two more are in the planning stages. However, we do need wisdom and discernment regarding the stewardship of our time.

We continue to feel led to work among the elderly. We try to spend as much time as possible in regular visits to retirement and convalescent homes, as well as hospital and personal visitation. The Lord has supplied us with large-print tracts, booklets and Testaments which are well-received and we are very thankful.

Outdoor tract distribution has given us some good contacts and has led to the salvation of a few. Not long ago we were mugged and robbed while giving out tracts in Philadelphia, but the Lord spared us serious harm and gave us the grace to pray for the two men.

At present I am recovering from cataract surgery in one eye and, even though I cannot see clearly with that eye, I am back in the full swing of activities. *March 21*

**JAMES K. BOSWELL, 344 Burlington Cresc., London, Ontario N5Z 3G7**

My itinerary for the next few months is very full, and being added to as we continue. Presently, I am in Hawaii and from here I go to Fiji, West Samoa, New Zealand and Australia. In July I travel to Indonesia, Singapore and then on to England and Scotland, where I will be through October. It is thrilling to see the Lord going before and preparing the way and the saints for the ministry.

Mrs. Boswell will meet me in the U.K. during August, when I will be ministering at several conferences. Prayer is appreciated. *March 24*

**ROGER DROUYN, 88 Rang du Cordon St-Guillaume, Quebec J0C 1L0**

The church in Gaspesie is growing and we

can already see Christians in the group who will be able, sooner or later, to teach and to be responsible for the flock. We have to pray for them. They need to be trained and encouraged in the Lord. *March 13*

**MIKE HAMEL, Box 244, Cedaredge, Colorado 81413**

The Lord has recently led us to western Colorado to work with **Mr. and Mrs. Jim Wright**, Susan's parents. Fellowship Bible Chapel in Denver, with which we've been associated for the last nine years, gave us the right hand of fellowship in the move. It's hard to leave friends, but exciting to move on to the new things the Lord has in mind for us.

For the next several months I'll be working with Mr. Wright on some material on the family. This will be used for a video series by Family Life Services in Colorado Springs and may eventually become a book.

The work here is small but growing. There are about 30 to 35 in fellowship. There is keen interest in starting a Christian school in the area by next fall. Also, we're praying about doing some radio work and possibly opening a bookstore, if the Lord puts everything together. The Western Slope of Colorado is a fast growing area because of the energy boom. Hopefully we can see a work done for God that will be a real influence in the community. *March 24*

**FIRST ASSEMBLY MILITARY CHAPLAIN RETIRES**



After 26½ years in the Navy my scheduled retirement is July 1st. Praise the Lord for His goodness in keeping my family and me, for allowing me to serve the Lord as a Navy Chaplain and my wife as a fellow worker and a Navy wife. We have been privileged to be workers together.

Duty has taken me to sea on destroyers, tankers, two aircraft carriers, and a guided missile cruiser. We served overseas in Puerto Rico and Okinawa. Duty ashore took us to boot camps at Parris Island and Great Lakes, twice to hospitals in New York City and once in Parris Island, and to a Naval Air Station. Each of these fourteen duty assignments was different, but each challenging and rewarding spiritually.

My heartfelt thanks goes to Polk Street Bible Chapel of Dallas, Texas, and to Letters of Interest (especially the late Donald Taylor) for opening the door of service as a Navy Chaplain. I am grateful for the prayers of the Lord's people for our service personnel through the years, and particularly for my ministry.

My wife and I are looking to the Lord to open other doors of service in the years remaining.

Albert J. Otto  
CDR, CHC, USN  
P.O. Box 231  
Maggie, N.C. 28751

Editor's Note: Commended by Polk Street Chapel (which in 1952 was called Believers Chapel), Al Otto was the first man to enter the chaplaincy as a recognized commended worker from the assemblies served by INTEREST Magazine. Under the leadership of Donald Taylor, Letters of Interest, the publisher of INTEREST Magazine, negotiated with the United States government so that properly qualified commended workers could enter the chaplaincy. In the absence of a denominational structure or organization, Letters of Interest was accepted by the government as the endorsing agent for full-time workers who were first commended to the service of the Lord by their home assemblies.

Since 1952 a number of men have entered and continue to serve with the United States Armed Forces as chaplains.

Inquiries for prospective chaplains should be addressed to the Letters of Interest representative in Washington, Charles Coleman, 6217 Beachway Drive, Falls Church, Virginia 22041.





**Bill King**



**Don Mitchell**



**Helen Montgomery**



**Leroy Knowles**

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

Our publishing plans for 1980 involve three printing orders per month: one new English title, one English reprint and one Swahili book. If this can be achieved, our total number of titles produced will be about 12% more than the average of the past four years. The Swahili program has been doubled on account of deteriorating conditions in Zaire, but the English production would be about the same as before. In addition, we aim at one French translation this year. Your prayers would be greatly appreciated. *March 31*

**MUN HOPE, 26572 - 29th Ave., Box 41, Aldergrove, British Columbia V0X 1A0**

It is possible to continue meetings in the public schools. Last Monday and Friday during the noon hour about three or four hundred children attended audio-visual presentations of the resurrection.

There are now fifteen hundred children in this area who are acquainted with me. During visits to some of their homes last Lord's Day, parents allowed seven of them to come to the chapel for the evening meeting. Pray for the possibility of visiting more homes and that parents will respond to the gospel.

Pray for one of the young people who pro-

fessed Christ some years ago at our camp meetings and is now laboring for the Lord in the West Indies.

The newspapers continue to saturate the area with our gospel message and a nearby arena is tentatively holding a week open for a gospel campaign in 1981. *April 7*

**WILLIAM B. HYND, 3560 rue Foret, Apt. 71, Flint, Michigan 48504**

We are in the Bahamas and having some encouraging meetings at Current, Spanish Wells and Nassau. We expect to be at the Shirley Heights assembly for the next two weeks, before going on to Man-O-War Cay and Marsh Harbour. *March 8*

**WILLIAM KING, 306 Apollo Drive, Wilmington, North Carolina 28405**

We have been encouraged in the recent increase in attendance here in Wilmington from around 120 to an average of 160. Many people from the neighborhood are coming and these present good opportunities for visits, and hopefully souls to be saved. Two weeks ago we had the privilege of baptizing 12 people, mostly adults, and it was a night of rejoicing for the whole assembly.

Recently **David Sommerville** from Argentina was with us for a weekend. We enjoyed his

ministry and practical suggestions on our own involvement in missions. We are also enjoying practical teaching from **Colin Heath**, who now resides in Wilmington, and look forward to a Sunday with **Worth Ellis**.

We are making preparations now for our summer's activities of V.B.S. and camp work. The season will begin with V.B.S. in St. Louis and then the rest of our summer will be spent in North Carolina, South Carolina and the Georgia area. We are trusting the Lord for a fruitful summer and would value prayer that we will see much blessing. *April 7*

**LEROY A. KNOWLES, Simms, Long Island, Bahamas**

Our services the past four months have been with the three northern assemblies on Long Island, and a few visits in the south with other assemblies. Our transportation has been the problem, and still is.

Please pray for us as we are planning, in addition to our present services, to begin island-wide, out-door gospel meetings, taking the gospel to the people. This is an expensive ordeal as we have to use a generator and a P.A. system, since there is no power on the island. We are going in faith, trusting the Lord to meet every need. *April 1*

**EDWIN MESCHKAT, 3223 19th St., Lubbock, Texas 79410**

The Lord enabled Mary Ellen and me to have a very happy and spiritually refreshing ministry visit to Tampa, Florida, March 18 to 27, where we had the privilege of sharing the Word of God at the Central Gospel Chapel.

Here in Lubbock we are seeking to carry on in the local assembly, and plan to begin some neighborhood visitation. Local responsibilities keep us fairly close to home most of the time. *April 7*

**WILL T. MILLER, 6511 Princess Garden Pkwy, Lanham, Maryland 20801**

From 11 Nickleby Place, Howick, Auckland, New Zealand: I thought I should advise you of the latest developments concerning my heart condition which put me out of action in January. After extensive tests the diagnosis was that the mitral valve of the heart had been severely damaged and open-heart surgery would be essential. I am scheduled for surgery on March 25. The prayers of the Lord's people have been a source of constant encouragement to me.

After a period of convalescence following the operation, I expect to return to the United States to resume my ministry there. *March 23*

**DON MITCHELL, 1917 Bellevue Dr., Florence, South Carolina 29501**

Since moving to Florence, South Carolina, in June of 1979, the work here at the Florence Bible Chapel has for the most part been encouraging. The most exciting movement of the Spirit of God was realized recently. **Worth Ellis** spent the first two weeks of March with us, and preached the Word with power and the Holy Spirit, using the chart "The Two Roads and the Two Destinies."

At least two were saved and two older ladies gained assurance of salvation for the first time in over 40 years. The most encouraging activ-



ity, though, was the renewed spirit of evangelism experienced by many of the saints. The last Saturday night we met with the purpose of teaching the saints how to use the Bible in leading a person to the Lord. Over 30 showed up for this impromptu meeting. Another result of the meetings was the initiation of a men's Saturday morning prayer breakfast. It has already proven very profitable.

In summary, we have retreated to the basics of our faith that we might now advance. Please pray with us that we will be an assembly of doers and not hearers only. *April 7*

**HELEN MONTGOMERY,**  
Immanuel Mission, Box 218,  
Teec Nos Pos, Arizona 86514

There has been good attendance at the Lord's Day meetings, both at the Breaking of Bread and at the Navajo meeting which follows at 11. The Navajo brethren participate at the remembrance meeting and take full charge of the 11 o'clock meeting, giving the gospel and ministry in their own language. They also have a Bible study and prayer meeting on Tuesday nights. They are burdened for their unsaved children, relatives and neighbors.

Please pray for the Navajo women in our Friday afternoon Bible class.

There are opportunities to share the Good News with some who come to my home to phone, wait for batteries to be charged, have welding done, or for other reasons. Many also come for used clothing and baby bundles for newborns. We long to see many Navajos truly born again. *March 27*

**ALYCE PROCACCINO, Family Life Services,** 6 W. Cheyenne Rd.,  
Colorado Springs, Colorado 80906

I would especially ask prayer for two little boys, Bobbie and Randy, who come from homes where much violence, hate and abuse are displayed. They seem to drink in the Word of God and it would be wonderful to see them

trust the Lord. They are older than most in my class and it's neat to see them try and try to sing the songs. They could be instruments to carry the Good News into their troubled homes and lives. *April 7*

**MARTIN STEINBERG, Rt. 2, Box 198D,**  
Nokesville, Virginia 22123

The jail work continues to be exciting. There is a great deal of interest in the future events as recorded in Scripture. Some prisoners are receiving Christ so that they will be ready when the Bridegroom catches away His bride. *April 4*

**DAVID WILKINSON, Box 699,**  
Fort St. James, British Columbia V0J 1P0

The Lord graciously gives His encouragements, for which we are thankful. Recently in our home an older Carrier Indian believer said: "Every day I eat God's Word. It is better for

me than my food." He knows nothing of Job 23:12, but practically quoted it.

While researching material for a Carrier culture book, the Lord revealed several cultural equivalents. These are existing cultural frameworks that can be used to convey the gospel and other spiritual truths. The most exciting of those discovered thus far is the chief's clothing. When a guilty party, threatened by death, flees to the chief's lodge he is safe so long as he is there. However, eventually he must leave. If the chief looks with compassion on that person he gives the individual his clothing in which to dress. The person, dressed in the chief's clothing, goes free and is as un-touchable as the chief. Should anyone be so foolish as to attempt to harm him, the chief personally exacts vengeance by death. The clothed one's security lies in the authority of the one who clothes him. *April 7*



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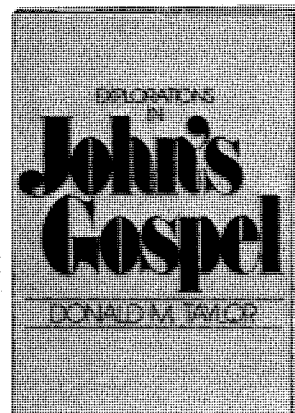
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## soul care

### THE MINISTRY OF CHAPLAINS IN STEWARDS FOUNDATION HOSPITALS

Supper trays had arrived on three-south. In room 4A the patient looked at her tray. "How can I give thanks for consomme, jello and tea?" she wondered. "If I were at home I could be sitting down to a nice meat-and-potatoes meal." But she was scheduled for another battery of tests the next day, and thus the liquid meal.

Just then the chaplain came through the door. He was a friendly man who chatted a few minutes about things in general. Then he looked at the tray and said, "I can see you're going to have a hard time being thankful for this. Why don't I give thanks for you?" He asked the Lord to guide the doctors and technicians the next day, and to bring restoration of health to the patient. He thanked the Lord for providing the needs of the body. Then, with assurance that he would continue to pray for the patient, the chaplain was gone—probably to the next room to comfort someone else or to present the gospel to a needy soul.

Personal contacts like this fill the days of the chaplains in the five Stewards Foundation hospitals. Two of them are in Chicago and three on the west coast in Washington state. Each hospital has at least one full-time Christian chaplain and a couple have two. These chaplains take up where doctors and nurses leave off, ministering to the spiritual needs of patients.

#### BETHESDA



Don Bailey

**Don Bailey**, Chaplain at Bethesda Hospital on the north side of Chicago, sees his ministry as two-fold: intra-hospital and extra-hospital.

"The main area of the chaplain's responsibility lies within the hospital," he says, "but both inside and outside ministries are vital for effectiveness."

Chaplain Bailey tries to see patients soon after their admittance and express a desire to serve their spiritual needs. His services include Bible reading, prayer, teaching, counseling and answering questions. The chaplain is also available to help the patients' families in such practical ways as making phone calls and arranging transportation.

He regularly visits all departments to establish relationships which result in talk opportunities. One staff member, for example, expressed a fear of death. Chaplain Bailey spent two hours with him (after working hours) to answer questions about the after life and to present the gospel. He also works closely with the Social Service Director and writes a regular devotional column for *Bethesda Reflections*, the house organ.

Extra hospital responsibilities include the follow-up of patients and speaking at churches, seminars and funerals.



Bethesda Hospital

#### BELMONT



Jeffrey King



Fabio Abreu

To better serve patients and staff at Belmont Community Hospital, located in one of Chicago's Latin neighborhoods, there are two chaplains. **Jeffrey King** ministers in English and **Fabio Abreu** to the Spanish-speaking people.

Mr. King sees patient visitation as their primary responsibility. The goal is to visit every patient once and to return to those showing any sign of interest. Some have come to know the Lord as Savior, although Chaplain King says a frustration for him is the problem of following up these new converts. Contact is often difficult and time consuming. He always directs them to an evangelical fellowship.

A half-hour Bible study for employees on Wednesday noons has borne fruit. One nurse was saved and has shown definite signs of growth in her Christian life. Emmaus Bible Correspondence Courses and Bible book studies have been used.

An expanding literature ministry includes book and Bible displays, tract racks, Bible distribution and the provision of Christian magazines and devotional books. Each patient admitted is given a copy of "Someone Cares," a booklet especially designed for hospital use.



# prescribe for spiritual needs

## AUBURN



Robert Arthur



Gerald Pryor

At Auburn General Hospital in Auburn, Washington, the chaplain team of **Robert Arthur** and **Gerald Pryor** visited approximately 5,000 patients in a year. Mr. Arthur has ministered at Auburn for many years and a few years ago Gerald Pryor joined him, commended by the assembly at Dunning Park Chapel in Detroit.

They report: "We find many needs represented at our hospital, in the lives of the staff, as well as the patients. Counseling with employees is almost an everyday experience. Our Bible study for hospital staff continues to speak to the lives of many."

As do other chaplains, Mr. Arthur and Mr. Pryor find their hospital ministrations lead to other opportunities. A patient who was hospitalized for three months with Lou Gehrig's Disease died after trusting the Lord. Chaplain Pryor was asked to take the funeral and was able to give a clear presentation of the gospel to 200 people there.

The chaplains mentioned the joy of stepping into a hospital room and finding a patient who loves the Lord.

## CENTRALIA



Dick Barada

Close relationships often develop between chaplains and patients who are hospitalized a long time. **Dick Barada**, chaplain at Centralia General Hospital, Centralia, Washington, described several such cases, and the opportunities they afforded him to see the patients come to the Lord.

A local businessman, whom Mr. Barada knew, suffered a severe coronary and was hospitalized for two months, allowing much opportunity for witness. The heart patient came to know the Lord as Savior, and now a son has been saved and other family members have confessed a desire to believe.

Chaplain Barada also tells of several children who were in the hospital suffering from leukemia. Months of close relationship with them and their families presented many opportunities for prayer and rehearsing provisions of God's love. Response on the part of the youngsters was wonderful and Mr. Barada anticipates seeing many of them in heaven. "Though it was difficult at the funeral services," he recalls, "there was the privilege again to minister the Word to the family."

Auburn General Hospital



## RIVERTON



Charles Peterson



Les Chopard

Veteran Chaplain **Charles Peterson** is part-time now, serving one day a week at Riverton General Hospital in Seattle, Washington. Full-time associate, **Les Chopard**, says: "His ability to speak to patients—particularly the very elderly—is quite remarkable. I hope we can enjoy this splendid relationship for some time to come."

Mr. Chopard reports increasing opportunities to encourage and counsel with the hospital staff, who in turn, help him make contacts with patients.

Two mornings a week he eats breakfast with patients in the Care Unit (alcoholic treatment center of the hospital). This helps him get acquainted with them since he cannot visit them in their rooms. One man who went through the program was saved. He and his wife were counseled and they asked the chaplain to officiate at a ceremony to reaffirm their marriage vows in the hospital chapel.



# Hints for Hospital Visitation

by Chaplain Jeffrey King

**Sympathy and compassion are keys for effectiveness. But don't sit on the bed.**

HOSPITALIZATION today is the norm rather than the exception. The American Hospital Association reports that 37 million Americans entered the hospital for acute care during 1977. The current average hospital stay is 7½ days.

When the Lord's people are hospitalized, they need the comfort and encouragement that fellow Christians can give. Unserved friends and neighbors may be even more in need of visits from warm-hearted Christians.

Family members and assembly elders are not the only ones who should be visiting the ill. It is both a privilege and a responsibility for all Christians to bear up one another in crisis situations. Not to do so is to deny the truth of I Corinthians 12:26. "If one member suffers, all the members suffer with it."

Most of us are somewhat apprehensive of the hospital environment. Plastic tubes, bed-pans, needles, monitors, and sterile surroundings can be hostile to the visitor. But if we keep in mind the purpose of our visit—a true journey of mercy, comfort and ministry—these unpleasanties will quickly fade into the background.

In order to make your hospital visits edifying for the patient, as well as personally rewarding, remember these basic hints:

**1) Be careful to observe the rules of the hospital.** Make your call in the early afternoon or evening during the allowed visiting hours. Baths, tests, x-rays, surgery and therapy are usually scheduled in the morning.

Some hospitals may encourage visitation during the meal times, especially if the patient needs assistance in eating. Don't bring any food or candy. These may upset a specially balanced diet.

Generally, small bouquets or floral arrangements are better than large, elaborate ones. A house plant, book, game or other gift might be just as appropriate and better received. Intensive care units will not allow cut flowers.

Try to leave children at home, since they must usually stay in the lobby anyway.

**2) Do not visit if you are sick or have an infection.** This should be obvious. Even a common cold can be dangerous to a patient whose tolerance is low. If you have a cold, or don't feel well, telephone or write a letter rather than visiting.

**3) Avoid sitting on the bed or otherwise disturbing the patient.** An extremely ill person is very sensitive to movement. Broken limbs in traction and surgery in the process of healing must not be disturbed. Bumping or even slightly shaking the bed can produce great pain and discomfort.

Leave the rails of the bed as they are for the patient's safety. Don't jar any intravenous feeding bottles or tubes. If a tube should accidentally become unattached, notify the staff immediately.

**4) Never criticize the doctor, his orders, or the hospital care in the presence of the patient.** The body's physical healing powers are inseparably linked to a person's mental, emotional and spiritual attitudes.

Criticism, even if justified, can be de-

vastating to a patient's confidence in the care he is receiving. An improper outlook or attitude can lengthen recovery time and strain the doctor-patient relationship. If you think you see a serious problem, discuss it with the nursing supervisor or patient's doctor in private. They are the ones that can change the treatment, not the patient.

**5) Don't hinder the hospital staff or doctor.** Medication, tests, therapy and various nursing procedures often have specific times. If you are visiting when the patient needs attention, step outside the room unless the nurse indicates you may stay. This is especially true for those unavoidable embarrassing times.

When the doctor arrives give him unlimited time alone with the patient, and don't interrupt.

**6) Be optimistic, cheerful, and a sensitive listener.** You may be initially shocked by the patient's appearance—significant weight loss, effects of cancer or radium treatment, an unkempt look, possibly an odor—but don't make negative remarks that might discourage him.

Illness can radically affect the mental-emotional balance, so be sensitive to the patient's mood and disposition. Let him talk. Practice being a good listener. When you do talk, allow pauses that will let the patient respond and expand on things that concern him. But avoid unnecessary talk about his illness. And never bring your own problems to the hospital.

Don't be afraid of lulls in the conversation. Talking may tire the patient. He may simply need someone to sit quietly beside the bed.

**7) Speak clearly, softly and gently.** Try to instill confidence and comfort by your voice tones. It is best to sit in the guest chair, since the body language of standing conveys uneasiness and the temporary nature of the visit.



If the patient is under sedation or in a coma, do not discuss anything he should not hear. Sometimes patients can hear and understand, even if they can't communicate.

**8) Be ready to perform any service that is helpful to the patient** but not against hospital rules. This might mean writing a letter, making a telephone call (or just doing the dialing), running an errand, opening a milk carton, or cutting up the meat serving. Stroke victims need help with even the simplest tasks.

Often a cause for anxiety is the care of a pet left at home. Volunteer to look after the house, bring in the mail and newspaper, water the plants, or turn on lights during evening hours.

**9) Minister through Scripture reading and prayer.** Avoid the common extremes—neglect and overuse.

With another believer in the Lord Jesus Christ, an important topic should be the things of the Lord. Share what is happening within the church, give a personal review of the sermon, or read the words of an appropriate hymn. Bring a cassette recording of the service.

When reading a Scripture, you may want to ask for a preferred portion. But be ready to select one yourself. Keep the passage short and read from the version the patient is most familiar with.

If the Lord gives you faith, pray with the patient for healing and recovery. Above all, help the patient to be aware of the presence of the Great Physician at his bedside.

**10) Make your visit brief.** Time can slip away quickly. It is important to check your watch and limit your stay. Long calls can be exhausting, unendurable and harmful to someone who is ill or just out of surgery.

Make your visits shorter and more frequent and they will be better appreciated. Fifteen to thirty minutes is a good rule of thumb.

In conclusion, sympathy and compassion are the keys to effective hospital visitation. Our own fallen natures curtail much of our ability to exercise these traits. Therefore, it is only through a truly Spirit-filled life that we can hope to offer biblical compassion to our sick brothers and sisters. Using these hints to maximize the opportunities, go, expecting God to work through you to comfort the distressed.

*Jeffrey King is a full-time chaplain at Belmont Community Hospital, a Stewards Foundation hospital in Chicago's inner city.*

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# Visiting in Nursing Homes

by G. B. Lock

A FEW OBSERVATIONS on nursing home visitation may be helpful to those burdened for the lonely and the lost in these institutions. Our comments do not apply to visiting relatives or friends, but to situations where you intend to make friends of strangers, with a view to comforting Christians and leading non-Christians to Christ.

Some aspects of the work are similar to penitentiary and mental institution visitation, in which I have spent some years.

First, always clear yourself with the administration and senior nursing staff. Advise them of your intentions, obtaining their consent and cooperation.

If at all possible, make your presence known before entering a room.

Proceed very slowly when making contact with a stranger for the first time or two. Bear in mind that all residents are not elderly. Some may be quite young, with only a short time to live. Be guided by the Holy Ghost at all times.

If people want to talk, listen. If people want to listen, talk. If they appreciate the Scriptures, read. If they want prayer, pray. If they want comfort, comfort them from the Scriptures.

Some folks may only want a pleasant good morning or afternoon. Give it to them.

A few residents may resent seeing you moving around the home. But later they may call for you, even getting saved.

Make it known that you are always on call.

You may be called to the bedside of someone passing

from this world into eternity. Be ready.

Some residents will take literature. Most will be able to read large type. Nearly all will have some sight problems.

If a Bible reading or discussion is desired by two or more residents, arrange the time and space with the administration. Also advise the administration the days and approximate length of time you will be in the home.

In government and secular nursing homes, elderly Christians are generally the loneliest residents. There are not a great number of activities in which they can participate. They want to be introduced to other Christians in the home, and they appreciate a little time of fellowship.

Elderly folks are slow to respond, but many understand a great deal more than we think they do. Some are just old and blind, and appreciate almost anything you do for them. Some learn to operate a cassette tape machine.

Some are blind, cannot talk, and are confined to a wheelchair, but understand every word that is said. Others talk, but it requires work to understand them.

God's Word always seems to get through when nothing else does.

When you see joy, comfort and appreciation displayed, it is all very worthwhile. Especially, when a person gets saved.

*G. B. Lock is a retired brother in Edmonton, Alberta. He devotes much of his time to visitation in several nursing homes. He recently added another with 300 residents, where he will spend one and a half days a week. He is on call to residents in any of the homes he visits.*



# A LISTING OF SOME ASSEMBLY-CONNECTED CHRISTIAN RETIREMENT HOMES

## Facilities

Name and Address	Owner and Manager	In Operation Since:	Licensed by:	Facilities					
				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, Adm.	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. JOB 2C0	Grace Chapel Assembly Mrs. Claire Fisk, Mgr.	1970		-	-	•	-	no	Canada
ELIM HOMES, Box 10 Waubaushene, Ont. LOK 2C0	Elim Homes Mrs. Margaret Heels, Adm.	1945	Prov.	-	-	•	-	yes	Canada
EL NATHAN HOME, Elim Heights, Marble Hill, Mo. 63764	El Nathan, Inc. Miss M. G. Bollinger, Supt.	1903	State	-	-	•	•	no	USA
GOOD NEWS CENTER, Schlieff Dr., Belle Chasse, La. 70037	Good News Center Vernon B. Schlieff, 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. L3P 2G4	Markhaven, Inc. Donald Fish, Mgr.	1960	Prov.	-	-	•	•	no	Canada
PARKDALE MANOR, 2740 West King Edward Ave., Vancouver, B.C. V6L 1T7	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 W. Mojonner, Pres.	1966	State	•	•	•	-	yes	USA
PITTSBORO CHRISTIAN HOME Box 518, Pittsboro, NC 27312	Pittsboro Christian Home, Inc. W. E. Hollingsworth, Sr., Adm.	1952*	State	•	-	•	•	yes	USA
REST HAVEN HOMES, Box 2051, Grand Rapids, Mich. 49501	Rest Haven Homes, Inc. Grace Pell, Pres.	1941	State	•	-	•	•	no	USA
WESTERN ASSEMBLIES HOME 350 Berkeley Ave., Claremont, Calif. 91711	Western Assemblies Home Donald J. Thomson, Adm.	1943	State	-	-	•	•	yes	USA

• yes  
- no

\*In operation since 1952 as a home for children. Opened in 1972 as a retirement and rest home.





## EDITOR'S PAGE

by James A. Stahr

# Swinging Pendulums

## DRAW THE GUIDELINES CAREFULLY

Back in early December I assembled the articles for the February issue of INTEREST. At that time I was well aware that discerning readers might wonder if I used some sort of a lottery system to select my materials, regardless of how well they fit together. On the surface at least, the first two articles going into that issue seemed to be in direct contradiction to each other.

The first of those articles was an extended description of a large Connecticut assembly. That assembly had not always been successful. The turnaround point came 30 years ago when one of its young men gave up secular employment to devote full time to the ministry and outreach of the local church. That man still plays a leading role in the work, and he has recently been joined by a seminary graduate who is also devoting his full time to the assembly.

The Groton story was immediately followed by an article entitled, "Restoring Ministry to the Body of Christ." Written by Darrell Smith, a Ph.D. on the faculty of Texas A & M, the article analyzed the system of professional ministry that has predominated in Christendom for centuries. It contrasted this system to the ministry of Christ and His apostles. Then it noted the trend away from clericalism that is evident in many places today.

"It is time," said the article, "to restore ministry to the body of Christ and recover the dynamics of New Testament Christianity."

Darrell Smith's article had been ready and scheduled for many months. I prepared the Groton story after being invited to Connecticut for a week-long Bible conference. The resultant timing brought the two articles together in the February issue. I didn't want to postpone publication of either one, but I wondered how our readers would handle the side-by-side presentation of them. Surely some would notice the apparent conflict. Would they suppose the editor was too stupid to notice? Or would they think through the incongruity, as I did, and be the stronger for it?

Only one reader, a brother from Augusta, Georgia, challenged me directly with the incompatibility of the material. He expressed it in vivid terms: "As I read the February issue of INTEREST I was confused and saddened to the point of hoping I was misunderstanding what I was reading. I got the idea that two pendulums are swinging in opposite directions, and have already passed in the middle." He wondered if an assembly with a resident worker is any different than the church down the street with a professional minister. He noted that a resident worker who brings growth to the church is not able to work himself out of a job (an idea we often pay lip service to). By the time the assembly reaches four or five hundred people, it needs two full-time workers. This has happened in North Carolina and California as well as in Connecticut.

The pendulums are indeed swinging in opposite directions. They have certainly not passed each other. Most assemblies

with resident workers have been very careful to observe some scriptural limitations. The worker may do a lot of the preaching, but not all of it. He works in conjunction with the elders, but does not become the head of church government. His liberty as a servant of the Lord to minister elsewhere is not curtailed by contract or terms of employment. And even his financial support is usually on a different basis than a straight salary (See INTEREST April 1977, p. 20).

In short, he is the Lord's servant, concentrating his ministry in a local congregation without being an employee of that congregation. Furthermore, and this may be the most important distinction of all, he is not in charge of the worship service. Around the Lord's table, he is a man among men, taking a position no different than that of a farmer, factory worker or business man.

We need to think this through! Is it contradictory for INTEREST to carry articles critical of the clerical system and at the same time encourage workers to concentrate their efforts in one place or area? Is it wrong for a local man to give up secular employment to devote full-time to the pastoral and teaching needs of the congregation? Does an assembly return to professional ministry if a full-time worker takes up residence there?

If resident ministry is not Biblical, how do we explain Peter's long stay in Jerusalem, Paul's three years in Ephesus, and the later residences of Timothy and John in that city? What are we to understand by 1 Timothy 5:17-18, which indicates that a local church should support elders who devote their time to its teaching ministry?

When the assembly movement began in the early 1800's, it swung away from a clerical system that was much more restrictive than is common today. But in course of time it swung too far. Except on the mission field, where resident ministry was always permitted and usually practiced, full-time workers were forced into itinerant ministry. Now the pendulum is swinging back. There are dangers that it will swing too far. Elders in assemblies that are very anxious to see some growth may be tempted to imitate the pattern they see in nearby churches instead of the pattern that is found in the Scriptures. If we start hiring preachers and dumping everything on them, it will surely be evidence that our returning pendulum has passed the mid-point of its swing.

In other church circles, as Darrell Smith ably pointed out, the pendulum is swinging in the opposite direction—away from professionalism and clericalism and toward lay involvement in all aspects of church life and ministry. Without doubt, the assembly movement has had a part in influencing this change.

What an irony it would be if the swinging pendulums passed each other. What a triumph it would be if they collided at dead center and came to a standstill there. This would be a victory for all the body of Christ!



# REPORTS

## BURLINGTON, N.C.

On February 28 we completed five days of meetings at Ireland Street Chapel, with **Adly Fam Fanous**, which proved to be a great spiritual blessing. Then, on March 30, we completed a week of gospel meetings with **Jim Redling**, in which two professed to trust the Lord.

We are finishing our new fellowship and recreational building which we anticipate being used to great blessing. It was first used for an Inter-Assembly Men's Fellowship Dinner on March 14. Approximately 125 men from the Piedmont area assemblies attended. Theme for the occasion was assembly outreach.

Luther Murray

## TRURO, NOVA SCOTIA

The Lord continues to bless the work at Good News Bible Chapel. We baptized 14 in February and four more plan to be baptized in April. It's interesting to note how the Lord is working in families; four from one family, three each from two others, and two from another. And the Lord's not through yet!

We have just concluded a month-long Family Life Crusade with **A. Ray Fox**. There were four meetings a week, two on Sunday and on Tuesday and Thursday evenings. Afternoons were devoted to visitation and personal counseling. Three professed faith in Christ. Others were interested and a good number of new contacts were made. The new converts are all involved in Emmaus Bible courses and seem hungry for God's word and will in their lives. Please pray that God will continue to bless in our midst.

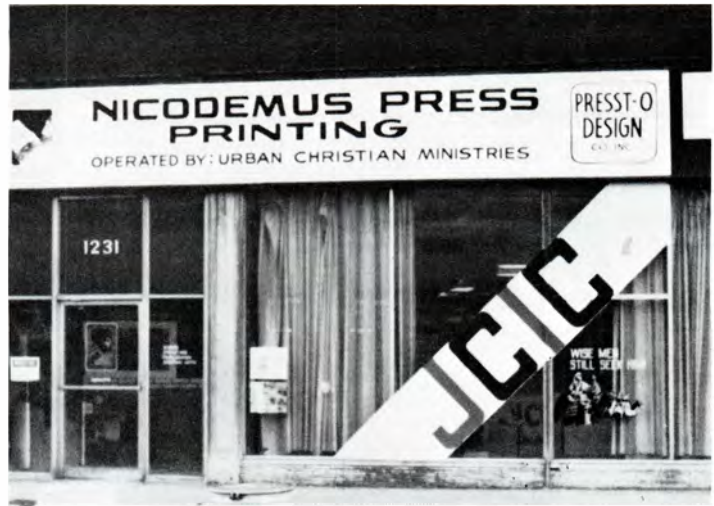
Lowden Ashley

## URBAN CHRISTIAN MINISTRIES

The 10th anniversary of Urban Christian Ministries was celebrated by an anniversary banquet in May. U.C.M. is an evangelistic outreach in the inner-city of Buffalo, New York (INTEREST cover story, February 1978).

The director of Urban Christian Ministries is commended worker **Audley McLean**. Among those most active in the ministry are **Harry and Len Chang**, **Harry and Lillie Gibson**, **Genevieve Johnson**, **Tom Watts** and **Uriah Ulett**, all from Mid-Town Bible Chapel, and **Donna Zellner** of Amherst Bible Chapel. These brothers and sisters bear responsibility for various aspects of the children's ministry, the prison ministry, and the athletic program.

**Tom McClam**, Athletic Director, who has been involved in the work since he was a teenager, once again led his U.C.M. basketball



Urban Christian Ministries in Buffalo has a variety of outreaches. **Audley McLean** (top) is general director and **Tom McClam** is athletic director.

team to the Christian league championship. This is their second victorious season.

Nicodemus Press is the printing arm of U.C.M. It was developed as a training tool for ex-offenders and needy inner city youth. U.C.M. is presently looking to the Lord for a trained Christian printer to serve with Nicodemus Press.

The Budget Shop draws in many people with spiritual, social and economic needs. The volunteer staff call themselves "undercover agents for the Lord in a store front." They sell everything but food, receiving donations of new and used merchandise from far and near. Two retired men serve in the budget shop on a full-time basis and are able to offer counsel to people in problem situations.

Urban Christian Ministries is presently providing tutoring assistance in remedial reading and math to 30 elementary school children. There is a long waiting list, and prayer is needed that the Lord would send sufficient volunteer tutors to meet the need.

It was especially thrilling recently when a court-appointed attorney recommended that the judge trying a young man listen to the U.C.M. story and referred to its previous court wards as successes. The defendant was given one year probation under U.C.M. supervision.

Audley's wife **Elaine** is now serving as office secretary and continues her efforts with the Children's Choir.

In March the staff was privileged to spend a weekend together in retreat. **Arnot P. McIntee** of Scottlea Chapel in St. Catharines, Ontario, was the keynote speaker.

Urban Christian Ministries is located at 14 North St., Buffalo, NY 14202.

## MESA, ARIZONA

A dedication service on March 23rd climaxed a ten-month building program for Cornerstone Bible Fellowship in Mesa, Arizona (INTEREST, June 1979, page 18). Some 375 people gathered to give praise to God for His provision, and to dedicate the 10,000 square foot facility for the Lord's use. Contractor **Ken Osborn**, one of the elders, introduced or acknowledged key sub-contractors and those who had contributed much volunteer labor. He stressed the fact that wives and children had been unselfish of their husbands' and fathers' time on Saturdays and holidays during the building period.

**John McCallum** of Stewards Foundation spoke enthusiastically of the "finished product" to which Stewards had earlier committed mortgage funds. Then full-time worker **Harold Barrington** (see article in April INTEREST) gave a brief message on the choice of the name "Cornerstone," based on Ephesians 2:20 and I Peter 2:6-7.

Finally, the crowd moved outside to see a commemorative stone (inscribed "Christ our Cornerstone") set in place. Three brethren led in dedicatory prayer.

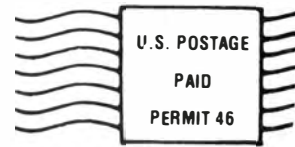
**Harold Barrington** writes: "After 21 months in rented facilities, the first three Sundays in this new location have been most encouraging. The morning preaching service has seen 300 to 380 in attendance, many first-timers. Some have come at the invitation of our own people, others as a result of our Monday night visitation program. The many guest registration cards filled out by visitors have provided us with plenty of follow-up calls. Numbers have increased at the Women's Bible Study, which



# INTEREST

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## REPORTS



**Harold Barrington speaking at Cornerstone Bible Fellowship dedication in Mesa.**

my wife **Dorothy** teaches, assisted by several discussion-group leaders.

"About 100 are attending Wednesday evening Prayer-Fellowship groups in seven different homes. Other programs include youth, young mothers, men (a Bible study early Saturday morning), one-to-one discipling, and a counseling ministry. The format of the Sunday evening service will feature classes for various age and interest groups, one to four weeks in duration, very flexible, dealing with the hot issues, both doctrinal and practical. These will be forty minutes in length, preceded by a twenty-minute period of song and praise (all groups together) and followed by a twenty-minute sharing time for the whole church family. It is an attempt to be relevant for each group and still maintain a body-life emphasis.

"The building itself (planned as the first of two units) provides considerable flexibility with the use of good-quality folding partitions. For preaching services we can seat 425. There are thirteen classrooms, kitchen, two nurseries, two offices, washrooms, and a large narthex.



**Bethel Gospel Chapel in Gardena, a former fire hall. Below: Andrew Carter and Bert Kramer, dedication speakers.**

"We are praying that the Lord will raise up another full-time pastor-teacher. Even with the help of good elders and deacons, there is more work and opportunities than one can handle. The assembly recognizes the need and is willing to shoulder the added responsibility.

"Whatever is being accomplished is the Lord's doing. We just thank Him for letting us be on hand to see the growth, spiritual and numerical."

### GARDENA, CALIFORNIA

Once a fire station, a remodeled building in a Los Angeles suburb is the new home of a southern California assembly. Located just half way between the Los Angeles International Airport and the Los Angeles Harbor (ten miles from each), the chapel will serve a predominantly black residential and technical-industrial community.

As an assembly, Bethel Gospel Chapel has been in existence for a number of years in a location a few miles away. In time the former site became unsuitable, and a new location was sought. A retired fire station was purchased and two years of enlargement and remodeling begun. This work was under the general supervision of **Robert Sale** of El Cajon. He was assisted by people from the Bethel and other assemblies. Construction expenses were kept



to a minimum, and the Lord provided those funds that were necessary apart from conventional financing.

During the construction period, the assembly fellowshipped with the Christians of Villa Chapel in Pasadena.

A dedicatory service on February 10 featured two speakers, **Andrew Carter** of Altadena and **Bert Kramer** of West Covina. They emphasized that much individual and collective prayer, as well as a filling of the Holy Spirit, is required for the desired outcome of a work of God.

The new assembly address is 1605 West El Segundo Blvd., Gardena, CA 90247. The Christians of the assembly welcome the prayers of God's people. Their plans include house-to-house and selective visitation, Bible study groups, a Family Bible Hour with consecutive, balanced ministry, and Sunday School Classes with a program directed toward reaching the parents.

Edmund R. Woodside



# INTEREST

JULY/AUGUST 1980



**The  
Discovery and  
Development  
of  
Spiritual Gift**

ALSO IN THIS ISSUE:

- FALLOUT FROM  
MOUNT ST. HELENS
- LISTING OF  
HOME WORKERS
- ELIM LODGE  
REPORT

John W. Sweeney



# INTEREST

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# The

## PRACTICAL SUGGESTIO

**I**T IS ONE thing to understand the subject of spiritual gifts. It is another to discover and develop your own gift.

This, so to speak, is "where the rubber hits the road." We must give some careful and practical thought to the matter of our own spiritual gifts.

We begin by noting certain prerequisites. The first is a **COMMITMENT** to Christ's Lordship.

It is surely not accidental that Romans 12:1, with its strident "present your body," precedes the list of gifts in verses 6-8. Paul is suggesting a "right order" of things. As we in response to the "mercies of God" surrender our lives to the Lord Jesus Christ, we awaken to an awareness of the "measure of faith" God has given to us. Our renewed mind discerns the perfect will of God and our part in it.

In the terms of Romans 6:13 our bodily members now become God's instruments of righteousness. Our unquestioning obedience leads to the sharpening of our gift.

The second prerequisite is a genuine **DESIRE** to discover and develop our spiritual gifts.

It has often been said that the secret of knowing the will of God is being willing to do it. Similarly, as we prayerfully cultivate a willingness to be used in the service of Christ and his church, it is likely that our gift will become evident. The principle of Jesus' words really applies here: "If any man is willing to do God's will, he shall know . . ." (John 7:17).

INTEREST



# Discovery and Development of Spiritual Gift

FOR EFFECTIVE, PERSONAL INVOLVEMENT by JOHN WILLIAMS

There is an interesting spiritual order in the story of Isaiah's call (Isaiah 6:1-9). First, there is the vision of the glory of the Lord. Second, there is a proper attitude of heart in Isaiah. Third, there is the divine challenge. Fourth, there is the prophet's willing response. And, finally, there is God's "go and tell." It is as though at this point Isaiah discerns his gift and moves forward as Jehovah's prophet and evangelist.

If you are really concerned to discover your spiritual gift, then you must ask yourself if you are genuinely willing to be used. Is your desire practical or simply academic? Is it for God's glory or for your own?

A third important step preliminary to the discovery of gift is careful biblical **RESEARCH**. Informing our minds stimulates our spirits and challenges our wills. So study the scriptures thoughtfully. Take note of all references to the identification and employment of spiritual gifts. Things will certainly begin to fall into perspective.

Additional reading should include scholarly, evangelical commentaries and books on the subject of spiritual gifts. Don't neglect Christian biographies and mission handbooks.

A further useful exercise is to write down all the jobs to be done and needs to be met in your local church. Then check off the things you are doing or would like to do. Such an exercise will likely reveal to you in what direction your gift lies.

The fourth prerequisite is **INVOLVE-**

**MENT**. If a person is willing to accept responsibility in the realm of the mundane, routine, unexciting and monotonous, chances are he will soon become aware of his gifts.

It is involved people that God directs. Abraham's servant put it so well: "I being in the way, the Lord led me . . ." (Genesis 24:27). A lot of people seem to read: "I, sitting beside the way, hope that God will one day show me my gift and how to use it."

Do you really want to know what your gift is? Then take on a Sunday School class. Get involved in home visitation. Minister to those who are shut in or in hospital. Ask if you may clean up the church parking lot. Start witnessing to people you meet, and distribute good Christian tracts.

Try your hand at street or beach meetings. Volunteer to be a camp counselor. Offer your services as an usher, a typist, a musician, a babysitter, a youth chaperone, a librarian or janitor.

Make sure you attend the prayer meeting and Bible study in your assembly. Do not be afraid to participate.

If you become thus involved, you will soon discover the area in which your spiritual gift lies.

## DETERMINING THE GIFT

Commitment, desire, research and involvement are *prerequisites* for the discovery and effective use of spiritual gifts. They can show us the general area where our gifts lie. Now let us get more specific,

applying certain criteria to determine exactly what spiritual gifts we have. In doing so we must be scrupulously honest and even prepared to "eat humble pie."

### A. Longing

A heart-felt longing to do a certain thing may well be divinely directed and therefore an indication of your gift. Of course we need to distinguish between a selfish desire for prestige and a spirit-given directive.

In offering advice to young men who were considering the Christian ministry, Dr. Sangster recommended that if they could avoid it they should. His point was that if their desire was God-given, it would be unavoidable. If it simply sprang from human ambition it would be best rejected.

Jeremiah evidently used this approach. He wrote: "Then I said, I will not make mention of Him, nor speak any more in His name. But His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay" (20:9).

### B. Enjoyment

It may come as a surprise to know that if a person really enjoys doing something, that may well be his gift. There is a strange logic among Christians which suggests that if you are doing a job for God then you will inevitably be unhappy. The idea seems to be that since discipleship involves self denial and sacrifice, it follows that happiness and enjoyment are out.



## The developing of gift calls for much prayer and patience

The fallacy of this reasoning will be exposed if we note that the Greek word for joy (*chara*) is from the same root as the word for gift (*charisma*). Surely this is saying something. Our joy will be complete when we are using our spiritual gift, in submission to the Savior.

It is certainly not true to say that when you do what God means you to do, you will find it unpleasant.

### C. Recognition

Another important criterion is the recognition and appreciation of our spiritual gift by other Christians. It will not be difficult for spiritually alert, experienced believers to detect that our gift lies in a certain direction. In fact it is the responsibility of Christians to encourage one another in the development of gift and the exercise of Christian duty.

In the New Testament churches, commendation to the Lord's work was contingent on the recognition by others that those commended were spiritually equipped individuals (Acts 13:1-3; 16:1-3).

The mutual recognition of spiritual gifts can be a real safeguard for both churches and individuals. It is often said that if a man has a gift for speaking then the congregation will usually have the gift of listening! Conversely, if a man's preaching proves uninteresting and uninspiring then he should be politely told to try another field of service. As someone put it, "If you don't strike oil in twenty minutes, then quit boring!"

The same could be said about other gifts. For example, there are some people who have as much tact and finesse "as a bull in a china shop." Obviously they do not have the gift of shepherding, though they may excel in the gift of generosity.

While it is usually the case that gifts will be recognized by others, there are exceptions. Such spiritual giants as William Carey, John Newton, Campbell Morgan and Gladys Aylward all experienced the disappointment of being turned down by supposedly mature mission boards. We might even cite the case of John Mark, whose ministry at one stage was not

appreciated by the Apostle Paul. However, the will of God was not to be frustrated. These individuals accepted the contrary verdicts humbly, and their gifts were later recognized and vindicated.

### D. Results

Although the "score-card" outlook is dangerous in Christian work, there is validity in the argument that if your supposed gift has never issued in results, then you probably do not have that gift. The key may well lie in what we mean by "results." Such visible things as decision cards, raised hands, and sensory experiences can be suspect. If, however, through the consistent exercise of our gift we have seen lives changed, families brought together, people's burdens eased, and the Body of Christ edified, we have good evidence that we are on the right track.

There may also be the confirming voice of our own conscience and our personal sense of spiritual maturing. Just as an athlete who exercises his muscles develops his body, so a Christian who exercises his spiritual gift will develop his spiritual life.

## DEVELOPING THE GIFT

Having once discovered our spiritual gifts, how can we develop them? The answer is two-fold. We can do it by attitude and by action.

### A. Attitude

A gifted believer must be humble if there is to be growth in usefulness. This was mentioned earlier but it will bear repeating. The Apostle Paul cautions each believer "not to think of himself more highly than he ought to think." Rather he is "to think soberly, according as God hath dealt to every man the measure of faith" (Rom. 12:3).

This question is always apropos: "What have you that you have not received?" (I Cor. 4:7).

In addition to humility, we must also exercise faith and patience. Paul may have this in mind when he characterizes a gift as "a measure of faith." The time comes for all of us when we must "launch out and let down our nets," even if we have toiled all night and taken nothing. At His word we must act in faith! Our gift will develop each time we respond to our Savior's commission.

Certainly there is no place in the Body for independency or splendid isolation, but there may well be times when we must close our ears to the discouraging, daunting voices of even our brethren, and step out in bold faith. The final assize is not the church boardroom but Christ's judgment seat.

The idea of patient continuance in well-doing is often stressed in Scripture. For example there is that famous passage about the patient gardener in James 5:7-8.

Certainly there are no such things as "instant gifts" or "instant fruit" in God's time frame. The developing of gifts calls for much prayer and patience. The Johnny-come-lately phenomenon, with his "soul winning in three easy lessons" approach, may be exciting, but when the dust settles the work will still have to be carried on by those who will exercise their gifts quietly and consistently in the context of their local church.

### B. Action

What action can we take to develop our gifts? We can read useful books and consult with fellow Christians. Fortunately, these days there are useful seminars and retreats where we can learn from the experience and the skills of others.

A good way to learn is to observe. If your gift is "showing mercy," there are all kinds of charitable agencies and rescue missions that welcome volunteers. These provide wonderful training grounds.

If your gift lies in the field of oral communication, there is great benefit to be derived from careful listening and watching. Make notes on messages you hear and on techniques employed. Ask questions. Accept whatever training is available which you feel fits your need and opportunity.

Of course the best way to develop your gift is to exercise it. The best lessons on prayer are learned in praying! So it is with developing gift.

If it's stimulation you need, then go where your gift is needed and use it there. It is doubtful whether you would develop as a pastor and teacher in a monastery cell or, for that matter, on a golf course.

Let me conclude with a warning. There seems to be a suggestion in both the Parable of the Talents and the Parable of the Pounds that the best way to lose your gift is to bury or stifle it (Matt. 25; Luke 19).

Let us not become like those little fish found in the pools of the dark, southern caves. Apparently they have beautiful eyes but they are blind. They have become so used to living in the dark they no longer use the precious gift of sight. We must be cautioned that the Lord will hold us responsible if the gifts He gave us atrophy through neglect.

*The author, John Williams, is active in a teaching and pastoral ministry among the assemblies in the Vancouver area of British Columbia. Material in this article will appear in his forthcoming book The Holy Spirit: Lord and Life-Giver (Loizeaux Brothers).*



# Elim Lodge

by the Editor

## - a Conference with a Difference

The central facilities of Elim Lodge lie at the corner (left center) of a peninsula jutting south into Pigeon Lake. Cabins stretch along the channel (center). A second trailer court is hidden in the trees, and another area of cabins is off the picture to the right.



**The unique blending of fishing camp, Bible conference, and peaceful vacation spot came about gradually. The seeds of the idea lay in the hearts of those who began the work.**

**YOU HAVE TO** be at Elim Lodge a while before you realize how many people are on the grounds. Unlike many other Christian Conferences, there is nothing in the program schedule that brings everyone together at once.

A couple hundred people will be at the Friday night musicales. These are presented each week by the Elim staff. Sunday gives another opportunity to see a lot of the guests. So many attend the morning chapel service that it must be conducted twice. Attendance will be swelled by visitors from nearby resorts and trailer parks, joining with people from all the Elim facilities. But you still haven't seen everyone.

In all, somewhere between 400 and 700 people will be part of the Elim family dur-

ing any week of the summer. Some will be guests who come for a week or two, staying in the cottages or lodge rooms. Others rent trailer sites in one of the two trailer parks, leaving their trailers temporarily or on a year-round basis, and coming out to occupy them on weekends or vacation weeks as they are able.

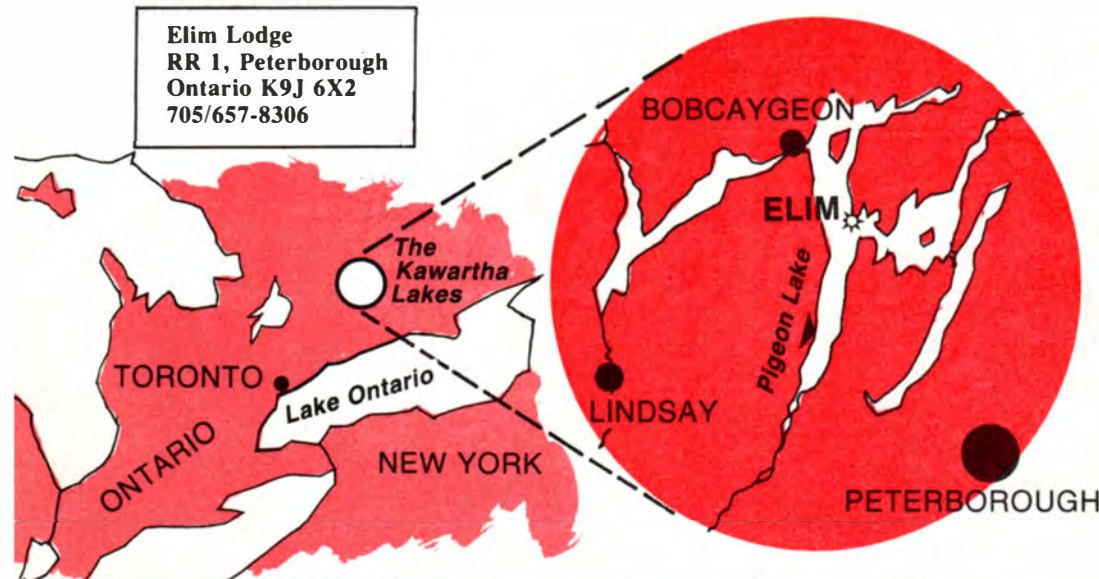
The coming and going of such folks makes it nearly impossible to ascertain the number of people on the grounds at any given time.

In all, there are 29 guest rooms in the lodges, 14 motel rooms, 34 cabins, and 150 trailer sites. The motel rooms and many of the cabins have housekeeping facilities. Like the trailers, they are often occupied by people who come to Elim for a quiet vacation, doing their own cooking, and getting involved in the rec-





Lakeside Lodge (the dining hall) and Bayside Lodge (the boat house) border one of the swimming areas.



The cruise boat "Eagle Wings" docks above the lock at Bobcaygeon.

reational and Bible teaching aspects of the conference programs only to the extent they desire.

It is at this point that the uniqueness of the Elim ministry becomes apparent. While some of the Elim guests think of Elim Lodge as a Bible conference, where meals and meetings are the center of the program, others have an entirely different outlook. Many of them have come to Elim Lodge for years, often to have a fishing vacation. They are not necessarily Christians. But they like the quiet, well-controlled atmosphere at Elim. The 11 o'clock curfew is strictly enforced, and alcohol is not permitted.

Thus there are tremendous opportunities at Elim for spiritual outreach and personal evangelism. Many of the guests can only be contacted casually and informally. Others hear the twice daily chapel services over the speakers in every cabin. And many attend the daily services and the special programs.

#### COTTAGES FOR RENT

It was not for purposes of evangelism that fishermen were first invited to the

Elim grounds. Rather, the unique blending of fishing camp, Bible conference, and peaceful vacation spot came about gradually. Gradually, yet not accidentally. The concept was almost inherent in the hearts of those who began the work.

The founders of Elim Lodge were Charles and Pearl Arnold. Charles carried on a medical practice in the nearby Ontario town of Lindsay. He is described as a real country doctor with a lot of common sense. Years ago he and Pearl bought a small island halfway up the east side of 15-mile-long Pigeon Lake. There they built a summer home. Soon they bought two or three cottages on the tip of a nearby peninsula. The cottages were being rented to fishermen, and the Arnolds kept using them for that purpose.

Dr. Arnold was on the board of directors of a small Bible conference being developed at Bobcaygeon, a community at the northwest corner of Pigeon Lake. After the advertising had gone out for the first year's operation, the main building at Bobcaygeon burned down, facing the directors with a real crisis. The Arnolds offered their new property as a substitute

location. An additional building was quickly erected to serve as dining hall and chapel.

It was the early 1940's. The war was in progress and gas rationing was in effect. The Arnolds' place was 27 miles from Bobcaygeon via dusty roads, and there was no electricity. So the site served the new conference only for its first year, and then it went back to being a fishing camp.

The property was in Pearl's name. She ran it while her husband continued his medical practice. Cabins were added from time to time. Sometimes the fishermen who rented them did more drinking than fishing.

Pearl had better things in mind. She picked the name Elim Lodge and started advertising in a Toronto paper. The Arnolds began inviting a pastor to stay on the grounds, or in their cabin on the island, and have devotions with whatever guests were there. Gradually the work developed into a Bible conference, with regular meetings being held.

Ultimately the dining hall was expanded into what is now Lakeside Lodge. Meetings were held in that building until





Short sections of cedar rail, set edgewise in mortar, give the chapel its unique appearance, both inside and out.



Children at play on an Elim Lodge sports field.



The original dining room in Lakeside Lodge has been expanded by adding a large porch to three sides of the building, overlooking the swimming beach.



Fishing brought families to the Elim cabins long before the Bible conference began to develop.

a chapel was erected in 1951. The chapel was built in the style common in the area. Cedar rails from the many fences on the property were sawed up into short lengths and laid in mortar, ends facing in and out. The rails themselves may have been in use for fifty years before the chapel was constructed.

Perhaps the dining hall was called Elim Lodge at the beginning. Today, no building bears that name. Rather, the term Elim Lodge refers to the whole operation.

### ANOTHER FIRE

As the Christian ministry developed, the rental of cabins to fishermen was also expanding. Economically it had, and continues to have, an important role to play. While week-long Bible conferences are hardly feasible outside the two summer months, the rental of fishing facilities gives the operation a much longer season.

Christian schooling presented another opportunity for off-season expansion. Concerned about the education of their own children, the Arnolds decided to establish a boarding school at Elim Lodge. Two dormitories were built, and

some double cabins were readied for classroom use.

The school was opened in 1954 and called Kingsway. Soon there were 85 boarding students, so a two-storey concrete block building was erected for better classroom space. Then a similar structure was built for recreation purposes.

In the winter of 1957, both new buildings were gutted by fire. Kingsway managed to finish the school year, but the fire, along with other problems, brought its history to an end.

### NEW MANAGEMENT

By 1962 the Arnolds were looking forward to retirement. The renting of cottages to fishermen and vacationers was continuing well, as was the Bible conference. During July and August, a Bible teacher was always on the grounds, and meetings were held each morning and evening. But there was no pressure to attend, and no issue was made over such things as smoking. Thus, at this early stage the pattern that characterizes Elim Lodge was already well established. It was and continues to be a conference with

a difference.

In early 1963, the Arnolds sold Elim Lodge to Berney and Ruth Aldridge. Berney had twice been president of the Canadian Gideons, and then spent ten years with Moody Bible Institute. He and Ruth operated Elim for the next eleven years. They continued to add buildings and improve facilities. They bought boats, and scheduled more off-season retreats.

As time went on, the workload became too heavy for the Aldridges to continue. They felt led of the Lord to see Elim transferred from private ownership to some non-profit Christian group. It was then that Doug Robinson came on the scene.

Doug had been working with the Graphite, Ontario, assembly since 1950. It had come to life under his ministry. In 1959 he sold his Texaco Oil distributorship in the Bancroft area to go full-time into Christian work. The following year he started Graphite Bible Camp, a day camp. He continued with that ministry for 14 summers. About 1963 he extended his preaching ministry to the Peterborough area, and for the next 8 years spent five





Marie and Elwood Webb, current directors of Elim Lodge.



Marlon and Doug Robinson, commended workers, who guided Elim Lodge from 1974 through 1979.



Ruth and Berney Aldridge, owners and directors of Elim Lodge from 1963 to 1974.

days a week in Peterborough, except in the summers.

It was a 140-mile round trip. He was ministering in Braidwood on the south side of Peterborough, but staying in homes at the north end of the city. He shared his burden for a northside assembly with some of the Christian families, and was soon involved with them in the founding of Edmison Heights Bible Chapel.

In 1971 Doug and Marion Robinson moved to Peterborough, and Doug continued working with all four assemblies in that city. By 1974 he had eased out of the Graphite Camp work, and was looking for real estate for a day camp near Peterborough. It was about this time that God brought Berney Aldridge and Doug Robinson together, along with Chester Fisher, executive vice-president of Fisher Gauge, Ltd., in Peterborough. A board of directors was formed. They incorporated as Elim Ministries, and took over the property and operation of Elim Lodge.

The transfer was made in March 1974. Doug built a house on the grounds and went hard to work as the new manager. Marion took on the purchasing responsibilities for food service and the book store.

In the first year Doug put in a new trailer park and a sanitary disposal system. In 1976 the second trailer park was purchased, with 98 trailer sites and a snackery. In 1978 another property was added, with eight housekeeping cabins, three staff buildings and 16 acres of open land. This brought the total number of buildings at Elim Lodge to 44.

### A FALL FROM THE ROOF

In June of 1978, Doug fell from the roof of one of the new buildings, suffering breaks in his foot and back. He made a good recovery, but the fall contributed to his desire to return to his former preaching ministry. So he resigned his position effective September 1st, 1979.

After working with Doug Robinson through the 1979 summer, Elwood Webb succeeded him as director, moving from Grand Bend, Ontario, where he has been a building contractor. He had also been one of the corporation members.

Elim Ministries is governed by an eight-member board of directors, which is chosen by the corporation membership of 25

people. The members meet twice a year, and the directors four or more times as needed. All but one of the directors and almost all of the members are from area assemblies, particularly from Peterborough.

Elim has an annual operating budget of about \$400,000. Profits are reinvested in the facilities. Elwood, his wife Marie, and five other year-round staff members are assisted by almost 40 other employees during the summer months.

The visiting Bible teacher changes week by week. So also does the missionary of the week, who conducts the evening meetings on Saturdays and Wednesdays, as well as being available for counseling with the guests. Children's meetings and a youth program are conducted by Elim staff members during the morning Bible hour. Afternoon recreational programs and various sports, swimming and boating facilities are available to both children and adults.

Two cruise boats take guests on extended cruises on Pigeon Lake and into the Trent-Severn Waterway. An hour or two at Bogcaygeon provides an opportunity to watch the lock in operation, or shop in the interesting stores of this summer resort community.

As might be expected, Ontario is best represented among Elim guests, but many come from other places, especially Ohio and New York State.

The long history of Elim Lodge has brought together in harmony Christians with a surprising diversity of viewpoint. A sizeable percentage of Dutch people are among the guests, bringing with them a strong Calvinistic persuasion. A lot of Pentecostals also attend, and both groups are well represented in the Bible hours. Despite such diversity, the visiting preacher has enthusiastic, responsive audiences. As I found on my visit, if his ministry is geared for edification, the listeners are not about to mar their fellowship with controversy.

Of course evangelicals from other churches also attend. With the coming in of an assembly-oriented management in 1974, the number of people from brethren-type groups has been gradually increasing.

Elim then is indeed a conference with a difference. Maybe we should say, with differences. A wide cross section of evangelicals study and fellowship together in harmony and love, encouraged by leadership from a group of churches whose basic commitment is to avoid sectarianism and to be simply, "Christians." And this exists in an atmosphere not isolated from the world of unsaved people, but mingled with folks who may not yet know the Lord. The Christian atmosphere and emphasis of Elim Lodge gives them a wonderful opportunity.



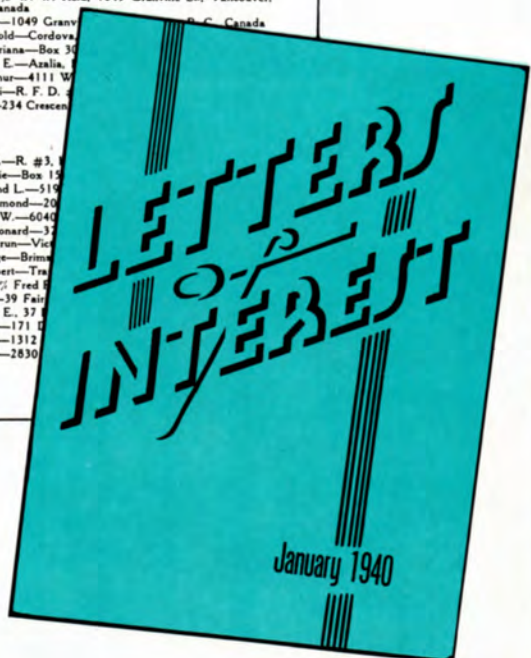
The board of directors of Elim Ministries. Left to right: Garry Martin, Bancroft Gospel Hall; Galen Covert, Westmount Bible Chapel; Chester Fisher (president), Westmount; Stan Legglitt, Braidwood Gospel Chapel; Orvis Barcroft, Church on the Rock, Burleigh Falls; Don Steele, Edmison Heights Bible Chapel; Jack Huggins, Westmount. Missing, Gordon Plumley, Braidwood. Westmount, Edmison Heights and Braidwood are Peterborough assemblies.



# Servants of the Lord

WORKING IN THE UNITED STATES, CANADA AND THE BAHAMAS

LETTERS OF INTEREST	LETTERS OF INTEREST
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<p>— N — Nelson, Walter—10A Legare Apts., Navy Yard, S. Carolina Nieboer, Joe—4847 S. Kostner Ave., Chicago, Illinois Nugent, Fred—424 Makenzie, London, Ontario, Canada</p>	<p>— R — Sanford, L. P.—R. #3, Box 100, San Diego, California Sanberg, Leslie—Box 15, San Diego, California Savage, Roland L.—519 E. 10th St., San Diego, California Schuster, Raymond—200 E. 10th St., San Diego, California Schwartz, R. W.—6040 E. 10th St., San Diego, California Sheldrake, Leonard—37 E. 10th St., San Diego, California Shepherd, Huron—Victor, Colorado Shiva, George—Brimley, Ontario, Canada Simpson, Robert—Trinidad, Guyana Sinclair, Mrs. % Fred E. Smart, John—39 Fairview St., San Diego, California Smith, Arthur E., 37 E. 10th St., San Diego, California Smith, James—171 D St., San Diego, California Smith, Oliver—1312 E. 10th St., San Diego, California Smith, W. C.—2830 E. 10th St., San Diego, California</p>
<p>— O — O'Brien, A. N.—227 Arrowhead Road, Duluth, Minnesota Olson, Tom—Upland, California</p>	<p>— R — Sanford, L. P.—R. #3, Box 100, San Diego, California Sanberg, Leslie—Box 15, San Diego, California Savage, Roland L.—519 E. 10th St., San Diego, California Schuster, Raymond—200 E. 10th St., San Diego, California Schwartz, R. W.—6040 E. 10th St., San Diego, California Sheldrake, Leonard—37 E. 10th St., San Diego, California Shepherd, Huron—Victor, Colorado Shiva, George—Brimley, Ontario, Canada Simpson, Robert—Trinidad, Guyana Sinclair, Mrs. % Fred E. Smart, John—39 Fairview St., San Diego, California Smith, Arthur E., 37 E. 10th St., San Diego, California Smith, James—171 D St., San Diego, California Smith, Oliver—1312 E. 10th St., San Diego, California Smith, W. C.—2830 E. 10th St., San Diego, California</p>
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**FORTY YEARS AGO** there were 143 addresses in the Letters of Interest workers list, 36 in Canada and 107 in the U.S.A. Four single women were included. (Commendation of women has long been accepted practice in assemblies, in contrast to the debate over women's ordination that troubles many denominations.) By 1960 there were 363 entries. There were 482 in 1970 and now there are 590, not including widows and retired workers.

Listed here are the current addresses of many of the servants of the Lord commended from and serving with assemblies in the United States, Canada and the Bahamas. In separate lists are assembly-commended military chaplains, commended workers serving with interdenominational organizations, retired workers and widows of the Lord's servants.

**OPEN STAPLES TO REMOVE WORKERS LIST FROM MAGAZINE**



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## Standard Postal Abbreviations for States and Provinces

AB .....	Alberta	HI .....	Hawaii	MI .....	Michigan	NS .....	Nova Scotia	SD .....	South Dakota
AK .....	Alaska	IA .....	Iowa	MN .....	Minnesota	NT .....	Northwest Territories	SK .....	Saskatchewan
AL .....	Alabama	ID .....	Idaho	MO .....	Missouri	NV .....	Nevada	TN .....	Tennessee
AR .....	Arkansas	IL .....	Illinois	MS .....	Mississippi	NY .....	New York	TX .....	Texas
AZ .....	Arizona	IN .....	Indiana	MT .....	Montana	OH .....	Ohio	UT .....	Utah
BC .....	British Columbia	KS .....	Kansas	NB .....	New Brunswick	OK .....	Oklahoma	VA .....	Virginia
CA .....	California	KY .....	Kentucky	NC .....	North Carolina	ON .....	Ontario	VT .....	Vermont
CO .....	Colorado	LA .....	Louisiana	ND .....	North Dakota	OR .....	Oregon	WA .....	Washington
CT .....	Connecticut	LB .....	Labrador	NE .....	Nebraska	PA .....	Pennsylvania	WI .....	Wisconsin
DC .....	District of Columbia	MA .....	Massachusetts	NF .....	Newfoundland	PE .....	Prince Edward Island	WV .....	West Virginia
DE .....	Delaware	MB .....	Manitoba	NH .....	New Hampshire	PQ .....	Quebec	WY .....	Wyoming
FL .....	Florida	MD .....	Maryland	NJ .....	New Jersey	RI .....	Rhode Island	YT .....	Yukon Territory
GA .....	Georgia	ME .....	Maine	NM .....	New Mexico	SC .....	South Carolina		

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# QUOTES

DEADLINE: Letters for the October issue should reach INTEREST by August 10.

**KENNETH BELCH, 697 Winston Rd., Grimsby, Ontario L3M 4E8**

Since our move here from Stirling last September, we have been doing a pastoral work with the assembly at Fruitland Gospel Chapel. God has given us four souls in salvation this month. In March nine were baptized.

Our main emphasis is discipleship. Each week I conduct a discipleship class in Grimsby for adults, one in the chapel for young people and a home Bible study in nearby Smithville. AWANA Clubs, youth work and the Ladies' Coffee Hour have also been very encouraging. Our chapel is now nearly full on the Lord's Day and we are looking for property to build a new chapel.

God blessed our first youth conference, "Fruitland Festival," at Easter with a good number from the area in attendance.

We thank God for the unity, enthusiasm and faithful work of our people. "To God be the glory, great things He hath done" and is going to do. *May 16*

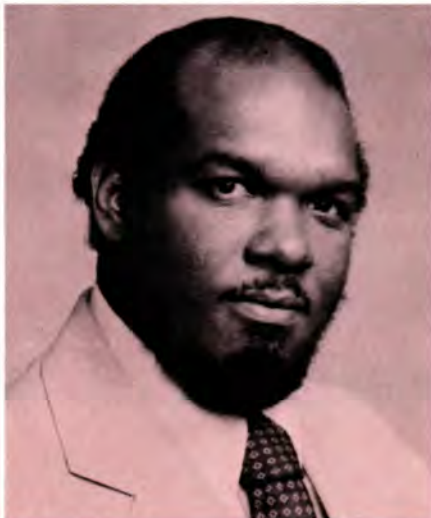
**PAUL BITLER, 22 McCollum Place, Yonkers, New York 10704**

Recently we had a most exciting day in the Bronx Spanish work. A team of 12 Emmaus Bible School students, led by **Don Dunkerton** and **Henry Sanchez**, had come to New York City to do evangelistic work during their Easter vacation. They gave us a full day for the South Bronx and it was a beautiful day.

The students were joined by some of our own Bronx people and by others of the Spanish assemblies. The area is so deteriorated it has the appearance of being blitzed by bombs. However, these 53 people blitzed the area with gospel tracts.

The Spanish Hall was packed out for the evening meeting. Two ladies who had received tracts that afternoon came. One of them returned the following Sunday and told me she was looking for a place to attend. Some of the young people who came in were fooling around with dope and a testimony given by one who had been delivered from this habit was most striking.

We felt the Lord's help in all of this. It was a shot in the arm for the work and we were all lifted up spiritually. We do ask for continual prayer for us in this needy city. *April 16*



Donovan Case

**RENES BOWERS, 2176 Beaver Valley Rd., Fairborn, Ohio 45324**

The assembly the Lord was pleased to raise up in this area began in November 1975 when several families, including my mom and dad, trusted the Lord. At that time we were meeting in my parents' home and the Lord prospered the work. Since October 1977 the assembly has been meeting in a large farm house in Fairborn. In January we moved to the Dayton City Mission facility which is located at 320 South Main Street in downtown Dayton. Presently there are 65 adults and 20 children in assembly fellowship. Praise the Lord for His goodness. *April 23*

**DONOVAN CASE, Rt. 3, Box 313, Wentzville, Missouri 63385**

In February we started breaking bread in our home and now have about six families in fellowship. We call our new assembly the Gospel Chapel. Carolyn teaches the women on Monday nights. On Tuesday night is the Bible Study and on Saturday morning I teach the men.

Our April youth camp had 80 present—our highest ever—and one young boy accepted the Lord as Savior. What was very encouraging to me was to see the young men from the black assemblies in St. Louis very ably bringing the messages.

On August 17 to 31 we will hold Crusade 80. We are purchasing a 40' x 60' used tent and this will be set up in Wright City, in the heart of the black community. Pray for a harvest of souls and that we will spend more time and effort in discipling the new converts.

**John Grant** who recently completed his term with International Crusades in Bolivia, will spend six months helping us in the work, beginning in August.

Wentzville is growing by leaps and bounds as General Motors is building a plant that by 1982 will be employing 6,000 people. Pray that the assemblies will catch the vision and work together to see more assemblies established here. *May 14*

**DOUG CRABB, Box 1267, Helena, Montana 59601**

We had a week of meetings here with **Ray Routley** of Davenport, Iowa. There are so many young Christians here and the learned teaching was an encouragement to them.

I made a good contact in Great Falls last week. A missionary there with Sunday School work is interested in using Emmaus courses for follow-up.

**Alvin and Gloria Shawver**, former missionaries to Nigeria, have moved here to help. *May 2*

**JOHN A. DUCKHORN, 1125 W. Scott St., Milwaukee, Wisconsin 53204**

The Lord is keeping us busy in ministering in Wisconsin assemblies on most weekends. Along with this I have been taking the mid-week meeting in our own assembly. I teach a Bible study at Marquette University on Tuesdays and am encouraged. Only seven students attend, but they are very eager to learn.

I am working on a premarital counseling course and have been able to use it twice so far. Building solid Christian families is very important and I hope this will serve as a strong link in the chain.

We are looking forward to two weeks of teaching the C.I.T. course at Lake Geneva Youth Camp.

We miss Colombia. The adjustment has not been easy but the Lord is teaching us to trust Him and serve Him as He leads.

I hope to spend more time with individual Christians, helping them with personal Bible study. *May 9*

**KENNETH FARMER, 5107 West Rosewood, Spokane, Washington 99208**

Good things are happening in the County City Jail here. The Bible classes continue with real interest. It is so good to see the men, with their Bibles on their laps, turning pages and finding Scriptures, which many of them have never read before. In what some call Christian America we find many who are unable to find any passage of the Bible.

The Word does its own mysterious work in the hearts of certain inmates. I have received letters from some long after they have left the jail, expressing appreciation for what they heard while they were locked up. Follow-up visits are made to the penitentiary, reformatory and corrections center where men are transferred from the jail here. The men look forward to the visits and talks over the Scriptures. *May 12*

**JOSEPH GIORDANO, 2118 Ludlow Lane, Winston Salem, NC 27103**

In June we will have VBS in Siler City, N.C., and Fanwood, N.J. During July we will be involved in camp ministry at Mountain Top Youth Camp here in North Carolina and in August we will be at Camp Berea for their College and Career week and Labor Day Conference.

Here at Parkway Chapel in Winston Salem two children in the Sunday School recently made profession of faith for which we give God praise. During Sunday night service we have a Junior Choir practice and story time for



children. It was after the Junior Choir practice that a 13-year-old girl led a younger girl to the Lord. *May 12*

**VIRGINIA GROSS, 501 Milledge Rd., Apt. 14D, Augusta, Georgia 30904**

At present a friend of mine and I are cooking at a teenagers' weekend retreat. It's my first experience at such a task and it's quite a job.

Most of May I will be in New York and New Jersey where I have several speaking and singing engagements. In June I have a craft workshop and also a singing engagement with the Christian Women's Club. In July and August I'll be doing quite a bit of counseling and craft work at summer camps. I thank the Lord for opportunities to serve Him. *April 19*

**JACK KIMPEL, 581 - 28e rue sud, Charny, Quebec G6W 5P6**

We have much for which to thank the Lord. On March 23 our fourth child, John David, was born. The three girls, not to mention Daddy and Mommie, were excited and happy.

Today I finished correcting another batch of French Mailbox Club lessons for young peo-



**Helen and Robert McLaren**

ple, including writing a personal letter to a 13-year-old girl to explain how to be saved. In spite of clear gospel lessons and tracts, she had written revealing her confusion and asking for help. Thank the Lord for her openness and spiritual hunger.

I am now largely involved in trying to print Course III (25 lessons) of the Mailbox Club series for children in French and getting ready to do my own paste-up. Please pray that the Lord will speed it on its way. We have had all kinds of obstacles since beginning with Course I several years ago. Course III is the longest and, in my opinion, the most instructive spiritually. *April 23*

**HERBERT M. McCAULEY, 57 Hillcrest Ave., Hamden, Connecticut 06514**

The assembly in Branford is doing fine. We have outgrown our present facility and are looking for a new one. Pray that God's will will be done.

God is raising up in our midst young men who are eager to minister His Word. Pray that the elders will be wise as we seek to encourage them.

We are looking forward to a summer of blessing. *May 6*

**ROBERT McLAREN, R R 3 Shannon Lake Estates Westbank, British Columbia V0H 2A0**

As I sit in my study and view the beautiful mountains which border the Okanagan Lake, I lift my heart in gratitude to God for His kindness in so gently leading us here to south-central British Columbia.

Five years ago Helen and I were privileged to visit the assembly at nearby Vernon. There we met some of our friends formerly of Ontario. At the Morning Star Bible Camp a year later, we met other saints from Kelowna, Westbank and Penticton. The Lord put a burden on my heart for these valley assemblies. I realized also that for thirty years I have spent most of my time in assembly evangelism. With our family grown and married, I personally felt the need of a more residential ministry.

Thus this open door and the need for someone who could help in ministry, visitation, counseling and gospel was presented. Our desire is not to take over, but to help. We love the visits of ministering brethren from other areas. We do find, however, that ministering



**John Mike Thomas**

to the four assemblies and the occasional visit to the coast has our hands more than full.

We are very happy to report that on all fronts there is much for which we can praise God. We have about sixty keen young people in the valley. These young folks are a joy to all of our hearts. We also have a good number of married couples with young families and we thank God for the lovely spirit of cooperation and consideration on the part of our senior saints.

Every two weeks we have a Bible Class in Vernon. Next year we would like to have it in Kelowna so all the assemblies can have opportunity for an in-depth study of the Word. *May 7*

**RAYMOND MORRIS, 1223 W. 3rd St., Box 246, Winslow, Arizona 86047**

It has been almost nineteen years since we came to work here in Winslow and next month we are planning to return to the home assembly at Middlesex, New Jersey, to confer with them about this missionary ministry. There have been many changes both there and here and we need to touch base together. We will also take the opportunity to visit Dorothy's dad and other members of the family, many of whom are quite aged.

We will leave the responsibilities here with a local Indian brother. It will give him an opportunity to share some of the things we have been studying together from the book of Romans.

Arizona Bible Camp seems to have come through another financial crisis and we trust the summer program of camps will go ahead as planned. *April 11*

**PAUL F. SHAW, 47 Fountain Ave., Barrington, Rhode Island 02806**

Here in our corner of the vineyard God has been pleased to save souls and encourage us in the midst of a period of trial for the assembly. Our radio program, "Light in the Dwelling," is now just one year old this month. We broadcast five days a week for a 15-minute period. We have had a good response from the listening area which is mostly limited to Rhode Island. We emphasize that we are a local church ministering to the needs of the local people in contrast to the para-church organizations nationwide that flood the networks but are of little help in establishing local assemblies.

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I believe God's objective is many local testimonies with functioning elders reaching the neighborhood rather than a single large church. It makes the work less vulnerable to the enemy of souls.

I am doing house-to-house visitation and find it the best way to get to talk to people who would never darken the door. It is the "grass-roots" way, but it makes us known in the neighborhood. Please pray for these efforts that souls will be saved and believers built up.

The trial we faced has been the disruptive pushing of an extreme Calvinism by some of the people in the assembly. In agreement with the other elders, we finally had to ask the brethren involved to refrain from discussing the matter in the assembly, as it only gendered strife. As a result a number withdrew, and this was a hard blow in a small group.

This is the way such things begin. A newcomer shows real interest in the assembly way of worship. Then he starts to teach in a small way, gradually introducing a doubtful theme. Or he has Bible studies in homes outside the jurisdiction of the elders, and brings in teachers emphasizing destructive sidetracks.

As to this particular area of doctrine, a helpful book on the subject is *God's Strategy in Human History*, by Forster and Marston (Tynedale House). *April 14*

**TOMMY STEELE, Sr., Rt. 1, Box 135E, Norlina, North Carolina 27563**

On May 23 we will complete 42 years of radio programs. We have decided to continue through December. I feel that I must get out from under the responsibility and **Tommy, Jr.**, does not feel led to take it on. Thank you for your interest and prayers. *May 9*

**RICHARD STROUT, 1469 rue Dagenais, Sherbrooke, Quebec J1G 2B4**

We have seen some blessing in the Cookshire assembly in the last two months. In March we turned the responsibilities of the Sunday School, evangelism and announcements over to other men. They were willing to accept them but expressed the need of training in these areas. So, Lord willing, we plan to have three mini-training sessions, one week-end apiece, on the subjects of working with children, door-to-door evangelism, and music in the assembly.

A young couple was saved last month and has really come out for the Lord. He was a musician, playing and singing with his sister in nightclubs. Within a week of his salvation he had quit the job and now wants to use his talent for the Lord. Their lives have been so completely transformed that his sister, parents and a neighbor have all accepted the Lord.

We received much blessing in our March missionary conference at Bethel Bible Institute and we are thrilled that French Canadians are now beginning to go to "the uttermost part of the earth." Three of our Bible graduates will be leaving this summer for Africa, and another student is planning to be a summer missionary. *May 7*

**JOHN MIKE THOMAS, 343 Carlton Dr., Chapel Hill, North Carolina 27514**

I have been privileged to minister the Word at Northgate Chapel and the Gospel Center in Durham. Nevertheless, the main focus of my ministry is at Forest Grove Chapel in Chapel Hill. The Family Bible Hour averaged just over 50 during April (only months before it was under 20). We will lose a number of key students from UNC for the summer, but we will press forward.

September 7 to 12 we will host a week of meetings with **J. B. Nicholson, Jr.**

Anyone visiting or moving to the area is most welcome to fellowship with us. *May 12*

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

I leave next Saturday for meetings in New Jersey and in June will be in the Bahamas. Other than that and a conference in Missouri in August, I'll be in the home area until September.

Next Thursday my dad, **August Van Ryn**, will be 90 years of age and a little get-together is planned for him on May 16 at the assembly. He and my older sister, Lorraine, plan to move to Frostproof, Florida, after she disposes of her property here. *May 10*

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## NEW WORKERS



Jerry and Lois DeRenzo with Greg (10) and Jeff (8)



Keith and Judi Bidne with (l to r) Tracey, Heather, Danny and Laura

**MR. & MRS. KEITH BIDNE, Gen. Del., Westlock, Alberta T0G 2L0**

Christians of the Westlock (Alberta) Bible Chapel have commended Keith and Judi Bidne to the work of the Lord. Keith served the Lord with Literature Crusades in India, and since that time the Bidnes have worked for the Lord on a part-time basis. They plan now to give their full time to pastoral work and gospel outreach in the Westlock area where Keith came to know the Lord and where he grew up.

The Bidnes have four children: Heather (11), Laura (9), Tracey (5), and Daniel (1).

**MR. & MRS. KELVIN CARMICHAEL, P.O. Box 819, New Richmond, Quebec G0C 2B0**

Christians of the Dunning Park Chapel in Redford, Michigan, have commended Mr. and Mrs. Kelvin (Bud) Carmichael to the work of the Lord in eastern Quebec. Kelvin and Mabel will focus their attention on evangelistic outreach and on building up and strengthening the Christians in the New Richmond area. The Carmichaels have been involved in the business world for twenty years and in the commending assembly for eight years. They have a knowledge of the area and people they are going to serve.

**MR. & MRS. TOM HILL, 29401 Providence Way, Hayward, California 94544**

The Christians meeting at Bethany Gospel Chapel in Oakland, California, have commended Tom and Doreen Hill to the work of the Lord. For a number of years the Hills have served the Lord by operating a clothing center for missionaries and other servants of the Lord (see INTEREST, July-August 1979, p. 6). The

workload has increased to the point where it requires the full time of the Hills, and the brethren at Bethany joyfully commend them to this ministry. The Hills are self-supporting, but look to the Lord to provide clothing and other items for those whom they serve.

**GLENN LIGHTFOOT, 348 - 11th St., Burlington, Colorado 80807**

The Christians of Believers Chapel in Golden, Texas, have reinstated their 1972 commendation of Glenn and Elizabeth Lightfoot. Glenn has spent the last few years in secular employment, while using all available time in the Lord's work. He has been zealous for the Lord's cause and sound in doctrine. The Lightfoots were instrumental in starting an assembly in Temple, Texas, and have been a great help in Golden. Glenn now feels led to resume full-time service.

Glenn and Elizabeth have one son at home, Mark, 15.

**RUTH MARSHALL, 156 N. Oak Park Ave., Oak Park, Illinois 60301**

The Christians of Dearborn Chapel in Dearborn, Michigan, have commended Ruth Marshall to serve the Lord as a member of the faculty of Emmaus Bible School in Oak Park. Since 1978 Ruth has been librarian at Emmaus. Prior to that she was a teacher and librarian with the Inter-City Christian Schools of Allen Park, Michigan. She taught Sunday School for several years at Dearborn Chapel where she reflected her assurance and contentment of God's leading for her life. Her personal testimony left no doubt as to her total commitment to the Lord Jesus Christ.



Ruth Marshall



Mr. and Mrs. Kelvin Carmichael

**MR. & MRS. KEN SMALL, Box 427, Bonita, California 92002**

Christians of Laurel Bible Chapel in San Diego, California, and the Twenty-Fourth Avenue Gospel Chapel in Vancouver, British Columbia, have joined in renewing the commendation of Ken and Beverly Small, now as home field workers.

The Smalls were originally commended in 1970 to the work in Mexico. With that ministry now being carried on by nationals, their commendation was renewed for one year (INTEREST, July/August 1979) to give them an opportunity to evaluate the Lord's direction in their lives. During that year the Smalls conducted an evangelistic ministry in Scotland and became acquainted with a children's correspondence course program called "Real Life Ministries." They plan to introduce this program into Mexico and eventually into the U.S. and Canada. The commending assemblies support them in this new avenue of service as well as in their service with Laurel Bible Chapel.

The Smalls have two children: Kevin, 9, and Debbie, 8.

**FOREIGN MISSIONARIES**

**Italy:** The Christians of Believers Chapel in Columbia, South Carolina, have commended **Gerald and Lois DeRenzo** to the work of the Lord in Italy. The DeRenzos desire to serve the Lord as part of a Bible Christian Union church planting team in Pordenone.

Jerry and Lois have faithfully served the Lord in South Carolina as commended workers since 1976. From August 1st until departure for the field their address will be: 22 Blueberry Lane, RD 1, Sturbridge, Mass. 01566.

**France:** The assembly at Fairhaven Bible Chapel in Saskatoon, Saskatchewan, has commended **Brad Dickson** to the work of the Lord



in Grenoble, France. Brad left for France in May to serve with a two-year International Crusades team.

#### CHANGE OF MINISTRY

A letter from the Maplewood (New Jersey) Gospel Chapel informs us that **David Scott** has taken employment as assistant superintendent of the Good Will and Rescue Mission, with the full fellowship of the assembly. In 1976 David and Debbie Scott had been commended to the ministry of Family Life Services in Colorado, where they served until mid-1979.

A letter from **Roy Beverly**, formerly in the Lord's work in Maine, informs us that he has taken up secular employment in North Carolina, notifying his commending assembly and suggesting the commendation be withdrawn. Roy and Ruth express appreciation for the many years of support, both in prayer and finances, that have come from INTEREST readers through the years.

## ADDRESS CHANGES

#### WORKERS CHANGES

Gerard Couenhoven, 3235 4th St. N.  
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Norman Gentry, 307 Mayfair Dr.,  
Beaconsfield, Quebec H9W 1S2

Dan Greene, 442 N. Frederick,  
Cape Girardeau, Missouri 63701

Albert Otto, P.O. Box 231,  
Maggie, North Carolina 28751

Ramsey Quark, 35 Prairie Meadows, Apt. 2,  
Moose Jaw, Saskatchewan S6H 7J5

#### ASSEMBLY CHANGES

**BELLEVILLE, ILLINOIS**, Villa Hills  
Gospel Chapel  
BB 9:30, SS 11, M 7:30, Wed. 7:30

**DAYTON, OHIO**, Believers in Christ Jesus.  
Formerly in Fairborn, Ohio, now meeting  
in Dayton City Mission, 320 South Main St.  
% Craig Stetten, 2176 Beaver Valley Rd.,  
Fairborn 45324 (513/879-2580)  
M 9:30, BB 11:15, Tues. & Thurs. 7

**PITTSBURGH, PENNSYLVANIA**, Browns  
Hill Bible Chapel, 3349 Beechwood Blvd.,  
% Robert E. Havener, 404 Dunbar Dr.,  
15235 (412/824-0034)

BB 9:30, FBH 11, M 7, Wed. 7:45

The believers of Beechwood Bible Chapel  
and Pleasant Hills Community Bible Chapel  
have combined to form a new assembly, meet-  
ing at the former Beechwood Bible Chapel.

#### NEW LISTING

**MESA, ARIZONA**, Cornerstone Bible  
Fellowship, 4248 E. Broadway  
% Harold Barrington, 1252 E. Downing  
St. 85203 (602/834-4195)

BB 9, SS 10, M 11 & 6:30, Wed 7:15

**WENTZVILLE, MISSOURI**, Gospel  
Chapel, % Donovan Case, Rt. 3, Box 313  
63385

## WITH THE LORD

**EUNICE M. ALVES** (81) of Burnaby, British Columbia, on April 18, after a lengthy illness. She was the widow of full-time worker, Hector Alves, who served the Lord in a pioneering ministry and was editor of *Truth and Praise*.

**DAVID KIRKCALDY**, 87, of Flint, Michigan, on January 15. He was in fellowship at Civic Heights Bible Chapel where he was highly respected as a faithful brother.

## CONFERENCES

#### JULY 25-27—IOWA

Boone and Stratford (Iowa) Bible Chapels will hold their third annual Bible Conference, with Rick Bovey as the speaker. Theme: The All-Sufficiency of Christ, based on Colossians. Contact Doug Anderson, RR, Stratford, Iowa 50249.

#### AUG. 29-SEPT. 1—LAKE GENEVA, WISC.

Two conferences are scheduled for Labor Day Weekend at Lake Geneva Conference Grounds and Youth Camp. Family and adult conference will be held at the conference grounds. Dave Reid, Dan Niequist and Jim Iverson will be speakers for adults, young people and children, respectively. Contact W. Hamilton, 1523 Cleveland, La Grange Park, Ill. 60525.

The Young Adult Conference will be held at the youth camp. Robert Ramey will be the speaker. Contact R. Demich, Jr., 10625 S. Avers, Chicago, Ill. 60655.

#### AUG. 31-SEPT. 1—MISHAWAKA, IND.

The annual Labor Day Conference will be held at Grace Bible Chapel, 2537 Liberty Dr. with Donald Welborn as one of the speakers. Accommodations provided. Contact David Detrick, 1614 Eagle St., Niles, Michigan 49120.

#### SEPT. 12-14—NORTH BAY, ONTARIO

Bethel Gospel Chapel will hold its 15th annual conference at the West Ferris Secondary School, Marshall Park Dr. (Note new location.) Stanley King and James Stahr will be the speakers. Contact Garnet Stapley, 840 Norman Ave. PIB 8C5 (705/472-8526).

#### SEPT. 27-28—WICHITA, KANSAS

A conference will be held at the South Emporia Bible Chapel, 2102 South Emporia with David MacLeod and Donald Welborn as speakers. Meetings on Saturday at 2 and 7; Sunday at 9:30, 11, 2 and 6:30. Contact Arnold Burkle, 846 N. Dellrose, 67208 (316/682-0623).

#### OCT. 11-13—EDMONTON, ALBERTA

The Edmonton assemblies will hold their annual Thanksgiving Conference, with speakers Hedley Murphy, John Phillips and Peter Brandon. This will be the 25th anniversary of the conference. Contact Horace M. Ekins,

**NOTE:** There are two or three two-bedroom homes at Shepherd left for the 1980-81 season. Contact Carroll Van Ryn (address below) for information. This is a good way to look at the retirement community.



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(403/434-7509).

#### OCT. 24-25—FLORIDA LADIES MISSIONARY CONFERENCE

The North Florida Women's Missionary Conference will be held at Park of the Palms, Keystone Heights. Contact Mrs. Helen L. Gardner, Rt. 2, Box 70, Keystone Heights, Florida 32656.

Conference announcements for the October issue should arrive at INTEREST by August 10. No charge for first announcement; \$15 pre-paid for each additional appearance.



## NOTICES

**COMPANION NEEDED** for elderly Christian lady able to care for her own personal needs. Desires someone to share her home, cook, and do light housekeeping. Please write: Mrs. E. J. Cummins, 173 Coronado Rd., El Paso, Texas 79915.

**KIND, OLDER CHRISTIAN MAN** needed to help care for retired senile man and help with other work. Country living in the mountains. For details write to: Mrs. E. Maldaner, Rt. 1, Box 626, Columbus, North Carolina 28722.

**CHRISTIANS** desiring fellowship in the Morristown, Tenn., area, contact Ken Kuehlewind, Rt. 3, Box 379-B, Morristown, Tenn. 37814.

**BROOKSVILLE, FLORIDA:** Anyone interested in fellowshipping in the Brooksville area, please contact Charles Widboom, Rt. 9, Box 1700H, or Roy Rhoads, Jr., 1115 Spring Hill Rd., Brooksville, Florida 33512.

**TAPED MESSAGES** available on cassettes by John Walden and Alfred P. Gibbs. Write for lists to Christian Missionary Service, 3824B Buell St., Oakland, California 94619.

**SUMMER VISITORS:** Accommodation available. Furnished, 2½ room apartment with kitchenette. Close to all amenities. Quiet Christian atmosphere. Reasonable rates. Write to Mrs. B. Grant, 7747 Juliette St., Lasalle, Quebec H8N 1W4.

**WHEATON COLLEGE** students: The Bethany Chapel College Fellowship wants to welcome you. Let us know you're coming. Write or phone Charles and Lorna Hollensed, 541 Hill, Glen Ellyn, Illinois 60137 (312/469-0079).

**HOUSEKEEPER AND MAINTENANCE** man needed. Single or husband-wife team. Retirees desirous of association with vibrant Christian ministry among youth. Furnished apartment and some food subsidy in exchange for services. Write: Business Manager, Lake Geneva Youth Camp, Rte. 4, Box 579, Lake Geneva, Wisconsin 53147.

**A HISTORY OF THE ARABS** from Mohammed to the 20th century. A background on Islam illustrated with maps and diagrams for quick reference. \$5.00 plus postage and handling. Available from the Institute in Public Evangelism, PO Box 495, Kansas City, Mo. 64141.

**EARLY ISSUES** of Letters of Interest wanted—1945 and earlier. Also Assembly Address Books, 1965 and earlier, and Missionary Prayer Handbooks, 1966 and earlier. Send to the Editor, INTEREST, PO Box 294, Wheaton, Illinois 60187. Postage will be refunded if requested.

**BUILDING LOT** for sale: One-half to three-quarter acre, 1½ miles from Greenwood Hills Bible Conference, Fayetteville, Pennsylvania. Call David E. Wallis (717) 264-2265 8 a.m. to 5 p.m. or 352-8353 after 5:30.

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



## VIEWPOINT

by Walter L. Liefeld

QUESTION:

### Does the Bible recognize polytheism?

ANSWER:

Exodus 22:28 says, "Thou shalt not revile the gods, nor curse the ruler of thy people." The questioner wants to know why this command from the law of Moses is worded in such a way as to imply that other gods really do exist.

This is a problem of translation. The Hebrew text has, "You shall not treat lightly (revile) the *elohim*." Since *elohim* is a plural word, the King James gives it the plural translation "gods." But *elohim* is also a common name for the true God. The plural form is called a "plural of majesty," and even suggests the Trinity. Hence the New American Standard Bible (NASB) and the New International Version translate it "God." Thus the NIV reads, "Do not blaspheme God, or curse the ruler of your people."

There is still another possibility, and this appears in the NIV footnote, "Do not revile the judges." I think I prefer this translation, for it sets the first clause of verse 28 in parallel with the command, "or curse the ruler of your people." As often in Hebrew (especially in the Psalms), a second phrase refers to the same subject as the first. Such parallelism is common in Hebrew poetry.

This may seem like a small point, but actually it relates in an unexpected way to the deity of Christ. When Jesus was accused of blasphemy for claiming to be God, He points out that the word for God (*elohim*) was used in Psalm 82:1-4, 6 to refer to angelic or even human judges who represented God's authority among the people. If Christ's opponents were able to accept this use of the word in their own scriptures, why did they find it impossible to acknowledge His right to be called God's Son (John 10:33-36).

Thus it is also reasonable to translate *elohim* as "judges" in Exodus 22:28. As a matter of fact, the KJV, the NASB, and the NIV do exactly that in verses 8 and 9 of the same chapter. The NASB and the NIV note in margin and footnote that "God" is an alternative translation.

QUESTION:

### Which translation is right in Acts 21:40?

ANSWER:

The same reader of this column has also asked me about Acts 21:40 and 22:2, where the KJV says Paul spoke to the crowd in the Hebrew tongue. The NIV calls it Aramaic. The reader had looked up the Greek words (*Hebraidi dialekto*), and he wondered if the NIV was taking liberties with the text.

In these two verses, the NASB is the most literal of the three translations. It says Paul "spoke to them in the Hebrew dialect." This suggests something other than the straight Hebrew. Commentators will point out that in Palestine at the time of Paul, Aramaic was the language in common use. Aramaic is a Semitic language, related to Hebrew. In fact, after the Exile, Aramaic was so widely used in place of Hebrew that it was necessary for the reading of the Hebrew Scriptures to be accompanied by a paraphrase or explanation in Aramaic (Nehemiah 8:8).

The NIV uses "Aramaic" in the text, since the great probability is that Paul was speaking in that "Hebrew dialect." However, so the reader is clearly informed, the NIV also provides a footnote with the alternate possibility, "Hebrew."

*Readers may address questions to Dr. Liefeld at 1709 Pear Tree Road, Deerfield, IL 60015. Responses or comments for the Letters to the Editor column should be sent to The Editor at Box 294, Wheaton, IL 60187.*





## EDITOR'S PAGE

by James A. Stahr

# Fallout From Mount St. Helens

It was 6 a.m. when Ken and Winnie Farmer pulled out of their drive and headed south for Walla Walla. It was a delightful spring morning. The sun was shining in a cloudless sky. "The hills were absolutely beautiful," said Winnie in describing it later.

Ken is a prison chaplain from Monroe Park Gospel Chapel in Spokane, Washington. One Sunday each month he makes the 300-mile round trip south to Walla Walla to hold services and counsel prisoners in the State Penitentiary. This particular Sunday morning, May 18th, there was nothing in the morning sky to bring forebodings of disaster. It was only later that the similarity to Genesis 19:23 struck Ken so forcefully.

"The sun was risen upon the earth," says the Bible, "when Lot entered into Zoar."

The rolling wheat country of southeastern Washington may well resemble the wide, mountain-ringed basin where Lot lived 39 centuries ago. The unsuspecting cities of that basin welcomed the dawn of each new day with no thought of volcanic fallout. Lot, fleeing from the coming wrath only because angelic messengers were urging him on, seemed oblivious to impending disaster (v. 15). "Escape for your life," they warned him. "Don't look back. Don't stay on the plain" (v. 17).

Lot's wife heard those words, but disobeyed. Sodom meant too much to her to rush off like that. Slipping loose from the angelic grasp (v. 16), she was still lingering somewhere on the open plain when Lot reached the place of safety (v. 26). By this time the sun was well up in the sky. God would postpone His hand no longer (v. 22). As soon as Lot entered Zoar, "the Lord rained upon Sodom and upon Gomorrah brimstone and fire, from the Lord out of heaven. And He overthrew those cities and all the plain, and all the inhabitants of the cities, and that which grew upon the ground" (vv. 24-25).

You would have to get close to Mount St. Helens to view devastation such as befell Sodom and Gomorrah. Ken and Winnie Farmer were 250 miles away. But even at that distance, the power God was about to unleash would be terrifying.

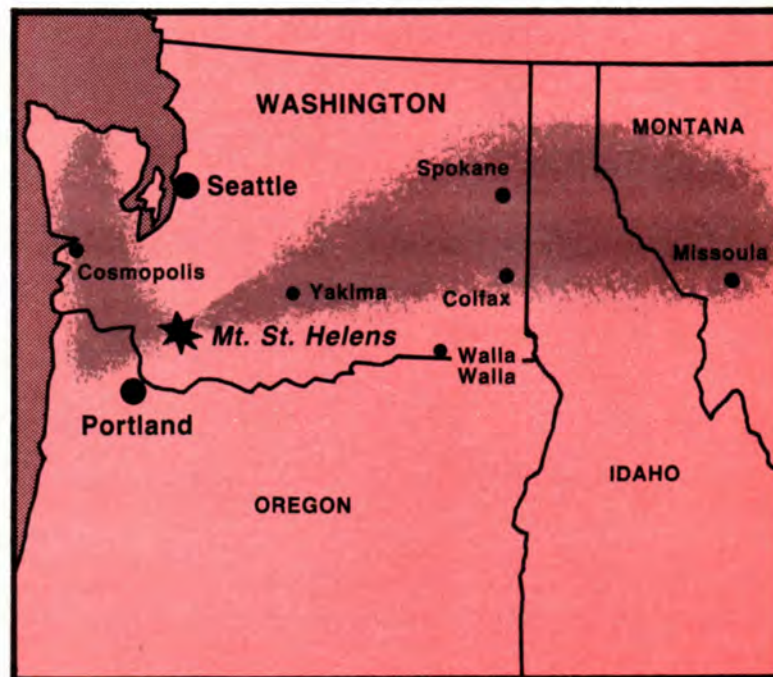
The explosion of Mount St. Helens, fifth highest peak in Washington, took place at 8:32 a.m. "Within 15 seconds the entire north side of the mountain took off—ice, ash and everything," said a geologist who was flying almost directly over the mountain when it erupted. "It just blew away. It was unbelievable."

The blast threw something like a cubic mile of inner-earth material miles into the sky. Called ash, it looks like an extremely fine, white powder. Only under a microscope do the tiny particles reveal the jagged edges and cavities that resemble furnace clinkers or shattered glass.

Carried by prevailing winds, the great cloud of ash spread

eastward. At Yakima, only 90 miles away, commended worker John Small, commented on the deep blue color of the sky as he drove to Sunday School at Countryside Bible Chapel. During Sunday School the sky grew darker and darker, punctuated with orange lightning and peels of thunder.

From 10 o'clock that morning it was like midnight in Yakima. When the Smalls headed home at noontime, house and street lights were only dimly visible because of the thick dust.



Headlights didn't show very far ahead. At one point John turned onto the exit ramp of a freeway. He was able to back down when he saw the "wrong-way" signs.

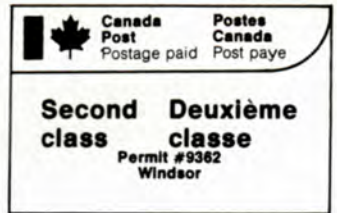
In Spokane, the cloud arrived in mid-afternoon. From 3:30 on it was like night. Evening services in the local assemblies were impossible.

The dust didn't get to Missoula, Montana, 400 miles from the mountain, until 7:30. John Block, an elder in Mountain-view Chapel, said, "It looked like a storm coming on. Then came a gassy smell. Soon it was really dark and the stuff started to sift down. It was a dry dust, awfully fine, but very gritty if you picked it up in your fingers. Traffic was restricted to 15 m.p.h. to hold down the dust. About a quarter of an inch fell."



# INTEREST

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## Orange lightning in Yakima; face masks on Spokane children.

### FALLOUT FROM MOUNT ST. HELENS

*Continued from page 23.*

The heaviest fallout, as much as five inches, came in the area Ken and Winnie Farmer were entering as they drove home from Walla Walla on Sunday afternoon. At 4:30 it was getting dark. A strange, eerie atmosphere existed. They thought they were driving in a heavy dust storm. Nothing seemed to be falling, but windshield wipers were needed, and it was soon evident that something was accumulating on the ground.

By 5 o'clock it was pitch black. Occasionally headlights caught birds flopping about pitifully in the dust. Visibility was so bad it was often necessary to look sideways to follow the edge of the road. Sometimes a dead stop was the only alternative.

The Farmers arrived in Colfax about 8 o'clock. It had taken three and a half hours to go 70 miles. They were to go no farther for the next three days.

At Colfax the state police had closed the road. Some 500 people were sent to the local high school and bedded down. "Just going from the car into the school left us coated with white dust," said Winnie. "We rushed in holding our breath."

Snowplows were sent out Monday morning to scrape the roads. They broke down four miles from the town. Police cars everywhere came home with burned-out motors, till the police learned to change their filters every two hours.

In the next two weeks a lot of rain fell in normally dry, eastern Washington. Within a half an hour after it stopped, the fast-drying dust was turning white again and would swirl into the air with every passing vehicle. Human lungs were as much threatened as automobile engines, and fire stations became depositories for face masks, available without charge to all comers.

On May 25th, one week after the explosion, most Yakima churches remained closed. Countryside Bible Chapel did have services, but people took off their shoes and left them at the door. The fine volcanic dust is just like sand and would have ground relentlessly into the carpets.

On May 25th, the volcano erupted for the second Sunday in a row. This time winds carried the ash west, mixing it with falling rain. At Cosmopolis, Jack Heseltine looked out his window and thought a light snow had fallen. Grey mud co-

vered everything. The road sign at his corner was not readable. Roads were slippery and visibility poor. Meetings were canceled in all local churches that Sunday.

For weeks Jack had been preparing nearby Shiloh Bible Camp to host the Northwest Workers Conference, due to begin on Tuesday. With the campground coated with mud, and with highways closed to all but emergency traffic, Jack found it necessary to cancel the conference.

Ash from the second eruption spread westward to the Oregon and Washington coasts, then northward over the Olympic peninsula, even to Vancouver Island. The big metropolitan areas of Portland and Seattle were spared significant fallout.

Back in eastern Washington, communities with heavy fallout were still hosing down the ash, then plowing it into the center of the streets and carting it away. Farmers were plowing it under in fields not yet sown, and hoping that crops already planted would break through.

At the end of May Spokane children were still wearing face masks at recess and enroute to and from school. Even in clear air the particle count was dangerously high.

People were beginning to invent uses for the tons of powder freely available to them. Was it suitable for washing compounds, for fertilizer, for making cement, or what? If nothing else, said one wag, it was extremely usable in justifying requests for federal funds.

Americans have a tremendous power of recovery. But things weren't quite the same as before. Many had been made to think about the uncertainty of our lives and our culture.

One woman, much closer to the mountain, had a real taste of what Sodom and Gomorrah experienced. "If hell is like this," she said, "I certainly don't want to be there."

Will she do anything about it? Will anybody?

The Bible warns an unbelieving world that what it calls the Day of the Lord will come quite unexpectedly (1 Thessalonians 5:2). "When they shall say, 'Peace and safety,' then sudden destruction comes on them, . . . and they shall not escape" (v. 3). The Bible says, "Flee from the wrath to come!" (Matthew 3:7).

Reader, have you taken shelter in Christ? If you are still out in the open plain of a lost condition, you are vulnerable to judgment.

When you wake up in the morning and see the sun shining in a clear sky, you will say to yourself, "It's going to be a good day."

Don't count on it.



# INTEREST

SEPTEMBER 1980

*The Twentieth Anniversary of*

## INTERNATIONAL CRUSADES

Also in this issue:

- SCHOOL OF WORLD MISSIONS
- ASPECTS OF TRUTH
- REVITALIZE YOUR SUNDAY SCHOOL

Kevin Dyer, President  
International Crusades





# INTEREST

SEPTEMBER 1980 Volume 45 No. 8

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# *Twentieth Anniversary of* **INTERNATIONAL CRUSADES**

**TWENTY YEARS** ago this month, September 1960, Kevin Dyer began the worldwide ministry known today as International Crusades.

An Australian by birth, and a graduate of Emmaus Bible School in Oak Park, Illinois,\* Kevin was commended to the Lord's work by his home assembly, Sheffield Gospel Hall on the Australian island of Tasmania. That was 1959. He returned to Emmaus to continue for another year as director of the Emmaus Correspondence School. Vitally interested in the distribution of Gospel literature, he soon launched the organization that would, in the next 20 years, send short-term missionary teams into all parts of the world.

In its 20-year history that organization has had two name changes that are consistent with its expanding ministry. The original name was Southeast Asia Literature Crusade. The first short-term missionary team went out in 1961, doing literature distribution in Calcutta, Bangkok, Hong Kong, Singapore and Tokyo.

In 1963, when the second team was sent to Latin America, the name was shortened to Literature Crusades. From then on a steady stream of teams went out. Businessmen went to Japan for two weeks of tract and Bible distribution. Students went to France for a summer of street evangelism. Two-year teams went to Colombia and other Latin American countries. And in 1972 the first eastern European team began contacting and encouraging Christians in Iron Curtain countries.

In all, some 50 countries were entered by 135 teams—some solely for distribution work and others for more protracted evangelism and church planting. Whenever possible, the work was done in cooperation with assembly missionaries on the field.

Before Kevin Dyer came on the scene, the concept of short-term missions was virtually unknown. The validity of the concept has been amply demonstrated by the role it has played in introducing long-term missionaries to their ultimate calling and field of service. Fully one-third of long-term missionaries commended

by North American assemblies since 1963 have been involved with a Literature Crusades team.

The second name-change came in 1979, necessitated by the more diversified work being done by Literature Crusades teams. Whereas early teams learned a few foreign-language phrases suitable for distribution work, later teams became involved in personal evangelism, discipling, Bible teaching and even church planting. Literature was still used, but now it was only a part of the total outreach.

The new name, International Crusades, keeps a continuity with the old name without its restrictive implications. But even the new name cannot encompass the training side of the work. From the very beginning, the training of missionary teams was as much a part of the ministry as were the crusades themselves. Training always preceded the overseas ministry. Summer teams spent a week or two in preparation, while two-year teams studied for several months. Preparation included neighborhood outreach in Chicago or its suburbs.

The training aspect of International Crusades is treated in the accompanying article on the School of World Missions. The school is located in Prospect Heights, Illinois. From there, teams spread out across the world. In the past 20 years, 80 two-year teams have gone out, with 454 people involved. Fifty-five summer teams have worked at home and abroad, with 1,654 participants.

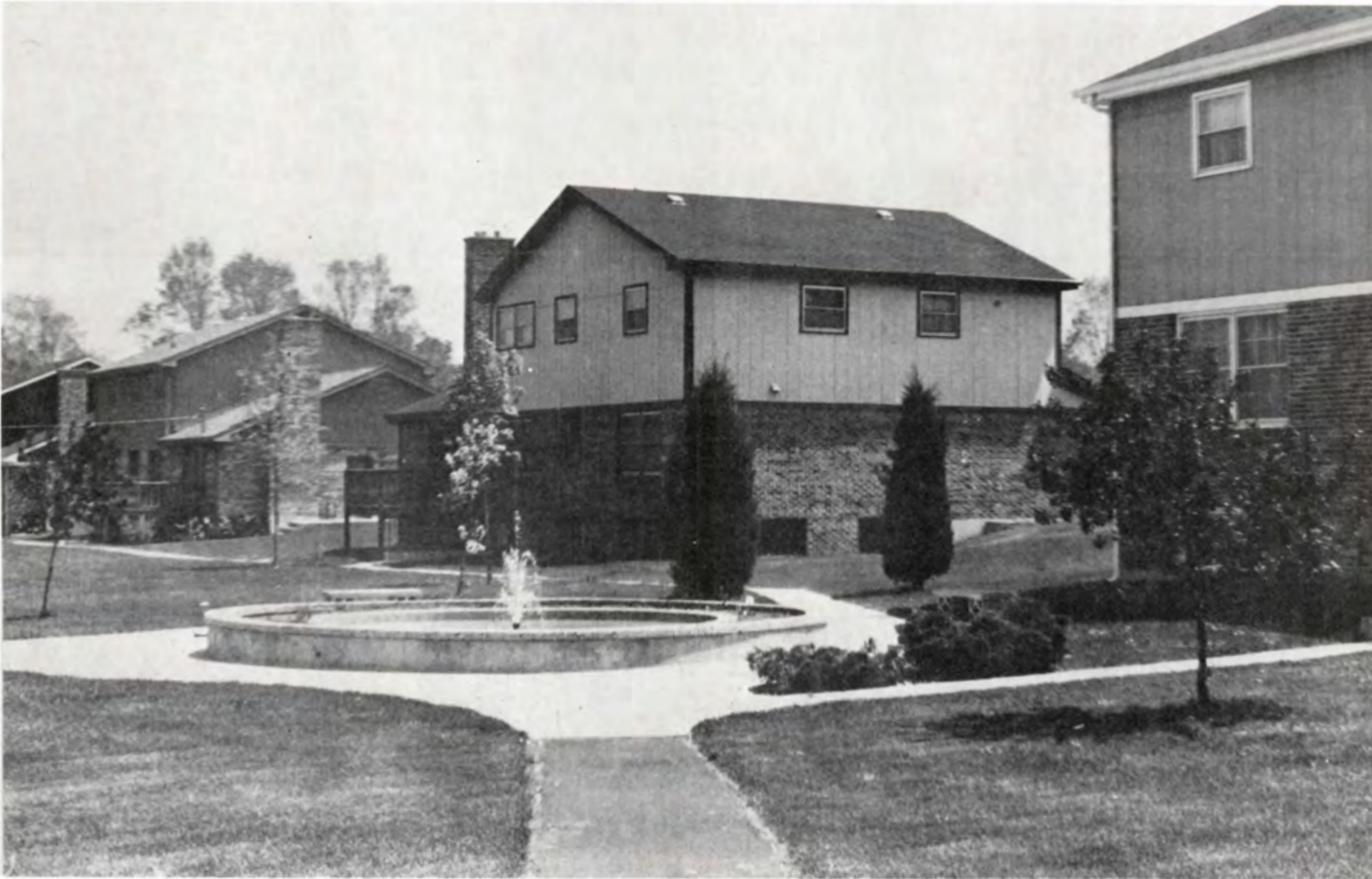
As International Crusades celebrates its twentieth anniversary this month, two-year teams will be at work in Japan, Australia, Spain, eastern Europe, and the Virgin Islands. Summer teams will have just returned from working side-by-side with other two-year teams continuing on the field in Austria, France, the Netherlands, Bolivia and St. Lucia. And new students will be arriving in Prospect Heights to begin team training for service as new teams in the Philippines, Bolivia, the Virgin Islands, Spain, France and eastern Europe.

Two major mission fields lie virtually unreached—the Chinese and Muslim worlds. Who will discover the keys to unlocking those cultures to the life-giving Spirit of God?

Perhaps International Crusades missionary students will make a contribution to that end.

\*Subsequently, Dr. Dyer earned a Ph.D. degree in Religious Education from New York University (1977).





## Where Missions is

**“I WAS SURPRISED** by the intensity of the training. And especially by the quality of the French language classes.”

Brad Dickson was talking about his studies at the School of World Missions in Prospect Heights, Illinois. Brad was already a graduate of Mount Carmel Bible School in Edmonton and of the University of Saskatchewan in Saskatoon. At the latter he had received his degree in History.

Brad grinned ruefully. “After several years of French in the Canadian school system, I sort of expected this course to be Mickey Mouse. It was anything but that. The language situation here compares favorably with that in the university.”

Brad was also challenged by his studies in cross-cultural communications, where he expected little more than teachers spinning out lion and tiger stories. “I was im-

pressed by the academic training of the staff,” he confesses. “They gave us challenging classes filled with solid content.”

Susi Mast Buchin of Vancouver liked the team living best. “Seeing how Christians lived together was the most helpful part of my training. It helped me develop Christian habits of living and thinking, and got me established in a regular and stable devotional life.”

Colleen Greene, was quiet and shy when she first arrived at the School of World Missions. “The family atmosphere helped me to come out of myself, to talk to people, to begin to interact in class. Now I’m able to go up to people I don’t know and speak to them about the Lord.”

Doug Rich, just back from two years as a missionary team leader in St. Vincent, West Indies, says his training helped him become not only a better missionary, but

a better husband and father as well. “Our three years with International Crusades drew our marriage together in a way our previous nine years had not. I found the leadership training most helpful, especially in discovering there’s more than one way to solve problems. The practical Bible teaching of Rich Becker and Earle Fries, with their in-depth approach to the Word and their openness to discussing various issues, set a refreshing example for me. I also really appreciated the genuine rapport between staff and students, and the friendships I made as a result.”

Kevin Dyer, president of International Crusades, discovered the need for specialized missionary training in 1961 while leading his first short-term missionary team in southeast Asia. Although that team’s ministry was productive, he saw that, with the right preparation, much



# CHOOL OF WORLD MISSIONS by Rick Knox and James A. Stahr



## the Message

- 1 Students live in homes, as family groups
- 2 Academic Dean Rich Becker leads a Bible seminar
- 3 A classroom scene
- 4 Door-to-door evangelism
- 5 Flags at I.C. Headquarters
- 6 An informal fellowship time

more could be accomplished by future teams.

So, upon his return to the United States, Dr. Dyer began planning the original training center. He had three basic objectives:

- (1) To enhance the immediate development of each missionary's Christian life;
- (2) To provide preparation for two years of ministry overseas; and
- (3) To help equip young men and women for a lifetime of effective service for the Lord Jesus Christ.

Known at first as the Literature Crusades Training Center, the school was started in 1963 in a home in Park Ridge, a Chicago suburb. Five couples with seven children attended the initial training session. The house was obviously too small.

In 1965, the Lord provided 7.5 acres of

undeveloped farm land in suburban Prospect Heights, about 30 miles northwest of downtown Chicago. That property has been gradually developed into a beautiful campus with eleven large houses where students live in teams during the school year. A spacious classroom and administrative building, a modern gymnasium, a swimming pool and a racquetball court are all part of the debt-free campus. Nearly all of the construction and maintenance has been performed by the staff and faculty of the school and volunteer helpers.

The facilities also serve as administrative headquarters for International Crusades and its overseas and domestic missionary programs.

From the start the school has concentrated on equipping teams of short-term missionaries for evangelism, discipling and church planting in foreign fields. In-

coming trainees will spend either one or two academic years of classroom studies at Prospect Heights, followed by two years of practical service overseas.

At the beginning, training lasted only two months. Then it was extended to four, to six and eventually to eight months (one academic year). At the same time the quality of courses was steadily elevated, and courses are now recognized for college credit by nearby Christian colleges.

In 1970, a one-year program in Bible and Christian living was introduced. It ran parallel with the missionary program for several years. Called The King's Inn, it provided a live-in discipling situation designed originally for young people coming out of the drug culture. Students lived six or eight to a family in houses staffed with house parents.





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**International Crusades  
School of World Missions  
Box 203  
Prospect Heights, IL 60070  
312/870-3800**

All sought the informality of this type of a program. For some it was their first experience with the close family ties of a Christian home. For Randy Clever of Pennsylvania it was even more. "I came to The King's Inn program in 1972," he says. "Three months old in the Lord, I needed to get my feet on the ground. Within four months I knew I wanted to be a missionary." He grins. "You can't hang around here too long without being inspired."

Randy did become a missionary. He returned to Prospect Heights with his wife and two children for missionary training in 1979. Then he went to France in early 1980 as leader of the Grenoble team.

By 1975 The King's Inn had been re-named the Christian Life Development Program. The classroom portions were becoming more like a standard, one-year

Bible school. Mornings were spent in class, and afternoons in employment. All students were expected to have part-time jobs, to help them learn to function as witnesses in the secular world.

However, it was not the intention of International Crusades to establish another, standard Bible School. Missionary training and missionary service had been at the heart of the work from the beginning, and this combination of training and service gave I.C. its uniqueness. The drift toward a conventional Bible school seemed to conflict with this focus.

In 1978 and 1979, as a result of continuing evaluations of the total ministry, the programs of training for Christian living and for overseas evangelism were drawn closer together as two parts of one whole. Now called the School of World Missions, the combined program was

accredited by the State of Illinois as an institute of higher education (post-secondary school). It was, by choice, a specialized training institution.

The first year of training, called the Pre-Missions Program, evolved from the Christian Life Development Program. It is designed primarily for missionary-minded students with no previous Bible training. It concentrates on laying a strong foundation in Bible study, as well as in inter-personal relations and a language elective—all wrapped in a missions environment.

Many students enter directly into the second year. This is the Missions Program, the continuation of the former curriculum of language and cross-cultural studies, evangelism, church planting, and some Bible.

Graduates of one-year assembly Bible





## Earle Fries Replies

### An interview with the director of the School of World Missions:

**QUESTION:** You became director of the School of World Missions in September 1976, after 11 years as a teacher and founding president of the California Center for Biblical Studies. What led you to accept the invitation to leave Culver City and come to Prospect Heights?

**EARLE FRIES:** There were many reasons. I had visited International Crusades teams in Spain, Austria and France. I saw the invitation as an opportunity to be involved in training a new—and perhaps the last—generation of missionaries.

**What have been your goals for the school?**

First, to learn as much as possible about International Crusades, including what the teams did on the field. Then, to translate that into needs for the curriculum so we can train people for the jobs they will be doing overseas. Also, I wanted to explore some other options, like our Trinity College and Wheaton

Graduate School degree programs. Finally, I have sought to develop a multi-faceted, multi-option approach to training missionaries. I think we've come a long way toward the achievement of these goals.

**What have you been happiest about?**

I think we're getting a good handle on what we'd like to see our teams accomplish overseas in terms of evangelism, as well as church planting and teaching strategies. Our purpose as an institution is becoming much more clearly defined. We are specializing as a short-term-missions preparatory school.

**What do you see as the school's greatest strengths?**

We have (1) a committed, qualified faculty, (2) an openness to growth and change, (3) a broadening multi-cultural background with an international faculty, and (4) the opportunity to develop close relationships with the students.

**What makes the School of World Missions different from other schools?**

I don't know of any other organization where a young person can get this kind of preparation for missionary work. Besides the studies at Prospect Heights, they receive two years of exposure to living overseas and doing actual missionary work. But with that, they can also take further studies at foreign universities or through correspondence courses or independent study. What's more, qualified team members may opt to apply credit for their studies and service toward a Bachelor of Arts degree from Trinity College or a Master of Arts degree from Wheaton Graduate School.

**How does the International Crusades scholastic and practical training stack up against what other evangelical missionary organizations are doing?**

From what I've been able to gather, a number of evangelical mission boards recognize that what we're doing is far ahead of much of the evangelical missions movement. By God's grace, we hope to stay there.

Schools like Kawartha Lakes, Mount Carmel, C.C.B.S., and the Augusta Center for Biblical Study, or students from the one or three-year courses at Emmaus Bible School enter directly into the second year. This year is especially designed for people who already have a good Biblical foundation. It seeks to equip them with tools needed to function on the foreign mission field. These include foreign languages. French, Spanish and German are offered at introductory, foundational, intermediate, and advanced levels. Each student enrolls at his own level.

Perhaps problems of personal relationships bring more missionaries home from the foreign field than any other type of problem. Training in accountability and interpersonal relationships are part of the preparation in both years of the School of World Missions. Since modern

missions is often a team effort—as it was with the Lord and His disciples, and later with the Apostle Paul—students live in homes, as family groups, rather than in dormitories. As teams, they do their own cooking, laundry, shopping and cleaning.

The outgoing International Crusades teams will have spent eight months together before leaving for the field. A lot of the rough edges will be gone by the time they go. First-year students will be placed either with teams in preparation or in a home with houseparents.

Starting in September 1980, the twentieth anniversary of the International Crusades ministry, a new advance is to be made. Because of the administration's desire to make the facilities and training available to all of the Lord's servants, they now offer training for outgoing missionaries who don't feel led to serve on an

International Crusades team. Up to fifteen such missionaries will be admitted each year.

Training of teams for the organization's own missionary crusades will continue as the first priority of the school, which can now accommodate 80 adults, with up to 10 children. Today, there are scores of missionaries around the world who began their overseas ministry as members of such teams. And the heart of these teams is the thoroughly biblical, up-to-date, year or two of training prior to their departure for the field.

That is what the School of World Missions is all about. It is truly a place where missions is the message.



# THE STATUS QUO

LET'S CHANGE IT

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## AN OPEN LETTER FROM AN ONTARIO WORKER

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*What follows is a letter, dated June 5, 1980, written by Douglas Robinson, 87 O'Carroll Ave., Peterborough, Ontario K9H 4V2. It was a personal letter to the editor of INTEREST, who, with the writer's permission, has chosen to share it with his readers.*

*A similar burden was expressed by Otis Jean Gibson and William MacDonald in the lead article of the June issue. Doug Robinson had not seen that issue when he wrote to the editor.*

**My wife** Marion and I were much encouraged after a long weekend of meetings in Parkhill, Ontario. A teenage fellow professed salvation on Thursday. Friday night a lovely young couple professed to be saved and Sunday night the mother of the teenager came to Christ.

God has done a wonderful work in hearts at Parkhill in the last few months. Eleven have now accepted Christ. It all started with a deep exercise of heart by the five elders and congregation. Their assembly had lost six families through employment moves and other reasons, which created a vacuum in numbers. For many years there has been a concern for the town of 1500, but now it was intensified. As a result, God began to move. A young Roman Catholic began asking a lot of questions. This resulted in a Bible study with him, his wife, his parents, his brother and his brother's wife. Both young couples and the father openly confessed Christ. This in turn started a wave of witnessing among their friends and relatives, which resulted in others coming to the Lord.

To me this is evidence of something I have long maintained. When God's people get down to serious business they always see results. Unfortunately, we do not seem to have a personal burden for souls.

**Contentment with the status quo** seems to be the order of assemblies today. Other evangelical groups are reaching out to the

unsaved and seeing souls saved while we carry on week after week without seeing any souls come to Christ. As someone has said, there are no cries coming from the spiritual nursery and we are not concerned about it.

**Contentment with an unburdened prayer life** also seems to be the order of the day. Samuel said unto the people, "Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way" (1 Samuel 12:23).

When have we ever heard anyone pray: "Father forgive me for the sin of prayerlessness?" A world is crying out for God and our hearts are so fixed on material gain our ears are deafened to its cry. There are so many hungry hearts, the opportunities to share Christ this past year have been numerous, and souls have responded when asked if they would like to know Christ personally. In our own local assembly we have had the joy of seeing twelve baptized, half of them new converts.

**Contentment to preach the gospel to Christians** also seems the order of the day. If a survey were to be done of any local assembly to find out how many had witnessed to an unsaved person through the week, how many would respond in the affirmative? Jesus said unto them, "Follow me and I will make you fishers of men" (Matthew 4:19). We are trying to catch fish in an empty pond instead of getting out into the mainstream of life where the fish are waiting for the food of the gospel.

This is another unconfessed sin—the sin of neglecting the great commission. When have we ever heard a prayer: "Father, forgive us for not taking the gospel outside our chapels to the unsaved?" The fields are white unto harvest and thank God for men like Dr. Bill Bright who see the great possibilities today.

I believe that a burdened assembly witnessing daily for Christ could easily see

one soul a month won to the Master. We know the answer for the world is Christ. Why are we so reluctant to share Him?

**Contentment with our unburdened state** is probably the worst sin of all. How few there are who ever pray: "Father, give me a burden for souls."

The man who led me to Christ didn't have a great amount of education, but he had a very great burden for souls. Over these last 33 years it has not diminished one bit. I see him at least once every month, and every time we converse he can tell me about someone else he has led to Christ. He seldom refers to people as such. It is always a dear soul who is troubled, or a dear soul who has come to Christ.

What a difference it would make in our Christian lives if we could see people as individual souls going into a Christless eternity.

What would happen if each individual in our assemblies were to start praying daily:

1. Father, search my heart and know my thoughts and see if there be any wicked way in me.
2. Forgive me for the sin of indifference.
3. Forgive me for the sin of prayerlessness.
4. Give me a burden for souls.

And then to daily start fishing where the fish are to be found—at the office, factory, local neighborhood, out on the job, out in the mainstream of life.

How refreshing and encouraging to see an assembly like Parkhill, which is doing such. The Lord's blessing has just begun for that work if they stay in the healthy spiritual condition and give God all the glory. The same blessing can be known in any assembly that is concerned enough to get down to business with God.

Thanks for listening to a burdened heart, and God bless you.



# QUOTES

DEADLINE: Letters for the December issue should reach INTEREST by October 10.

**San Diego:  
Servicemen's center  
nears completion**

**Wichita:  
Discipleship  
training produces  
results**

**Cincinnati:  
Women reached in  
downtown area**

**Montreal:  
French churches  
growing in Laval**



William M. Brown

**KEN ASHTON, % Trans World Radio,  
Bonaire, Netherlands Antilles**

The past four years we have alternated between serving the Lord at the Grand Haven, Michigan, assembly and in the Vancouver, British Columbia, area. There has been an appreciation of the spoken Word and also of the visitation which I always undertake when speaking at a chapel for a period of time.

Recently we were asked by Trans World Radio to join their Bonaire station to perform pastoral ministries. We have accepted the invitation for an indefinite period. In the past we have worked as an auxiliary member of the team, and are in full co-operation with their aims and endeavors to proclaim the Gospel of Jesus Christ over the airwaves. *May 19*

**BYRON BERRY, 4875 33rd St.  
San Diego, California 92116**

We are finishing up our new building for servicemen and new apartment for another couple to work with us. It was started a year ago and we got our final inspection last week. Praise the Lord. We are 95% finished, with just the concrete drive and part of the cabinets to finish. Carpets for the sleeping and lounge areas will wait for a while. *June 19*

**WILLIAM M. BROWN, 3248 NW 36th  
Court, Ft. Lauderdale, Florida 33309**

My wife and I both have some health problems. I am having skin cancers removed from the upper part of my body. Sarah has had a sinus condition which seems most difficult to correct.

On July 3 we will celebrate our 50th wedding anniversary. Later we hope to go to Albany, Georgia, to relieve Lester Wilson for six weeks or so. *June 9*

**CANDIDO DE SOUSA, 16 Fairview Pl.,  
Ossining, New York 10562**

The Portuguese brethren of Harrison, New Jersey, are still concerned about acquiring a place of their own in which to meet. We are negotiating for a piece of land at the present time and are praying earnestly about the matter.

Lately there has been an increase in attendance, with approximately 15 new people attending regularly. For the past four months one of the brethren has been sending gospel tracts to the *Portuguese News* to be published along with the advertisements for our meetings. This weekly newspaper is distributed freely among the 60,000 in the Portuguese community. Several people have responded to the offer of the Emmaus course *What the Bible Teaches* and as a result one couple and a family of four have been attending the meetings.

On June 22nd we held a joint baptismal meeting with Bethany Chapel in Yonkers. Robert Spicer and I shared the pulpit in English and Portuguese, respectively. Although four had intended to be baptized, only one young man was able to do so. The other three had such severe family opposition that they were unable to participate. *July 10*

**MARIANO GONZALEZ, PO Box 351,  
Lombard, Illinois 60148**

As a product of the mission field, I was able to journey to Vancouver recently to tell the commending assemblies there thank you for sending missionaries to the Dominican Republic. It is because they gave and supported with prayer that many such as I have found the Lord.

In September I will be one of the speakers at the First International Youth Congress to be held at the Olympic Village in Santo Domingo. The congress is assembly sponsored and they are expecting 1200 young people.

A 20-year-old man from Ecuador has been reached and saved through the telephone ministry in Chicago. For the past few weeks I have been nurturing him by phone and have met with him personally for Bible studies as well. It is a real joy to see him growing spiritually. The last time we met he brought a 16-



year-old friend and he also made a profession of faith in the Lord. The telephone ministry continues to be a means of growth for some and of evangelism for others, and brings us joy and challenge. *July 10*

**JOHN A. W HALLIDAY, 301 SW 68th Blvd., Hollywood, Florida 33023**

During the wave of refugees from Haiti and Cuba I was able to take gospel literature and some clothing to them. What an opportunity to share the gospel with these people.

Meetings for children are being carried on. Recently eleven children have been counseled on salvation. *June 19*

**LEONARD LINDSTED, 927 S. Broadmoor, Wichita, Kansas 67207**

There are a number of young men being disciplined in a pioneering program initiated some time ago here at South Emporia Bible Chapel. They have a concern for outreach and are seeking to encourage and help assemblies who are looking for help.

Some of the young men have matured and are shouldering speaking, teaching and pastoral responsibilities with increasing ability.

The Topeka Gospel Chapel has had teams helping them for a year. From a disheartened group a year ago, they report great gain in body and functional growth. Now they are ready to move out more into outreach ministries. The goal is toward reaching families.

**BETTY McGEHEE, 1568 W. Galbraith, Apt. 23, Cincinnati, Ohio 45231**

In the spring we completed two years of ministry to working women in downtown Cincinnati. The bank granted us use of their lovely auditorium for lunch hour Bible studies for another year, and we praise the Lord. The market place is a real mission field.

We meet each Tuesday from 11:40 to 12:25 and from 12:40 to 1:25. We are encouraged, not only by the increase in numbers (50 at the first session and 25 or more at the second), but also by the Spirit's applying the Word and bringing assurance of eternal life to some. Others are growing in their walk with the Lord.

On the third Tuesday of each month we have a breakfast meeting at 7 a.m. This smaller group setting gives us an opportunity to know some better. The one-to-one encounters prove most fruitful.

These are times of many opportunities and we want to "occupy till He comes."

**GERALD McLELLAN, 760 Mohawk Rd. W. Apt. 1117, Hamilton, Ontario L9C 6P6**

Lois writes: We are kept very busy. My husband spends his days studying, making tapes and visiting the sick and shut-ins, besides traveling and helping in a number of smaller assemblies. We'll be at Conestoga Camp again this summer.

The fall and winter months are well booked and as the Lord gives strength we'll carry on. In September there's the conference at Curtis Gospel Chapel in Detroit, Quebec for October, and the next few months in Ontario, etc.

**WILL T. MILLER, 6511 Princess Garden Pkwy., Lanham, Maryland 20801**

*From New Zealand:* I am pleased to report that the open heart surgery [see June INTEREST, p. 14] was successful and I am making good progress on my way back to health. I still have post-operative chest pains and I get tired much earlier than before, but I am sure there will be steady improvement. Throughout the months of illness I have been most conscious of the strong prayer support of many dear Christians.

It is my intention to return to the States on August 14 to resume my responsibilities as Dean of Students at Washington Bible College and continue my ministry with the various assemblies in North America. *June 6*

**T. S. MORGAN, 1707 Johns Rd. Ext., Augusta, Georgia 30904**

There are eight assemblies within a 30-mile radius of Augusta and we have seen much blessing. I conduct a weekly radio program on a local station. The gospel is preached and we seek to build up God's people. Many tell us they listen and we trust some have been saved.

A great deal of my time is spent in visiting in homes, hospitals and rest homes. This work is very encouraging and there has been much blessing.

I visited one man in a rest home and while talking to him about his condition before the Lord he said, "I am ready to be saved." Just before we started to pray together the man in the next bed spoke up and said, "I want to be saved." (I thought the man was unconscious.) He was an older man and his daughter was sitting at his bedside. Then she spoke up and said, "My dad wants to be saved and I want to trust Jesus Christ as my Savior." So we all four prayed together and I believe all three met our Lord Jesus in salvation that day. The two men have since gone to be with the Lord. Pray for the daughter and other members of that family. *July 7*

**LES PICARD, R.R. #4, Cookshire, Quebec J0B 1M0**

Since October 1977 my wife and I have been working with the assembly in Huntingville, 5 miles south of Sherbrooke, and are encouraged in many ways. The Saturday night young people's group has grown to an attendance of 25 or 30. The programs usually consist of three Bible studies a month and one social event. The Lord has blessed this. A second vital area of ministry is visitation—perhaps the most neglected work in local churches.

More and more new people are coming to the Sunday morning meeting. Attendance is over 150. We have seen five make profession of faith and we are burdened about the many others who have not responded, despite the powerful messages from God's servants.

We ask that believers everywhere uphold the English work here in fervent prayer. One Canadian evangelical said recently, "Quebec is perhaps the most unevangelized population in North America." *July 7*



David Rickert

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

Work is progressing slowly on the hall. We are doing the dry-walling and hope to start very shortly on the finishing. The saints are happy and growing in the things of God.

We recently started a home meeting in Clearwater, 80 miles north of here. I trust that we shall see fruit in this outreach. *May 19*

**DAVID W. RICKERT, 3310 Longwood Lane, Conway, South Carolina 29526**

The assembly here is rejoicing at the recent baptism of five new believers. Among them was a young man I have been praying for and working with over the last three years. There is a good number of unsaved attending our Family Bible Hour, where I am presently preaching through the book of Revelation.

Prayer is asked for a new assembly that has begun as the result of the exercise of two families that have been in fellowship here. It is located in a small rural community about 25 miles north of here. A country store has been renovated and made suitable for services. A number of believers from here have given their time and talent to help in this project. Since first meeting in early May, attendance at the Family Bible Hour has averaged about 30 and each week new people appear. We are praying that a good work may be established. (See listing in Assembly Changes.) *July 8*

**VICTOR SHEAFFER, 10836 E. Armada Lane, Tucson, Arizona 85715**

Summer is here with all its unique activities. We are busy with DVBS, camp work and other assembly ministry.

Our ministry here in Tucson has reached the point that no longer requires our being here. Over the last few months we have felt the Lord directing us back to Southwestern School of Missions in Flagstaff. Our purpose in southern Arizona was to help Ruby and Gordon Garcia establish a work among his people the Papagos. Over the last three years the Garcia's have





**Hubert Smith**

gained a lot of experience and we see much evidence of spiritual growth and maturity. This summer they are conducting their own DVBS without our help, using Christian Indian ladies from their village instead.

We are looking forward to working at the school again. That school spirit really gets into one's blood. Please remember us in prayer as we try to relocate. *June 16.*

**JOHN SMALL, 607 N. 32nd Ave., Yakima, Washington 98902**

We are blessed of the Lord in being able to obtain excellent facilities for our assembly meeting place (see Address Changes). A well-built tri-level building with daylight basement Sunday School rooms, on a half-acre of scenic orchard land, is in the middle of a rapidly growing community. And all for \$35,000. The original owners, Seventh-Day Adventists, wanted to build a bigger building in town.

There have been six new families attending Bible Hour since we moved in at the beginning of the year. *June 2*

**HUBERT SMITH, SR., 426 Woodlawn Rd., Charlotte, N.C. 28209**

We have just returned from the Bahamas where we did see the Lord's blessings. No one was saved as far as we know, but the Lord did revive His people. One young married couple and two teenage girls came back to fellowship with the Lord.

We are now in Gallion, Alabama, for three weeks of meetings in two assemblies. *June 23*

**BILL SNYDER, 490 Deshaies, Trois Rivières Ouest, Quebec G9A 5N9**

I had the privilege of taking a course in Marriage and Family Counseling at Liberty Baptist College in Lynchburg, Virginia. The visiting lecturers showed us how to use God's authoritative Word to meet men's spiritual and emotional needs. I came away with a renewed con-

fidence in the design of God's Word to confront, convict and direct the counselee in solving his emotional problem, no matter how complex it be. The course next May will include lectures by James Dobson and Howard Hendricks. I highly recommend it for all men and women involved in counseling. *June 25*

**GARY STEWART, 6724 Laban Rd. NW., Roanoke, Virginia 24015**

My wife and I have been keeping busy with the ministry of discipling young Christians, and the time we spend in our work with young people in the assembly has also increased. The last 18 months have been a very important time for us personally, as the Lord dealt with us in the areas of appreciation of His Word and with being mighty in spirit.

This summer I plan to spend a week speaking at Mountain Top Youth Camp. Later in the fall I plan to hold a week of meetings at the new meeting at Kill Devil Hills, North Carolina.

Fleming Chapel here in Roanoke has had an outreach at the local rescue mission for the past 20 years. Last month two young men came forward for salvation. One was a transient and moved on, the other is local and has been coming to the meetings regularly. *June 30*

**GLENDALL TONEY, 801 W. Sycamore Carbondale, Illinois 62901**

On Sunday, May 11, two elders from Cape Bible Chapel (Cape Girardeau, Missouri), Ray Call and Carl Whitaker, came to our meetings at Neighborhood Bible Fellowship and helped us recognize elders. Up till then, as a newly planted church, we were functioning under the spiritual authority of the saints at the Cape assembly. We had designated leadership to act as overseers, but, as God continued to mature us as a body, we came to see the need to officially recognize elders in order to conform more completely to the pattern in Scripture of the autonomous local church.

Carl gave us the New Testament teachings about elders, their qualifications and responsibilities. Ray chaired the business meeting when Stan Tucker, Curt Caldwell, Kent Carrell and I were recognized by the body as elders.

We are planning an elders' retreat this month and pray God will make us the kind of responsible leaders and shepherds He wants us to be. *June 19*

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

The past months have been a time of unusual opportunity and challenge, and, as we look to the fall, we believe this will accelerate. The sisters' conference at Kalmia Hill Chapel was a time of sweet fellowship and blessing. Ray and Dorothy Morris were east for a month, visiting assemblies and friends and telling of the work in Winslow and with Arizona Bible Women. They have returned and recently we had a few days of planning for our next big project.

The book *Foretaste of Glory* (reviewed in January 1980 INTEREST), has been used far beyond anything we had asked or thought. A review is to appear in the September *Moody Monthly* so we are looking to the Lord to speak to many hearts through this large out-reach.

Lord willing, on October 11 I will be with the sisters of Laurel Chapel in San Diego for their annual fall conference. *July 2*

**WILLIAM WOLITARSKY, 20 rue Corbeil, Laval des Rapides, Quebec H7N 4W9**

We're in the process of moving. For the past eight years much of our responsibility and out-reach has centered at La Grande Maison, which the Lord has used as an effective tool in evangelism and Bible teaching. We are thankful for Tom and Sylvia Paul's contribution to the development and continuation of the church there, as they give their full time to that ministry.

We have committed ourselves to working with l'assemblee Chretienne de Pont Viau, one of the Laval churches. The needs of this group have brought us to the decision to sell our home and help in the purchase of a property which could accommodate a small church and our family as well.

We will be situated close to the river (Riviere des Prairies) which separates Laval from Montreal. The summer will be busy with renovation work in order to have pleasant and permanent facilities for an active and growing church. *June 20*

## New Testament Church Principles

- Peter Fleming: The Church ... \$ .25
- A. P. Gibbs: Scriptural Principles of Gathering ..... \$ .95
- Donald Norbie: New Testament Church Organization ..... \$1.50
- Merrill Oster: Practical Principles of Gathering ..... \$1.50
- William MacDonald: Christ Loved the Church ..... \$1.50
- J. R. Littleproud: The Christian Assembly ..... \$2.50
- A. P. Gibbs: Worship ..... \$3.00

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**NEW WORKERS**



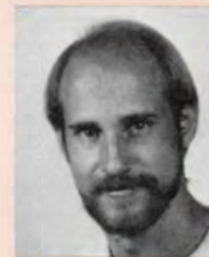
**John Grant**



**Shirley Powell**



**Charles and Holly Wooler with Billy**



**Kevin Brown**



**Ruth Fries**



**Charles and Darlene Fizer with Sherri (12), and Kristy (8)**



**Mary Ann and Robert St. John, Jr.**



**Timothy McIntyre**



**Jeanne Zay**

**MR. & MRS. CHARLES FIZER**  
545 E. Gunderson, Apt. #106,  
Carol Stream, Illinois 60187

Christians in three West Virginia assemblies (Welton Bible Chapel, Otsego Bible Chapel, and Riverview Chapel) have joined in commending Charles and Darlene Fizer to the work of the Lord in the United States.

The Fizers spent several years working with Literature Crusades, then in 1971 were commended to full-time work in Korea. They are now living in the United States and Mr. Fizer has been ministering the Word in mid-western assemblies. The Lord has gifted him in a pastoral ministry and he has been exercising this gift by offering counsel and encouragement to individuals.

Recently the Fizers have taken on some responsibilities with Middle East Media, a magazine outreach to Arabs. Charlie will be presenting the spiritual needs of the Muslim world and the opportunities of reaching it with the gospel.

**JOHN GRANT, P.O. Box 31,  
Wentzville, Missouri 63385**

The assembly at Grace Gospel Chapel in New York has commended John Grant to the work of the Lord.

John grew up in the commending assembly where he showed a keen interest in the Lord's work. He was active in Sunday School, Vacation Bible School, young people's and other related activities. In 1977 he joined a Literature Crusades team and served the Lord for two years in La Paz, Bolivia. As a result of evangelistic outreach and Bible studies, a new assembly was planted.

Since returning from South America, John believes the Lord has called him into full-time service in the U.S. For the present he will be working with Donovan Case in pioneer work in Wentzville, Missouri.

**MAURICE McELREA,**  
4771 Hermitage Dr.,  
Richmond, British Columbia V7E 4T1

The believers at Steveston Gospel Chapel in Richmond, B.C., have commended Maurice McElrea to the work at Union Gospel Mission. Maurice has been involved in the work on a full-time basis since January. He and his wife Lois are in happy fellowship at Steveston Gospel Chapel.

**MR. & MRS. PAUL NATION, Rt. 1, Box  
220B, Washington, Texas 77880**

The Christians of Southside Bible Chapel in Lafayette, Louisiana, have commended Paul and Sharalyn Nation to the work of the Lord at Sandy Creek Bible Camp in Washington, Texas. Paul, a native of Arlington, Texas, was saved at an early age and has been in fellowship at Southside since his move to Lafayette several years ago. He has worked with Boys' Brigade camps in Minnesota as well as assisted in various activities at Sandy Creek.

Sharalyn was also saved at an early age and has worked with International Crusades in Hawaii, as well as with Texas Youth Camp activities for many years.

Paul will work in the maintenance and repair department and Sharalyn will assist in various responsibilities as opportunities arise.

**ROBERT W. ST. JOHN, Jr., 115 N.  
Bayard, Lot #5, Waynesboro, Virginia  
22980**

The elders of Waynesboro (Virginia) Bible Chapel have commended Robert W. St. John, Jr., to the work of the Lord, primarily in their assembly and in other areas as the Lord leads. Robert has shown a capability in evangelism, visitation and Bible teaching, and has been active in these ministries in the commending assembly.

**VICTORY CHRISTIAN SCHOOL**

Christians of the South Side Bible Chapel in St. Louis, Missouri, have commended Cathy Scully and Christy Vatterott to the work of the Lord at Victory Christian School for the coming year.

Mr. and Mrs. David Hausmann and Mr. and Mrs. Cordell Schulten are no longer teaching at the Victory Christian School and are no longer considered commended workers. Mr. Hausmann is being led into other fields of service and Cordell Schulten is going on for further studies.

**CHANGE OF MINISTRY**

In 1967 four assemblies in Vancouver, British Columbia, commended Ken and Evelyn Ashton to the work of the Lord. The Ashtons spent several years at Literature Crusades and, since 1972, have engaged in evangelistic and pastoral work in various assemblies, as well as spending short periods of time at Trans World Radio in the Netherlands Antilles.

Ken has been invited to come to TWR for an extended period of time on a pastoral visitation basis, to serve the needs of the large radio staff. Christians at Grand Haven (Michigan) Gospel Chapel and Knight Road Gospel Chapel in Vancouver have joined in commending him to this work. The Ashtons will serve as independent missionaries, not as employed staff members, and look to the Lord to supply



their needs. Their address is: % TWR, Bonaire, Netherlands Antilles.

#### FOREIGN MISSIONARIES

**KOREA:** The assembly of Christians meeting in Fargo, North Dakota, has commended **Timothy McIntyre** to a year of service in South Korea. He will be working with Wilbur McAfee in whatever capacity he is needed.

**BOLIVIA:** The Christians meeting in Fargo, North Dakota, have also commended **Kevin Brown** for one or two years' service in Bolivia. Kevin will be working with the assemblies where needed.

Three Victoria, B.C., assemblies (Oaklands Chapel, Lambrick Park Church and Victoria Gospel Chapel) have joined in commending **Shirley Powell** to the Lord's work in Bolivia. Shirley spent two years in Bolivia, working with the Frank Haggertys and the Wes Stefens. She planned to return to La Paz in mid-June.

**ECUADOR:** **Charlie and Holly Wooler** and their 18-month-old son Billy, have joined the Letkemans in Guayaquil, commended by the North Ridge Bible Chapel in Sellersville, Pennsylvania. Their plans are to assist with the printing work in Guayaquil.

Christians at the Gracemount Gospel Chapel in Cleveland Heights, Ohio, have commended **H. Susann Pile** to the work of the Lord at HCJB in Quito. Susann has been engaged in the radio work at HCJB for the past seven years and has proved herself faithful to the Lord.

**CENTRAL AMERICA:** The Christians at Gracemount Gospel Chapel in Cleveland Heights, Ohio, have commended **Michael and Joan Ross** to the work of the Lord with Mission Aviation Fellowship. The Rosses anticipate taking up their assignment soon, probably in Central America.

**MEXICO:** The Christians at the Holland (Michigan) Gospel Chapel have commended **David and Bequi Wielenga** to the work of the Lord in Torreon, Mexico. David took an active part in the Sunday School and other assembly activities before moving to Mexico. Bequi is the daughter of the Robert Clingans who are missionaries in Mexico.

**SPAIN:** Grove Community Church of Buffalo Grove, Illinois, has commended **Ruth Fries** to the work of the Lord in Zaragoza, in connection with International Crusades.

**FRANCE:** Grove Community Church has also commended **Jeanne Zay** to the work of the Lord in Grenoble, France, with an International Crusades team.

Christians of the Devine Street Chapel in Sarnia, Ontario, have commended **Grant and Linda Hall** to the work of the Lord in France for a period of two years, under the auspices of International Crusades. Grant was raised in the Devine St. Chapel where he has taken an active interest over the years. Central Gospel Hall in Toronto, where Linda was in fellowship for a period of time, joins in the commendation.

## WITH THE LORD

**STUART BURNHAM** of Guelph, Ontario, on May 7. Converted when a very young man, he was in fellowship at Guelph Bible Chapel. He was a loved and honored elder with a gracious presence, wise counsel and consistent life.

**LETHA C. CHAPPELL**, 80, of Raleigh, North Carolina, on May 1. In fellowship at the Gospel Chapel, she was one of the original five who met to remember the Lord in 1924. She was a teacher by profession and for many years conducted Bible classes in homes, in the school for the blind and in nurses' dormitories.

**FRED McDOWELL**, 81, of Kearny, New Jersey, on May 27. He was in fellowship at the Kearny Bible Chapel.

**BESS NEWSOME**, 72, of Toronto, Ontario, on June 3. She was saved as a young woman and spent several years nursing in an Indian hospital on Manitoulin Island. She was a resident of Bethany Lodge at the time of her home-call.

## CONFERENCES

#### SEPT. 12-14—SLIDELL, LOUISIANA

The Slidell Bible Chapel will hold its 5th anniversary conference. Ministry on Friday at 7, Saturday and Sunday at 11 and 7. Speakers will be Henry Petersen and Vernon Schlieff. Meals and nursery provided. Accommodations available. Contact Slidell Bible Chapel, Box 1263, Slidell, LA 70459 (504/641-4028 or 643-5606).

#### SEPT. 19-20—CHICAGO AREA LADIES

The 32nd annual Chicago Area Ladies Fall Conference will be held at Lake Geneva (Wisconsin) Youth Camp. Contact Mrs. Niequist, 210 Blackhawk Trail, Algonquin, Illinois 60102.

#### SEPT. 20-21—HARTFORD, CONN.

Prospect Gospel Chapel will hold its annual Bible Conference at the Chapel, 576 Prospect Ave. Meetings on Saturday at 2:30 and 7 and on Sunday at 10:30, 2:30 and 6:30. Speakers expected are: Reggie Jordon, John Bramhall and J. B. Nicholson, Jr. Contact Thomas E. Woods, 31 Strickland St., Manchester, CT 06040 (203/643-4477).

#### SEPT. 26-28—DETROIT, MICH.

The annual conference of Curtis Gospel Chapel will begin with a prayer meeting on Friday evening at 7:30. Ministry on Saturday at 2:30 and 7 and on Sunday at 11, 2:30 and 7. Speakers will be Alan Adams, Aubrey Dellandrea and Gerald McLellan. Contact: Marvin Jackson, 5133 Provincial Dr., Bloomfield Hills, Mich. 48013 (313/626-9655).

#### SEPT. 27-28—PITTSBURGH, PENNA.

Friendship Ave. Gospel Chapel, 4917 Friendship Ave., will hold its annual conference. Meetings on Saturday at 2 and 7; Sunday at 10, 2 and 7. Speakers expected are Dan Snaddon, Neil Dougal and Ross Rainey. Accommodations provided. Contact John M. Duff, 430 Carnegie Ave., Clairton, PA 15025 (233-7179).

#### OCT. 3-5—DAVENPORT, IOWA

Dan Smith, William Deans and Ray Routley are expected for the fall conference at Harrison Gospel Chapel, 3029 Harrison St. Call Tom Daly (319/391-3795).

#### OCT. 4—N.C. LADIES MISSIONARY

The North Carolina Ladies Missionary Conference will be held at Northgate Chapel in Durham from 10 a.m. to 3:30. Speakers will be Naomi Cole and Berlanty Fanous. Contact Jane Wade, 3311 Shaftsbury St., Durham, N.C. 27704.

#### OCT. 4-5—CLIFTON PARK, N.Y.

The Northway Bible Chapel assembly will hold its annual conference with afternoon and evening sessions. Speakers will be Ernest Woodhouse and John Harper. Accommodations provided. Contact Otto Werres, 1551 Regent St., Schenectady, N.Y. 12309 (518/374-7458).

#### OCT. 7-9—NATIONAL WORKERS CONFERENCE

The Elders and Workers Conference usually held in the U.S. is to be held in Canada this year, at Don Valley Bible Chapel, 25 Axsmith Cresc., Willowdale, Ontario. Theme will be "Functioning Effectively as an Assembly." Daily Bible studies by David Long. For accommodations contact Patrick Long, 163 Colburn St. E., Oshawa, Ont. L1G 1M3 (416/576-4480).

#### OCT. 11-12—OMAHA, NEB.

The Christians of Keystone Bible Chapel will hold their annual conference. Speakers expected are Ray Routley, John Milton Mills and David MacLeod. Contact Lyle Rockhold, 6811 Mason St., 68106.



### PACIFIC COAST CHRISTIAN CONGRESS October 22-26, 1980

**Speakers:** Welcome Detweiler  
Gordon Haresign  
J. Boyd Nicholson

**Registrar:** Homer Williams  
1185 4th Ave. S.  
Napa, California 94558  
(707/224-7290)



**OCT. 11-12—WESTBROOK, MAINE**

The annual conference at Spring Hill Gospel Hall, 225 Spring St., will begin with a prayer meeting on Friday evening at 7:30. Speakers expected are George Heidman, Harold Smith and William Belch. Accommodations provided. Contact D. F. Chick, 95 Maple St., 04092.

**OCT. 11-13—EDMONTON, ALBERTA**

The Edmonton assemblies will hold their annual Thanksgiving Conference, with speakers Hedley Murphy, John Phillips and Peter Brandon. This will be the 25th anniversary of the conference. Contact Horace M. Ekins, 4343 115th St., Edmonton, Alberta T6J 1P5 (409/434-7509).

**OCT. 18—DES MOINES, IOWA**

The 32nd annual Women's Missionary Conference for the greater Iowa area will be held at Central Gospel Chapel, 3200 Lincoln Ave. Betty McGehee will be the speaker. Contact Myrna Baird, 3125 46th St., Des Moines, Iowa 50310.

**OCT. 18—FLINT, MICHIGAN**

Meetings of the annual Bible Conference of Civic Heights Bible Chapel, 3610 Wisner St., will be at 2:45 and 6:45. Speakers: James Stahr and Ian Cameron. For accommodations write Ed Bills, 7151 N. Elms, Flushing, MI 48433.

**OCT. 18—ASHEVILLE, N.C.**

The annual Land of the Sky Bible Conference will be held 10 a.m.—4 p.m. at Asheville Gospel Chapel, 350 Old Haw Creek Road. Speakers: T. L. Sheridan and J. M. Mills.

**OCT. 24-25—FLORIDA LADIES**

The North Florida Women's Missionary Conference will be held at Park of the Palms, Keystone Heights. Contact Mrs. Margaret E. Gilbert, Rt. 2, Box 101, Keystone Heights, Florida 32656.

**OCT. 24-26—CAMP HOPE, GEORGIA**

A conference for elders and preachers will be held at Camp Hope. Designed to encourage returning to and holding fast the Word of God. Contact Tommy Hoffman, P.O. Box 713, Washington, GA 30673.

**OCT. 24-26—OVERLAND PARK, KANSAS**

The Christians of the Bible Chapel at 6345 Floyd St., will hold a Bible conference under the theme Unity and Internal Growth. Speakers will be James Stahr and Rob Lindsted. Meetings on Friday at 7:30; Saturday at 10, 2 and 7; and Sunday at 9:30, 11 and 2:30. Contact Robert McGowan, 2503 W. 51st, Shawnee Mission, KS 66205.

**OCT. 24-26—HOUSTON, TEXAS**

The Houston Annual Conference will be held at Braeburn Bible Chapel (Friday at 7:30 in South Houston). Speakers expected are Dan Smith (Oak Park) and Jean Gibson. Accommodations available. Contact: Glen T. Lemon, 4046 Panama St., Pasadena, Tex. 77504 (713/487-0131).

**OCT. 31-NOV. 1—DES MOINES, IOWA**

Shepherds Renewal Seminar (mid-west regional) will be held at Adventureland Inn, I-80 and Highway 65, Des Moines. Contact: T. C. Baird, 3125 46th St., Des Moines, Iowa 50310.

*Conference announcements for the December issue should arrive at INTEREST by October 10. No charge for first announcement; \$15 pre-paid for each additional appearance.*

**ADDRESS CHANGES**

**WORKERS CHANGES**

Ken Ashton, % Trans World Radio, Bonaire, Netherlands Antilles

Byron Berry, 4875 33rd St., San Diego, California 92116

Lorne Langfeld, 572 Marksbury Rd., Pickering, Ontario L1W 2S8

Gerald McLellan, 760 Mohawk Rd. W., Apt. 1117, Hamilton, Ont. L9C 6P6

Ron Millson, Box 188, Bruce Mines, Ontario P0R 1C0

Claude Minkler, Box 192A, Manchester, Iowa 52057

Ronald Moeller, P.O. Box 872, Fairbanks, Alaska 99707

Albert J. Otto, Box 481, Wheaton, Illinois 60187

George Pirie, 17 Mill Court, Erial, New Jersey 08081

Arnold J. J. Reynolds, R.R. 2, Lennoxville, Quebec J1M 2A3

Franklin Spangler, RR 1, Box 419, Wall, New Jersey 07719

C. Ernest Tatham, 146 Woodland Rd., Palm Springs, Florida 33461

William Wolitarsky, 20 rue Corbeil, Laval de Rapides, Quebec H7N 4W9

**ASSEMBLY CHANGES**

**CANOGA PARK, CALIF.**, West Valley Bible Chapel, 20703 Chase St. 91306.

Send mail to chapel address.

BB 9, SS 10:30, M 11:20

**KNOX, INDIANA**, Gospel Meeting House, % Arlin Perry, RR 2, Box 253, North Judson 46366 (219/896-2980)

**MISSOULA, MONT.**, Mountain View Chapel. Meeting in a temporary location. % John R. Block, 2428

S. 3rd W., 59801 (406/549-0128)

BB 9:30, FBH 11, PM Wed.

**SOUTH PLAINFIELD, N.J.**, Cedarcroft Bible Chapel. % Alfred Guzzetti, 25

Timberline Way, Watchung 07060 (201/755-2538)

BB 9:15, FBH 11, M 7, Wed. 7:30

**KITTY HAWK, N.C.**, Outer Banks Community Chapel. Meets in Kitty Hawk School, Hwy. 158 at 1 Mile Post. Formerly met in a home.

BB 10, FBH 11

**HOUSTON, TEXAS**, Pineview Bible Chapel, % R. W. Avenell, Rt. 13, Box 1729, Conroe, Texas 77303

**NEW LISTINGS**

**BEAVERTON, OREGON**, Westside Bible Chapel. Temporarily meeting in homes.

% Tim Spiro, 1500 SW 197th, Aloha, 97006 (649-3146)

BB 10, FBH 11:15, Wed. 7:30

This new assembly in the western suburbs of Portland began in March, formed by seven families from two eastside assemblies, Laurel Park and Grace and Truth. The new work begins with the encouragement and full fellowship of Portland-area assemblies.

**LORIS, S.C.**, Buck Creek Bible Chapel, Rt. 2, Box 296, Lorris 29569, % Hilmon Horton, Boundary St. Apt. 31, Conway, S.C. 29526. See Quotes from Workers—Dave Rickert.

BB 10, FBH 11, Thurs. 7:30

**DUBUQUE, IOWA**, Dubuque Gospel Fellowship, 2241 Suzanne Dr. (Home meeting). % Howard R. Smith, R 1, Box 28A, Peosta 52068 (556-0954)

BB 9:30, FBH 10:30, Thurs 7

The assembly consists of a few families who began meeting for Breaking of Bread and Family Bible Hour in early May. They welcome believers living in the area, or those passing through, to fellowship with them.

**YAKIMA, WASHINGTON**, Countryside Bible Chapel, Advent Lane east of Old Naches Hwy., Gled. % J. Randall Reid, Rt. 2, Box 2082A, Selah, WA 98942 (509/697-6573).

See Quotes from Workers—John Small.

SS 9:45, FBH 11, BB 6:30, Thurs. 7:30

**STE-ANNE-DES-MONTS, QUEBEC**, Assemblée Chretienne, C.P. 1364, GOE 2G0. Meets in homes. Call 763-5212.

**ASSEMBLIES DISCONTINUED**

**BUTTE, MONTANA**, Home meeting

**MONTEITH, ONTARIO**, Gospel Hall

The small assembly in the village of Monteith, Northern Ontario, has found it necessary to close the Chapel. The Christians are fellowshipping with the believers in the nearby town of Iroquois Falls.

**NOTICES**

**CUBAN NEIGHBORS:** Interested in reaching your Cuban neighbors with the gospel? A Spanish gospel pamphlet, *Palabras Fieles*, could be helpful. Write for number you can use (one copy per family). True Words, 54 Steeplechase Dr., St. Peters, Missouri 63376.

**SO. CALIF. VISITING SPEAKERS:** Canadian or American missionaries visiting South-



# REPORTS

ern California are requested to make arrangements with appropriate correspondent two months in advance to ensure accommodation. Please indicate number in party. Nationals of other countries cannot be accommodated at present.

**CHOICE HYMNS:** 80 used song books to be given away to any assembly requesting them. Only charge is cost of notice and shipping charges to destination. Write: Lake Geneva Bible Chapel, Walworth & Sage Ave., Lake Geneva, Wisc. 53147.

**HOUSE FOR SALE:** Five-room house at Greenwood Hills Bible Conference Grounds, with one acre of ground. Needs lots of work, but fully furnished, ready to use. \$13,500. Call (301) 233-3721.

**POSITIONS AVAILABLE** in home office. Experience helpful but not required. Part time or full time. Write to: Andrew Foster, Christian Mission for the Deaf, P.O. Box 1254, Flint, Michigan 48501.

**WHEATON COLLEGE** students: The Bethany Chapel College Fellowship wants to welcome you. Let us know you're coming. Write or phone Charles and Lorna Hollensed, 541 Hill, Glen Ellyn, Ill. 60137 (312) 469-0079.

**ATTENTION McALLISTERS and ELLIOTS:** Historical research of Robert McAllister (1822-1883), Huron County, Ontario, and family being carried out. Wanting information and contact with descendants. Write: George Farnworth, 11 Maplewood Dr., Guelph, Ont. N1G 1L9.

**BRETHREN BOOKS:** Graduate student doing research on the Brethren movement desires volumes on or by assembly writers. Contact: Ross McLaren, 1409 Ordway Place, Nashville, Tenn. 37206. Send titles and price listings.

**TAPED MESSAGES** available on cassettes by John Walden and Alfred P. Gibbs. Write for lists to Christian Missionary Service, 3824B Buell St., Oakland, California 94619.

**WICHITA FALLS, TEXAS:** Anyone interested in helping to start an assembly in this area, please contact Lee Sherwood, 5219 Deer Creek Rd., Wichita Falls 76302. Home phone (817) 766-6171; office 766-3236.

**MOBILE HOMES** wanted as gifts, or loans for ten student families for the 90-acre campus of our French Bible School in Quebec, Canada. Duty free if at least two years old. Contact Mrs. Sheldon L. Bard, CP 1600, Sherbrooke, Quebec J1H 5M4 (819/569-7887).

**FOOD SERVICE MANAGER** and a **SECRETARY** needed at Park of the Palms, Keystone Heights, Florida 32656 (904/473-4926).

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



Grace Bible Chapel, Fullerton, California

## FULLERTON: TWENTY-FIVE YEARS

A conference to celebrate twenty-five years of the Lord's leading and blessing has been set for October 17-19, at Grace Bible Chapel, Fullerton, California. Scheduled speakers are **Ward Gasque** and **Donald Tinder**, both of New College, Berkeley, and **William Anderson**, president of the California Center for Biblical Studies.

This assembly was founded by twelve families who met in a rented dance studio in Garden Grove. When they found a partially built house on two and one-half acres, they purchased it and renovated it to make it suitable for a meeting place. Work was begun to develop a Sunday School, and various local brethren labored in a ministry to build up the saints. These ministering brethren included **William Bush, Harold Kesler, James Ross, Henry Petersen, Ken Smith, George Leest, and William Whitney.**

As the Sunday School grew, a house trailer and two buses were purchased. The buses were used both to transport children and as additional classrooms.

Plans were well under way for constructing an auditorium when, in 1960, a

fairly new church building became available in Fullerton. This property, the present Grace Bible Chapel, was purchased, and the Garden Grove location was sold to another church. For several years the children in the old neighborhood were brought by bus to the new chapel, but eventually seventeen families were led to begin a new work in Westminster. With the blessing of the Fullerton assembly, they rented the American Legion Hall until they could build. The two buses were given to them, since most of the children lived in Garden Grove, Anaheim and Westminster areas.

By 1969 Grace Bible Chapel had grown to the point that more room was needed. An Education Building was constructed, providing nine additional Sunday School rooms, a dining facility accommodating 200, a kitchen and a nursery. **Robert Brown** of Avenue 54 Assembly was the contractor (INTEREST, March 1970, pp. 16-17).

In 1978, when even more room was needed, three large classrooms were added to the main sanctuary, plus a narthex. These are used by burgeoning Junior High, High School, and College and Career groups, as well as providing a meeting place for the Spanish-speaking



Brethren. Other improvements were made at the same time. **John Maxwell** of Ladera Chapel was contractor.

Stewards Foundation made the necessary loans for each of these four projects.

All the glory goes to God for the salvation of souls and the maturing of the saints through these ministries. Surely it is true that "except the Lord build the house, they labor in vain that build it" (Psalm 127:1).

### NORTH RALEIGH CHAPEL

God has truly been blessing us here at North Raleigh Chapel. Souls are being saved, and it was a beautiful sight to see 15 adults and two teenagers obey the Lord in baptism on a recent Lord's Day.

**Don Pelon**, who is a resident worker here, is kept busy counseling, visiting and



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### DEVELOPING LEADERSHIP

Woodside Chapel in Fanwood, New Jersey, is a busy place these days with many good things happening. Attendance is very steady. We see new neighborhood people continually, and in a quiet way, people are being saved. A warm spirit of fellowship and love pervades.

In the spring we enjoyed an elders' retreat. Time was spent in evaluating the past year to see if we were accomplishing the goals set the year before. We all agreed that progress was being made and new projects were established. The elders' wives were present and had separate sessions for their discussions.

A few months ago we began meeting regularly with men who are in-

terested in spiritual development, gaining a better understanding of New Testament principles followed at Woodside, and studying the responsibilities of leadership. Twenty to thirty young men attend and express their interest and concern for the future of our assembly. Since then there has been a desire on the part of the sisters to meet with the younger women for teaching and instruction. They show the same enthusiasm as the men.

**Virginia Gross** spent a couple of days with us. She held a meeting with the sisters and also shared a Bible class.

George Dick

teaching. He has been a great help to us with his consecutive Bible teaching each Sunday evening. At our 11 a.m. service the gospel is preached because at this time we usually have a number of unsaved with us. Many Sundays we have to put chairs down the aisles.

We have a young couple who have just finished the Child Evangelism Leadership Training course in Warrenton, Missouri. They will be involved in the work soon. Two of our young ladies will be helping on the mission field this summer. God has blessed us with lots of musical talent. We are praying now about the possibilities of enlarging our building. Please remember us in your prayers.

Thomas B. Jeffreys

### ALASKA: CHANGING MINISTRIES

Bible Truth Gospel Chapel in Anchorage has announced that **Robert W. Fenty** is taking over responsibility for the Emmaus Correspondence Course ministry in the state of Alaska. He replaces **Dale K. Brooks**, who will become more involved in the teaching work of the Anchorage School of Bible Doctrine. Both workers are commended to the Lord's work from Bible Truth Gospel Chapel.

### PRINCE EDWARD ISLAND

**Joseph Sherlock** and **Svend Christensen** were the guest speakers at the annual May conference in Summerside. Mr. Sherlock expects to return to P.E.I. in August for the duration of the year to help in some small assemblies and to hold weekly cottage meetings in Summerside

and area. We anticipate the Lord's blessing and request your ministry of prayer for this outreach.

We are presently building an extension to the Summerside chapel.

Spurgeon Robbins

### RICHMOND, VIRGINIA

On May 4 the Christians of Grace Gospel Chapel in Richmond celebrated the final payment of their mortgage with a note burning service. **J. Eddie Schwartz** of Greensboro, N.C., was the featured speaker. Brother Schwartz was saved in the Richmond assembly, and later commended by it to the Lord's work.

Jerry Goodman

### 100TH ANNIVERSARY

The saints of Dean Street Chapel in Freeport, New York, celebrated the 100th anniversary of their assembly in special services on Saturday, May 3. Highlights of the church's history were given by **Richard Johnson**, whose great-grandfather was one of the founders. Speaker **George Mortland** emphasized the fact that "God can," in answer to unbelief's question, "Can God?" **Leonard Brooks** exhorted the congregation to "Keep to the Word of God" as the answer to personal, world and church deficiencies.

Carter Bunday

### SOUTHERN CALIFORNIA

Sixty-eight brethren, representing 19 assemblies, attended the third annual Elders/Deacons Retreat held June 6 and 7 at the California Center for Biblical Studies in Culver City. "Abounding in the Work of the Lord" (1 Cor. 15:48), was



the conference theme. Speakers were **William Anderson, Henry Petersen and Henry Holloman**. Panel discussions included such topics as Revival and Our Stewardship. Tapes of the messages are available for \$2.50 each from Howard Muir, 1359 Valley High Ave., Thousand Oaks, Calif. 91360.

### CEDAR RAPIDS, IOWA

The assembly meeting in Cedar Rapids Bible Chapel, Iowa, is small, but comprised of some very positive-minded individuals. Recently we felt very encouraged when four were baptized. Because we have no baptismal facilities, we used a convenient farm creek. The weather was bad in the morning, but cleared long enough for the baptismal service, which was attended by about 40 people.

The Lord has given us a very adequate building and we are seeking to use it to the maximum extent. Over the last year and a half we have had series of meetings with **Donald Norbie, Ken Baird and Bill Morgan**.

Our numbers are small, but constant. Whenever someone leaves to go to school or is transferred, it seems someone new joins us. We would solicit prayer that we will see numerical growth, although we are aware that a large number is not necessarily an indication of prosperity.

Cedar Rapids Christians invite others traveling through to fellowship with us. Those looking for an area of service are encouraged to consider the Cedar Rapids area.

E. E. Hopkins

## Mothers, Fathers, Grandparents:

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# Aspects of TRUTH

by Albert E. Horton

**I**N THE THINKING of many people, truth is all too often confined to the idea of correctness of doctrine. It is the essential outline of facts which we have in the Scriptures.

Also to many, the most important thing is to have an accurate intellectual grasp of that delineation of facts. It is to hold a position of orthodoxy, which means, literally, "right opinion."

Some years ago I overheard a remark that serves as an example of this thinking. "The question is," said one man to another, "how much *truth* do you know?"

Once we come to understand what truth really is, we will see that such a question is not the question at all. Certainly not in the sense which he who asked it had in his mind.

Many attempts have been made to define truth. "It is that which conforms to fact or reality," says one writer. Others point out that such a definition falls short of the actuality of the truth itself. The Scriptures, in speaking of truth, certainly go further than the delineations themselves, tracing truth back to the reality which such delineations describe.

This reality is the first of several aspects of truth we will discuss.

## REALITY

The Scripture of truth is not an objective entity in itself. It is true because it is the accurate portrayal of the reality which underlies it. It is that reality which is the ultimate truth, and it is in order to conduct us to the knowledge of that reality that the Scriptures have been given to us.

Both Jews and Samaritans laid emphasis on the proper observance of certain rites and ceremonies. The Samaritan woman was concerned with the validity of one consecrated place of worship as against another. Our Lord told her that the Father is seeking those who will worship Him in truth, that is, in reality, not in mere form (John 4:20, 23).

The human tendency is always to substitute the form for the reality. Many are

most meticulous about the proper observance of some stated order. It might be how they should gather, or it might be the manner in which worship must be conducted. Any departure from the recognized ritual is considered out of order. But the Father is not satisfied with mere forms. He seeks reality—what the Psalmist calls "truth in the inward parts."<sup>1</sup> That means worship which springs sincerely from the heart, which cannot be confined to narrow channels devised by men. Such worship can only come from a soul controlled by the Holy Spirit, which is moved by Him to rapture in the contemplation of the glory of God.

The Father seeks such worship. How often does He receive it from you?

## ULTIMATE REALITY

In the ultimate sense, it is God Himself who is reality. He is the ultimate fact, and the One from whom all other reality proceeds. He is the God of truth.<sup>2</sup>

God is not true because He conforms to some standard of right or truth outside of Himself. There is no such independent reality. He Himself is the determinant of all that is. That which is, is as and because He wills it so to be.<sup>3</sup>

God's decrees and acts are right just because He is the One who decrees and does them. He is not to be judged by any creature-standard. He is Himself the standard of all right judgment. For men to sit in judgment on any of His pronouncements is actually to presume to arraign God before some other principle independent of His being. No such principle exists.

God is true simply because He is what He is, and is entirely consistent with Himself. He cannot deny His own being, which is what Paul means in II Timothy 2:13. God is unchangeable, and so we may rest on the Truth which *He is* as our firm foundation.

## JESUS CHRIST

It is in this sense also that our Lord Jesus Christ speaks of Himself as "the

truth."<sup>4</sup> As the Word of the Father, He is in *expression* all that the Father is in *essence*. Christ is Himself ultimate reality, the final reason for and explanation of all that is. Everything came into being through Him.<sup>5</sup> All continues in being through Him, and all things have Him as the object of their being.

The "for him" of Colossians 1:16 is literally "unto him." He is creation's end as well as its beginning. On this passage the Greek scholar A. T. Robertson comments, "So the whole universe is Christ-centered!"

It is in Christ alone that ultimate reality can be known, since in Him alone it is revealed to our apprehension.<sup>6</sup> To "know the Truth" is therefore not merely to know the doctrines concerning Him. It is to be brought into definite personal contact with Him, resulting in knowing "the only true God (Him who is *really* God) and Jesus Christ whom Thou hast sent."<sup>7</sup>

Mere knowledge of doctrine, even of doctrine concerning Him, is not the end in view. It alone will merely minister to sinful pride.<sup>8</sup>

As ultimate reality, Christ alone is the real explanation of our own existence. He is the true answer to a meaningless existentialism. He gives actual meaning to human life, as He does to all things. To know Him is to know truth, and all lesser knowledge completely misses the mark.<sup>9</sup>

Again, as reality, He is Himself the way by which we come to the knowledge of the truth. Both end and way is He. Not only so, but He is also the life which, imparted to us, enables us to know Him.<sup>10</sup> For this knowledge is not to be gained by intellectual exercise. It is not simply knowledge *about* Him, important as that undoubtedly is. It is experiential knowledge, given to us in the intimate communion of the Spirit, in the fellowship of minds supernaturally made kindred by participation in the Life Himself.

It is thus entirely possible to "know truth" intellectually, and still not really to "know *The Truth*." But it is this experiential knowledge which, as we see in



John 17:3, is the very essence of eternal life.

## THE WORD OF TRUTH

We turn now to another aspect of the truth. The Scriptures God has given to us are called the Word of Truth. Our Lord spoke of them thus in John 17:17, and they are so termed in the New Testament epistles.<sup>11</sup> What is in view in the epistles is the message concerning the truth, i.e., that the ultimate reality became incarnate in Christ. The Bible is the Word of truth because it is the accurate, apprehensible delineation of reality. It is that by which we are enabled to see something of what the invisible reality is.

Now while we maintain that a mere apprehension of doctrine is not the end in view, we most certainly cannot say, as some do, that therefore doctrine is of no real importance. No one can safely ignore the definition of facts, and that is what the Scripture is. To do so would be to stray from reality into confusion and chaos.<sup>12</sup>

No scientist would dream of ignoring the formulae which define the facts of matter. He cannot proceed in ignorance of them, taking an attitude that "they are mere doctrines, of no real importance!" He must know them and conform to them. So with the Word of truth. We must make it our aim to know that Word as thoroughly as possible, through diligent and determined study, depending on the Spirit of truth to teach us, in order that we may have demonstrated to us, in our daily experience, the actual reality which it portrays and defines. Only so shall we be "guided into all the truth."<sup>13</sup>

This brings us to our final consideration, that of:

## WALKING IN TRUTH

John speaks several times of those who were "walking in truth." He writes to "the elect lady" about having found some of her children walking in truth. He mentions Gaius' walking in truth, and that he has "no greater joy than this," to hear of his children (in the faith) walking in the truth.<sup>14</sup>

This, too, has been interpreted as meaning "walking in correctness of doctrine." It should be evident that John was thinking about something more vital. That alone would not account for his great joy.

John does not minimize the importance of doctrine. He speaks of correctness of doctrine concerning the Person of Christ as being one of the evidences of eternal life.<sup>15</sup>

Certainly remaining in the truth as it has been revealed necessitates the careful

guarding of the revelation. Since that revelation describes what the truth is, experience of that truth can only be realized as we conform ourselves to it. Thus walking in truth is actually ordering the life in conformity to the truth as it has been made known to us. John also calls this "walking in the light."<sup>16</sup>

Thus we see that truth is not merely something to be apprehended academically. It is something, or rather, Someone, to be obeyed. It is in obedience to the truth that we purified our souls.<sup>17</sup> So it is that we have become "children of obedience,"<sup>18</sup> having heard the truth proclaimed and having yielded to it (to Him) "the obedience of faith."<sup>19</sup> Mere knowledge without glad obedience is worthless, and will only increase the condemnation of the one who knows.<sup>20</sup>

Paul spoke of commending himself to every man's conscience by manifestation of the truth.<sup>21</sup> He not only proclaimed the Word of Truth in the gospel, but the reality of that truth could be seen in his daily living, in his devout, upright, and blameless behavior.<sup>22</sup> This was his "walking in the truth," and without it there would have been no truly effective proclamation.

So our witness today is a two-fold one. It involves both word and work. We deal with the absolute reality. Such being the case, it is our place in this world, not only that men should hear from our lips about that reality, but that they should see it demonstrated in the consistent manner of our daily lives.

We are not only to know and to speak of the truth, but to live it. Only as the true Vine is allowed to bear His fruit in us will men be convinced concerning the reality to which we have been called to give our testimony.<sup>23</sup>

<sup>1</sup>Psalm 51:6

<sup>2</sup>Isaiah 65:16

<sup>3</sup>Revelation 4:11

<sup>4</sup>John 14:6

<sup>5</sup>John 1:3

<sup>6</sup>John 1:18

<sup>7</sup>John 17:3

<sup>8</sup>1 Corinthians 8:1

<sup>9</sup>Colossians 2:2-3

<sup>10</sup>John 14:6

<sup>11</sup>1 Cor. 6:7; Eph. 1:13;

Col. 1:5; 11 Tim. 2:15;

James 1:18

<sup>12</sup>1 Timothy 2:18

<sup>13</sup>John 16:13

<sup>14</sup>1 John 4; 111 John 3, 4

<sup>15</sup>1 John 2:18-24

<sup>16</sup>1 John 1:5-7

<sup>17</sup>1 Peter 1:22; cf. v. 2

<sup>18</sup>1 Peter 1:14

<sup>19</sup>Romans 1:5; 6:17

<sup>20</sup>John 9:41

<sup>21</sup>1 Corinthians 4:2

<sup>22</sup>Col. 1:5; 1 Thess. 2:10

<sup>23</sup>John 15:1, 5, 8

*Albert Horton was a missionary in Angola for 52 years. Now living in Tracy City, Tennessee, he continues an active preaching and writing ministry.*

*Fifteen earlier articles in this intermittent "Aspects" series appeared in INTEREST between March 1974 and November 1979.*

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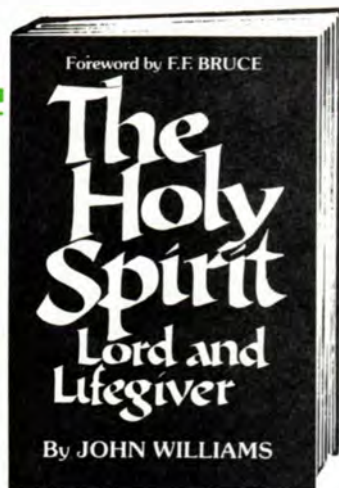
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## BOOK REVIEWS

**WHY CHRISTIAN MARRIAGES ARE BREAKING UP**, by Gerald L. Dahl, Thomas Nelson Publishers, 142 pages, \$6.95.

Christians at one time viewed divorce as something that could never happen to them. They are now surprised to find themselves driving down that road. Hence this book is timely.

Dahl does an excellent job covering the major marital problems and their solutions. He quotes some of his case studies, but doesn't bore the reader with them. On the contrary, he makes problematic areas personal by allowing the reader a sneak view of his relationship with his own wife. His final position is that divorce is not an alternative for the Christian.

Gerald Dahl is a practicing social worker, a faculty member at Golden Valley Lutheran College and Bethel College, and the founder of the Family Counseling Service for the Minnesota Baptist Conference, besides being a family man with three children. His book is recommended for those who are in a counseling position, as well as for Christians that are considering divorce.

Reviewed by David McClure,  
Uxbridge, Ontario

**HONEY FOR A CHILD'S HEART**, by Gladys Hunt, Zondervan Publishing House, revised edition 1978, 182 pages, \$3.95.

**HOW TO GROW A YOUNG READER**, by John and Kay Lindskoong, David C. Cook Publishers, 1978, 166 pages, \$3.95 paper.

When my wife was a child there was an old chair in the family room called "the Read Chair." Here mother would sit in the evenings, reading aloud with the children perched on the chair arms or lying at her feet.

It was hard to go to bed—"Read us one more story!"

Reading aloud to the children opened up to them the wonderful world of books. As they grew older, they became eager readers. It is sad that the "Read Chair" has been displaced by the "TV Chair" in most homes. Many children today are not readers. In fact, many are functionally illiterate.

These two books are designed to encourage Christian parents "to grow readers." In the foreword of *Honey*, Frank Gaebelstein writes: "Few things are more important for a child than to discover the

joy of reading. Give him a love of reading and you have given him not only the most satisfying and useful of all recreations, but also the key to true learning . . . As Matthew Arnold said, 'Culture is reading'."

Parents will find Gladys Hunt's book most helpful. She encourages reading aloud as a family, and her enthusiasm for reading to children and getting them to read is infectious. A person wants to run out immediately and find a child to whom he can read. This is a great book for motivating parents.

She gives advice on choosing good books for children, both Christian and non-Christian books. Variety is encouraged, both prose and poetry. (Isn't it sad that some children grow up never having tasted poetry?)

There is a strong encouragement for family Bible reading. Hints are given as to ways to keep this time interesting and exciting. "Why is it that family Bible reading is such a rare thing in today's Christian homes, especially when it is the most alive, pertinent book in the world?" (p. 91).

A bibliography, broken down by age, concludes her work. Books, old and new, are catalogued with a brief description.

*How to Grow a Young Reader* has several brief, introductory chapters on the need for reading and how to motivate this. Helpful suggestions are given. The bulk of the book, however, is given over to a bibliography of children's books with rather full comments on each. These are very informative.

Reviewed by Donald L. Norbie

**EZRA and NEHEMIAH**, by Derek Kindner, Inter-Varsity Press, 1979, 1974 pages, \$7.95 cloth.

This small volume (5x8) is a part of the Tyndale Old Testament Commentary Series. The general editor of the series is D. J. Wiseman, professor of Assyriology in the University of London. The author of this volume is Warden of Tyndale House, Cambridge. The volume itself might be called a handy reference work, semi-technical with an emphasis on exegesis.

Bold type sets off the discussion of each verse or group of verses, making the commentary convenient for finding help on specific passages. Lengthy appendices deal with more technical, critical questions.

Reviewed by the Editor



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## LETTERS to the editor

Thank you so much for printing Bill Crouse's letter [April, page 22]. I have been deeply concerned about the lack of real effectiveness in many assemblies. May God deliver us from becoming a dying breed. Please continue to stir us to take a good long look at ourselves that we might be able, with the Holy Spirit's help, to discern what is the whirring of religious machinery (tradition) and what is the "demonstration of the power of the Holy Spirit." Help us to get out of the rut and distinguish between "teaching" and "teaching them to observe."

Don Mitchell, Florence, South Carolina

### ACTION OR REACTION?

I really appreciated your editor's page article in the June issue of INTEREST entitled: "Swinging Pendulums—Draw the Guidelines Carefully." I believe that you have accurately zeroed in on the key problem. Assemblies should neither imitate nor ignore what other churches are doing. Reaction to one person's unscriptural extreme results in our own unscriptural extreme in the opposite direction. *We need action upon Biblical principles instead of reaction to unbiblical extremes.* I believe that this includes learning from a church which may have some distinct differences and adapting to our situation those practices which do not violate the Scriptures.

I'm very glad that you pointed out that "most assemblies with resident workers have been very careful to observe some scriptural limitations." What bothers me is that you didn't also point out that many churches with a "professional minister" also are very careful to observe some of these same scriptural limitations. In fact, some churches who "hire a full-time preacher" function better in involving the others in ministry than do some assemblies where a few people do almost everything.

Walter B. Huckaby, Castro Valley, Calif.

Resident ministry can easily become "professional" ministry if the worker does not constantly adhere to the truths of the Lord's design for His church. The worker must remind himself often of his goal in the Lord's work—"to prepare God's people for works of service, so that the body of Christ may be built up" (Ephesians 4:12 NIV).

The resident worker must often say "NO" to accepting some aspects of responsibility in the local assembly, even when he can perform the task quicker and more efficiently. He must encourage local gift, and share the ministry, regardless of how inexperienced a speaker may seem. He must sometimes ignore the cries of those who feel only "the best" should be on the platform.

Resident ministry can be an effective means of building up the local assembly, but may we never swing to extremism in our attempts to build numbers. And may

we never swing to the opposite extreme and see the meeting die on the vine. I personally feel, that the most valuable lesson a resident worker can learn while in that type of ministry is the lesson of "learning to say No."

Larry Batts, Burlington, N.C.

*Larry Batts, commended by the Gospel Center in Durham, N.C., is in full-time work with Ireland Street Chapel in Burlington.*

I am an old born-again Christian of nearly 80 years on this earth and on December 3 my dear wife was called home to be with her Lord, after years of heart trouble. She had been asking the Lord to take her home and we were visiting together when her head laid over to one side and with a smile on her face she was gone.

I myself, after five heart attacks over 16 years, can only thank my precious Lord for all our afflictions and making me a good nurse until the end. After 49½ years of marriage and five children (one saved and in heaven), we both know what serving the Lord really means. We were both born again over 45 years ago with fellowship in Western Ave. Gospel Hall and Downing Ave. Gospel Chapel here in Waterloo, Iowa. We have not been able to attend the past few years due to illness, but some of the faithful remember us.

Thank you for your January issue, especially the articles by Leonard Lindsted and Marion Michaux. May the Holy Spirit stamp these articles on the hearts of all his people as he has on mine.

Lee Nesbit, Waterloo, Iowa

*The foregoing was not sent for publication, but I have received the writer's consent to print it. In these days of "disposable" marriages, a testimony like this is surely refreshing.*

Editor

### DEAD OR ALIVE?

I have just finished reading "A Call to Revival" in the June INTEREST. It really hit the nail on the head. As a result, would you please begin sending me your magazine?

David Arbogast, Lakewood, Colorado

You are to be commended for publishing "A Call to Revival." Probably Gibson and MacDonald have done as well as can be done in pointing out assembly deadness. However, the problem I perceive is that it is very difficult to wake the dead, for the simple reason that the dead do not know they are dead. . . .

MacDonald and Gibson give four checkpoints for evaluation, the most measurable one being "ineffective evangelism." Everything enabling Christians to do self-evaluation is helpful, but I doubt that, unless people see it actually modeled at the local level (e.g., "I have been too money-minded"), they will not SEE that they have a need.

Jim Townsend, Elgin, Illinois





## EDITOR'S PAGE

by James A. Stahr

# Revitalize Your Sunday School

## A WORKABLE PLAN FOR TEACHER TRAINING

Sunday Schools get in a rut. The weeks go by. The months go by. The years go by. Nothing changes.

Teachers get in a rut. As the years go by the freshness and enthusiasm disappear. The joy goes out of Sunday School teaching and all becomes routine.

In any field of endeavor—nursing, engineering, education, science—you keep fresh by taking advantage of occasional opportunities for additional study. You have to take in once in a while. You just can't go on continually giving out, without also taking in.

That's why one of the best ways to revitalize a Sunday School is to introduce a teacher training program. Teacher training will encourage your teachers by giving them a chance to improve their skills. It will give them new insights into the response or lack of response of the children. And it will help prepare new teachers who can serve as substitutes, or teach new classes if the Sunday School starts growing.

In short, if you can get your teachers out of a rut, you'll get your Sunday School out of a rut, too.

The hardest part about teacher training is finding a time when the teachers can be brought together. Everybody is busy. There is the mid-week prayer meeting, Friday night youth club, perhaps a business or committee meeting on another night, not to mention the difficulty of finding time to spend with the family or do the weekly shopping. Chances are your Sunday School teachers are already overloaded.

"Please! Not another night of the week!" That pretty well sums up the problem.

And the solution? Use the one hour of the week that won't add anything to the already all-too-busy schedule. What hour is that? The Sunday School hour itself!

Now, how can you use the Sunday School hour for teacher training without shutting down the Sunday School? The answer: by teaching only a few teachers at a time. That is, by setting up a continuing class for teachers, but bringing in a different group of teachers each quarter.

Let's say you have twelve Sunday School classes. In addition to the 12 regular teachers, you have another three or four that substitute regularly. So you think it over and decide that you could set up a class of six, and that this class will run through the fall quarter (September, October and November). Three of the class members will be regular Sunday School teachers. Substitutes will take their place for the full three months. Or you might combine classes so you won't need as many substitutes.

Now you have three members for your teacher training class. Perhaps the fourth will be another one of the people who have been substituting. And the fifth and sixth could be two prospective Sunday School teachers who would like to start teaching but are hesitant to begin without any training.

That teacher training class will meet every Sunday morning for three months. It will meet during the Sunday School hour, but it will skip all the opening exercises. The class members and their instructor will go directly to their meeting place. They will need a full hour. They will have to skip the singing and the birthdays and all that.

At the end of three months the regular teachers will go back to their classes, and those who have substituted for them can come into the teacher training class, along with three other regular Sunday School teachers. This new group of six will meet every Sunday morning through December, January and February. They may take the same course the first group took, though that is not essential.

To set up a teacher training program you need more than a class. You also need a curriculum, that is, a course of study. And you need an instructor who can teach the curriculum.

The curriculum is the easiest part. For 50 years the Evangelical Teacher Training Association has offered an excellent program of teacher training. It operates on three levels. There are preliminary and advanced levels for teachers in local churches. There is also a college level program used in Bible colleges all across America. Emmaus Bible School has used the ETTA program for years, and Daniel Smith, president of Emmaus, is on the ETTA board of directors.

Sunday Schools should begin with a couple of the preliminary level courses. There are seven such courses, each of them 12 lessons in length, matched to the Sunday School quarter. There are 13 Sundays in the quarter, and the 13th can be used for a review or an examination.

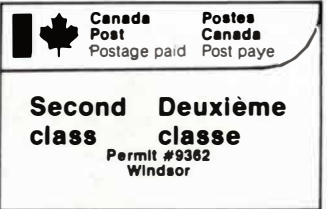
Three of the seven ETTA courses are Bible Survey courses, two in the Old Testament and one in the New. While these can be a blessing to the teachers, they are probably not as much needed as the courses that relate to the teaching process. So I would suggest two other courses to start things off. "Understanding People" gives insight into the personalities, problems and responsiveness of people at various age levels. "Teaching Techniques" shows how to communicate Bible truth to the child. It presents the "know-how" of lesson preparation and effective presentation.

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# INTEREST

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## Revitalize Your Sunday School

*Continued from page 23*

at a time, it will take a full year to give every teacher one course. Even longer if you discontinue the teacher training during the summer quarter. But that's no problem. This is continuing education. It means that every year or so, each teacher will get a break from teaching and become a student again.

It is not a bad idea to alternate courses. It calls for some extra record keeping as to who had what, but it's easier on the instructor. Also it means that the Bible Survey courses can be introduced in a year or two, with "Understanding People" and "Teaching Techniques" still available on occasion for new teachers coming along.

The textbooks for each of these preliminary courses cost \$3.75. Not everyone has to buy a text, but everyone has to have access to one. ETTA requires that the text be read.

The instructor's manual is also \$3.75. Or, for \$13.75 an instructor's packet can be purchased, which includes text, manual and a helpful cassette. This is a one-time cost, for the same kit can be used over and over.

What about instructors to teach the teacher training courses? That probably won't be as difficult as it first seems. When I introduced this program into a Prince Edward Island assembly some years ago, I looked around and discovered two trained teachers in the congregation. They agreed to alternate quarters. One was a principal of a junior high school. He was just the man for "Teaching Techniques." The other, a mother and housewife, had been a school teacher before she was married. She didn't feel free to teach the Bible Survey courses because men would be in her class. However, she was quite willing to teach the course that described children of different ages. As a mother, she knew a lot more about that than most of the men did.

Any assembly can buy the ETTA books and set up the classes. If you take the trouble to qualify your teachers with ETTA, then the association will issue credit cards for each course completed, and a certificate when the full Preliminary Program is finished.

Day school teachers and people with Bible School or Seminary education have no problem being accredited by ETTA.

Others can be approved, based on their educational background and Christian experience, on the recommendation of the Sunday School superintendent or one of the elders.

For full information on these subjects write or call the Evangelical Teacher Training Association, Box 327, Wheaton, Illinois 60187 (312/668-6400). Direct your request to Paul J. Loth and tell him you want the necessary materials to set up the program described in INTEREST Magazine. You might send along \$7.50 and ask for one copy each of "Understanding People" and "Teaching Techniques."

Don't overlook the conventional methods of teacher training. If you *can* get all the teachers together at once, say on a Monday night, or Sunday after the evening service, you can train your teachers at a much faster rate. The Sunday morning program I have described will take more than a year to get the entire group of teachers through just one preliminary course.

But what I have described is truly "continuing education." And it has some benefits that conventional programs don't have. Let me list them:

(1) It draws more people into the Sunday School program. Because you are taking regular teachers out of their classes for three months at a time, your occasional substitutes have to mature into full-time teachers.

(2) It gets teachers away from their classes for a little while. They need a break. Some teachers have taught the same class for so many years that replacing them, or even moving them to another age group, could create a crisis in the assembly. This is not a healthy situation. But putting them into a teacher training class *during* the Sunday School hour interrupts that locked-in pattern without being as threatening to the teacher.

(3) Finally, teacher training during the Sunday School hour solves the problem of finding time for teacher training without adding something else to an already over-crowded schedule.

Which brings us back to where we began. You can introduce teacher training without adding to the overload. It will take some effort, particularly organizing and record-keeping—things that can be done by people who want to serve the Lord but feel they have no talent for public speaking. So that's the starting place. Look for a good organizer. Then look for a teacher who can meet ETTA approval. And then get going.

You CAN revitalize your Sunday School. Start now!



# INTEREST

OCTOBER 1980



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# Rethinking Missionary Strategy

by William W. Conard

**E**VANGELISM AND MISSIONS have always received prominence among those non-denominational-type churches that have sought to label themselves with no other name but the name of Christ. To the amazement of other groups of Christians, such churches have played a telling role on the mission fields of earth, and they have done so without a central directive agency, without a fund-raising system, and without a central set of objectives.

In assembly missions, both in the homeland and abroad, church planting has been closely coupled with soul winning. Assemblies and their missionaries have proven that the New Testament church pattern works. It works because it is God's way, and because it is best suited to the development of God's people.

As the years go by, some aspects of that plan need to be brought to the forefront and reemphasized. We have a tendency to slip into ruts, narrowing our vision and restricting our methods to something less than the full scope of the New Testament pattern.

I would like to reemphasize five principles that are firmly grounded in the Holy Scriptures. They are the principle of teamwork, of planning, of evangelism, of awareness of church growth, and of the training of national leaders. These principles are crucial if we are to continue moving ahead in missions. My feeling, from painful observation, is that to deny them will seriously hinder our progress.

## I. TEAMWORK

Early in the assembly movement, there were some unfortunate divisions. Men of strong personality brought them on by trying to enforce their decisions on others. Perhaps because of this, many who chose "open" assemblies sought total independence, fearing further domination.

There is, moreover, the curious fact that many assembly leaders have been independent businessmen. Thus both our history and our present situation create obstacles to close working relationships.

Mission fields add their own contribution to the problem. A missionary pioneer

in Africa wrote: "Many a little Protestant Pope in the lonely bush is forced by his self-imposed isolation to be prophet, priest, and king rolled into one. Really a very big duck is he, in his own private pond. Caesar was not the only man who said he would rather be first in a village than second in Rome."

The Scriptures condemn, by illustration and teaching, this solitariness. Moses, moved by fatigue and his father-in-law's counsel, abandoned his one man leadership to choose qualified helpers. Our Lord, who could have initiated and directed the Church singlehandedly, did it instead with the cooperation of twelve men. Paul, intrepid apostle that he was, nevertheless had bands of up to eight men helping him in the evangelization of the Gentiles (Acts 20:4-5). Now are we wiser than these?

Brethren, we must encourage teams of Christian workers. "Two are better than one because they have a good reward for their labor. If they fall, the one will lift up his fellow. . . . If one prevail against him, two shall withstand him" (Ecclesiastes 4:9-12).

Team work demands dedication to God, to each other, and to the common task, in that order. It means the subjection of my whims and desires, even of some things I hold dear, so that a greater work may be done. It means releasing each member of the team to perform the functions for which the Holy Spirit has gifted him, and it liberates from work duplication. Because the peer accountability level is high, team work also spurs a missionary on to fulfill his responsibilities.

A missionary team is a powerful, living example of relationships in the local church. By God's grace, we must develop missionary teams for all of our mission fields.

## II. PLANNING

A single person does not have to plan far in advance. A married person begins to learn what planning is. The parents of several children are forced to plan.

I am convinced that God wants His servants, under the influence of the Holy Spirit, to plan for the future, to plan for growth, and to plan for victory! Whether

**We must  
plant thousands  
of assemblies  
in the next  
few years**



the ministry is done alone, or in a team, the extent of our Spirit-breathed planning will in large degree determine how far we will go.

Some complain that the "freedom of the Spirit" is hindered by planning. Not necessarily. God planned creation. David planned the temple. The prophets obviously saw God's plan in history.

In Acts 1:8 our Lord Jesus laid out a geographical and cultural plan for world evangelism. In Romans 15:19-32, Paul relates part of his plan for evangelism along the northern Mediterranean coast.

The process of New Testament planning is revealed in Acts 15:6-29. Dedicated men of God discussed the matter at hand, obviously with prayer. After they arrived at a decision, they could say: "It seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things . . ." (vs. 28).

To plan requires vision, faith, a close knowledge of God and present circumstances, and spiritual determination to ensure that something great happens. It means asking, and answering, the tough questions: What do we need to do? Who will be responsible? When shall we do it? Where shall we do it? How much is needed to do it? How does this fit into our long-range objectives?

We must plan for outreach, plan for growth, and plan for national church maturity. We must plan for the establishment of tens of thousands of assemblies in the next few years!

My ministry in Peru was revolutionized five years ago when my wife and I began planning together, and the elders of our assembly began planning. Excellent materials from World Vision gave us biblical principles and examples of planning. I heartily recommend these materials for every missionary.

### III. EVANGELISM

The third principle we need is evangelism. Assemblies and their missionaries have traditionally been evangelistic, but sometimes more traditional than evangelistic. It is hard to get fired up over an evangelistic message if the tradition is to evangelize only in a chapel full of Christians.

Christ sent His men *out* to evangelize. He made use of current situations to get

## Some Biblical principles need renewed emphasis

His message across. Our Lord even used advance publicity in His ministry. He sent the seventy "two and two before His face into every city and place whither He himself would come" (Luke 10:1).

Our Lord brought men and women to a point of decision, either for or against Himself. He used Decision Evangelism, while we too frequently sink to Education Evangelism. We preach and preach, but we aren't used to asking that hard question, "Will you receive Jesus Christ as Lord right now?"

We repeat piously, "The Lord is taking out a people for His name." We already have it figured that He has only a few people in mind. But He wept over the cities and their multitudes. Jerusalem was about one million at Passover time. What would He do looking over the eight million of Paris, or the nine million of Buenos Aires, or the eleven million of Tokyo?

And all the time He was thinking of the other sheep He would bring into the fold. How? By you and me sharing the message.

Oh, that we could report not twos or threes, but hundreds and thousands receiving Christ. Nations, peoples and cultures would be transformed! It would be tough, exhausting work—but our assemblies would be filled, and many new ones would be started.

The prime matter is not methodology. It is a heart burdened for evangelism.

### IV. CHURCH GROWTH

The fourth principle is awareness of church growth.

It has taken nearly two centuries for the concept of the simple New Testament church, as practiced by the assemblies, to become wide-spread in the Christian world. We used to think that plurality of recognized elders, the practice of the Spirit's gifts, the Lordship of Christ, and the centrality of worship were distinctive features of the assemblies. But now, hun-

dreds of groups, unrelated to our historical roots, have made these principles theirs. In their fervency and freshness they are growing faster than we!

In 1976 in Rosario, Argentina, and later in Uruguay, under training and orientation given by the Luis Palau Team, I saw many different evangelical churches take these New Testament principles, and GROW. In just those two crusades, over 60 local churches, patterned after biblical instructions, came into being!

So we must become aware that our basic principles for the church are adaptable to different models of church planting. Assembly beginnings will vary according to the culture, situation and available personnel. There is no sacrifice of principle involved, but rather an adaptation to the means God places at our disposal.

The Jerusalem Church, for example, began when 120 provincial visitors received a miraculous manifestation of the Holy Spirit. The Samaritan Church was different. One man, Philip, came preaching, then Peter and John joined him, and the Samaritan Church was born. The Antioch Church developed because Greek-speaking Jews "gossiped the Gospel" to both Jews and Gentiles as they went about their business. The Philippian Church came into existence when a group of women opened their hearts to Christ as Paul spoke to them.

These biblical examples could be multiplied. The point is that God uses different ways to start assemblies. With whatever method is available, let's get going!

### V. TRAINING

The final principle is the training of national workers. Too many assemblies on the mission field are still guided by missionaries, even years after their founding. Too few national Christians are trained elders, good Bible teachers, or camp administrators. Too many tracts and magazines are made up entirely of writings translated from English.

A few years ago we could get away with this neglect of national believers. It is no longer possible.

Some time back I asked a prominent missionary how many more years foreign workers would be needed in his field of labor. He said, "I don't foresee the day when missionaries won't be needed. The people simply cannot do what we do." Yet, in that country the people govern themselves. Before many years that nation could be under communist rule. If

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*The writer of this article, Bill Conard, served as an assembly missionary to northern Peru for ten years. He now edits a magazine for evangelical leaders in the Spanish-speaking world, and is an elder in a new assembly in Mexico City.*



national Christians have not been trained for leadership, how then will the work be carried on?

Emmaus correspondence courses, short-term Bible institutes, special seminars, practical training—all of these are desperately needed, NOW! Men and women must be trained for the local church and moved successively into their respective places of leadership.

The Scriptures say: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Timothy 2:2).

The Holy Spirit also shows us there are different ministries in missionary work: apostles (missionaries), prophets (highly spiritual men who give orientation), evangelists, pastors and teachers (Ephesians 4:11). Our training of national Christians must take these areas into consideration.

Missionaries must train pastors and teachers for the congregations. They must train evangelists who will go out to surrounding areas to preach the Gospel. They must give themselves to men of wisdom and spirit (prophets) who can circulate among these assemblies and give counsel. Finally, they must develop a support base for national missionaries (apostles) who will repeat this process in other areas.

This means that we train Christian leaders for the local, the provincial, and the national level. Present political pressures, the Scriptures, and the Holy Spirit in our hearts will not permit us to do less.

I have a confession to make. For several years of my missionary service I argued against these five principles. I remember myself as being judgmental, narrow, thinking only I and a few others had the truth. Finally God opened my eyes to the breadth and depth of a lost world, and let me see wider principles in His Word. I was ashamed of my solitariness, my lack of planning, my half-hearted evangelism, my criticism of other congregations that were growing, and my poor teaching of others. Then, in His grace He strengthened my mind and heart and hands for a broader understanding of service to Him.

In John 5 Jesus met a man who had not walked for 38 years, and asked him the strange question: "Do you want to be well?" If that man were well he would have to work. He would have to accept the responsibilities of his home and nation. So it was a well-put question.

Today we recognize that we should be doing more through our missionary outreach. Do we want to?

# What's in a Name?

by Donald L. Norbie

BAPTIST, PRESBYTERIAN, METHODIST, LUTHERAN  
—DOES IT MATTER WHAT YOU CALL YOURSELF?

IN ANTIOCH the name "Christian" was coined to mark the disciples as followers of Jesus the Christ (Messiah). They were thus distinguished from adherents of both Jewish and heathen religions (Acts 11:26).

These people were called "disciples" because they were followers of Jesus, "believers" because they believed fervently in Jesus' claims, and "brethren" because they rejoiced in the bonds of brotherly love. As "saints" they recognized they were set apart from the world to serve God. These and other terms are common to all who acknowledge Jesus as Lord.

But today the religious scene is very complex. One is no longer just a Christian. He is a certain kind of Christian—a Baptist, Presbyterian, Methodist, Lutheran, or a member of one of the other denominations. But the moment one takes a particular label he isolates himself from other believers. A barrier is raised dividing the family of God.

Some Christians today refuse to accept divisive labels, insisting they are simply Christians. If one only claims Scriptural names he erects no artificial barriers. Some may say this is quibbling, but the terms we use reflect our thinking and attitudes. When we stress the use of Scriptural labels, we proclaim the unity of God's family (John 17:21).

What should the local fellowship be called? Scriptural terms such as the "Church of God," "Assembly of God" or "Church of Christ" either say too much or too little. If the group believes all churches are churches of God, then to use such a name is no means of identification. On the other hand, if one believes his is the only "church of God" in a city where other Christian groups gather, he is guilty of gross spiritual arrogance.

The wise approach is to use terms that apply to all Christian groups in an indiscriminate way, rather than as a local label. Every church where the Gospel is preached and true believers gather is a church or assembly of God, and of Christ as well. There are various degrees of

obedience and holiness among churches. The Lord still walks in the midst of His assemblies, evaluating, commending and warning (Revelation 2, 3). Our goal should be to be as obedient as possible to His Word.

How then can a group be identified? By its geographical location, as in the New Testament. Paul wrote to the saints at Philippi and at Colosse (Phil. 1:1; Col. 1:2). In a letter to Philemon he greeted the church that met in his house (v. 2). This is a scriptural way to distinguish churches. It does not divide God's family spiritually, but only geographically. An assembly may meet in the Bible Chapel on Main Street or the Gospel Hall on 17th Avenue. The geographical location identifies the meeting place of the church and this is a Scriptural designation.

The sloppy use of terms reveals careless thinking. An assembly, or church, to use a common term, is a congregation of people, not a building. Name your building what you will but do not call it a church. The church gathers in the building.

A minister (*diakonos*) is a servant, not a clergyman. The term denotes service, not official glory (1 Corinthians 3:5-9). Titles such as Reverend or Doctor hardly befit one who comes to serve God's people. Whether he be learned and well educated or be a tradesman, in the church there should be no social difference. As the child of God enters the meeting place, all secular distinctions are left behind. In the circle of God's family all are simply brothers and sisters.

Did not Jesus Himself warn against the use of titles among His disciples (Matthew 23:8-12)? Shame on Christian churches for catering to human pride and ostentation!

The proper use of Scriptural terms reveals careful thinking. Whether they be theological terms such as justification and sanctification, or ecclesiastical terms for the churches, clear thinking results in accurate speaking. And truth needs to be guarded in every age.



**It may be easier to get a divorce than a mortgage.**

**T**HE FAMILY is in trouble today. We see it in the increasing number of divorces with all that the divorce entails, working mothers, teenage pregnancies, single-parent homes, and couples that live together without getting married. No doubt you have seen articles on each of these topics. If not, start looking for them in the newspapers. Before long, you'll have a little pile of clippings recording various aspects of the breakup of the American family. You will also have articles proposing government action calculated to reverse the process, or compensate for it.

### CONTEMPT FOR TRADITION

Why is the family in such deep trouble? Men and women who think about the problem suggest at least three plausible answers. The first is widespread contempt for, or indifference to, traditions. Says David A. Goslin, who directed a study of the family for the National Academy of Sciences, "Now people have more options—to get married or not, to have children or not, to stay married or not, to work or not." The options exist largely because of indifference to traditions, and also economic conditions.

In the past, it would not have occurred to many couples to solve their marital problems in a divorce court. They thrashed them out in customary ways, or they learned to adjust to them. However, if they did seek relief in the courts, they were generally rebuffed. It was not easy to get a divorce.

Now all is changed. For the poor, at least, it's easier to get a divorce than a mortgage. The courts have adjusted to changing attitudes. They reflect widespread indifference to Biblical teaching about the sanctity of marriage.



# Trouble

It's as silly to worry about the total cost of rearing children as the total cost of a mortgage. You pay it a little at a time.

### TOO MANY EXPERTS

A third source of trouble in the family is parental loss of control to competitors—television, school, and peer groups. It isn't easy to say which competitor exerts the greatest influence on a child, as opposed to parental influence. It's probably a toss-up between television and the school, though the school (that is, the public school) has been exerting its influence in opposition to parental influence considerably longer than television.

Experts trained in the schools are also competitors. The existence of experts in virtually everything is really an extension of the role of the school in attempting to do what, in modern theory, the family cannot do. Says Christopher Lasch, "By convincing the housewife, and finally even her husband, to rely on outside technology and the advice of outside experts, the apparatus of mass tuition—the successor to the church in our secularized society—has undermined the family's capacity to provide for itself."

Alas, the poor Average Parent! Not having taken at least a Master's degree in any of the social or behavioral sciences, he is, in some places, regarded as incompetent to rear his children. This is said so often in so many ways, many quite subtle yet plain enough to get the point across, that his or her confidence is undermined. Consequently, parenting is often slipshod. It suffers from the constant running to experts for advice.

Please don't misunderstand me. I am not decrying recourse to experts. I myself read Dr. Spock's *Baby Book* every time we had a new baby in the house. We lived in Africa, and his book was invaluable for formulas, suggestions for treating diaper rash or diarrhea, and for reassurance when we didn't know what was ailing the

### COSTLY KIDS

A second cause of trouble in the family is financial, or so we are told. Young couples see statistical charts indicating the total cost of a child from birth through college. Statisticians tell prospective parents that it will cost tens of thousands of dollars to rear a child. Inevitably, many couples either postpone having children until they have money in the bank, which takes a long time, or they limit the number of children to one or two.

Anxiety about the bare cost of rearing children probably reflects changing values, and a subtle selfishness that masquerades as concern for the welfare of a growing child. Many young couples are not really worried about the cost of a child for the child's sake. They aren't worried about being able to provide for children. They're concerned lest the cost reduce their personal standard of living.

"This is an awful time to bring a child into the world," some say. The truth is, it's as good a time as any in history.

Never was there a worse time in history than when Moses was born. Boy babies were under the ban (Exodus 1:22). Yet when he was born, his parents kept him alive, hidden from all who would kill him. Why? Because he was a beautiful baby! Who needs a better reason? They were not afraid of the king's edict to kill all the Hebrew male babies. They trusted in God (Hebrews 11:23).

For the same reason, Christian couples, at least, should not be afraid to create God-honoring families—two-parent families in which children are welcomed as gifts from the Lord (Psalm 127:3-5).



# in the Family

by C. Donald Cole



child. Without any question about it, he contributed to our peace of mind. However, it did not occur to us that we were inadequate as parents, or that we needed help from Dr. Spock in understanding the children and in knowing the values we wanted to inculcate in them. We were what we still are, Christians, and we intended to make our children Christian, to the extent that this was possible.

Does this mean that we were completely self-sufficient and did not need advice? Of course not! However, most normally intelligent couples who were themselves nourished in the church, in this way soaking up the moral values taught in the Bible, know almost instinctively how to rear their children. Everybody makes mistakes, some more than others, but a couple who learned values in their church will probably make fewer serious mistakes than their neighbors who don't even go to church, including unchurched child psychologists.

You see that I am not belittling experts, just the wrong experts. If you learn God's word and teach it to your children, just as an Israelite parent did in ancient times, you will have placed them squarely in the right path (Deuteronomy 4:9-10; 6:6-7). Whether they stay there, following in your moral footsteps, is up to them. But getting them started is the responsibility of parents, and for this little or no advice from professionally trained experts is needed.

If you run into trouble (and you may, for certainly life is more complicated now than in ancient Israel's agrarian society), ask your friends in church for help. Sooner or later someone will open up and admit that he also had the same problem with his kid. He'll tell you what he learned, and he'll lend you a book that helped him, and he'll pray with you.

## GOVERNMENT HELP (?)

You don't need the government's help

in rearing your children. However, if the secular society around you has seduced your child or children into taking drugs or swigging beer to the point of alcoholism, you may want to avail yourself of federal or local programs designed to remedy the problem. Secular experts know a great deal about the drug culture, alcoholism, crime, etc. This is their field. However, we do not need the legislation now being proposed by "family-policy" advocates for strengthening the family. We do not believe that their proposals will really strengthen families.

The concept of "family policy" is discussed by Allan C. Carlson in an essay titled "Families, Sex, and the Liberal Agenda" (*The Public Interest*, No. 58, Winter 1980). This concept has "generated numerous proposals aimed at strengthening American family life through government actions," including income redistribution, guaranteed minimum incomes, integrated social services, and better sex education. "The disconcerting reality," Carlson continues, "appears to be that state social intervention on behalf of families actually weakens or destroys families."

If this is true of social programs already on the books, what will happen if we get more of the same? The answer is obvious: further weakening of the family.

Is Carlson right? I think he is. In his view, American families are being weakened by two forces (these are in addition to three listed earlier): from within "by the impact of the . . . sex revolution on male-female ties and on the linkage of generations"; and from without "by the cultural abandonment of the nuclear-family norm and the normative embrace of amoral family and sexual ethics by elements of the educated upper-middle class."

Nothing the government can do can check or reverse these trends. Furthermore,

the proposals that have been made would tend to confirm society in its "embrace of amoral family and sexual ethics." They would not strengthen families.

## A PROPHETIC VOICE

If the government can't strengthen families, who or what can? The church, viewed in the Bible as "the pillar and support of the truth" (1 Timothy 3:15). Dr. Ted Ward (professor of Curriculum Research at Michigan State University) tells what the church can do to strengthen families. The church, he says, needs to be "a prophetic voice in the pulpit reminding us of what God says about the nature of the family. . . . When this prophetic voice is boldly keyed to God's righteous nature of mercy, love and justice, the Christian family will become a real contrast to the secular family—the viable option that is muffled and foggy today" (*Evangelical Newsletter*, Vol. 2, No. 26, October 24, 1975, p. 4).

In the secular world, says Ward, the traditional family is viewed as "having been pragmatically useful in the past but expendable in the present." This, in all likelihood, is the view government programs will seek to establish. If you agree with me that the secular view is wrong, you'll have little or no sympathy with proposals for legislation set forth by family-policy advocates.

How should we register our disapproval? The best expression of disagreement is a strong family, built and maintained according to norms set up in the Bible.

*C. Donald Cole, the former editor of INTEREST Magazine, is now radio pastor for the Moody Bible Institute chain of radio stations. This article was originally presented on Moody radio as one of Donald Cole's "Christian Perspectives on the News." It is used by permission of Moody Bible Institute Department of Broadcasting.*



# Overcoming that "After-Camp Slump"

by Paul B. Parmer

## The kids from Basketball Camp were still hard at it in October. Why should the kids from Bible Camp let up?

to the Lord. At camp it had seemed it would be so easy. But now it was just like last year. His enthusiasm for spiritual things had lasted only two or three weeks. Then he had slipped right back into the same old rut he had been in before.

Jim knew definitely he was saved. He had assurance of that from the Word of God (1 John 5:13). He distinctly remembered the night at camp when he had trusted the Lord Jesus Christ as his Savior (John 5:24, Acts 16:30-31, and Romans 10:9-10).

Jim wished he could be back at camp right now. "Why couldn't a guy just live at camp all year?" he wondered aloud.

A smile began to spread over his face as he reviewed the wonderful times he had had at camp. He remembered crawling out of bed in the mornings, struggling to get dressed, and then hurriedly running out to the spacious area in front of the dining hall for exercises. He remembered the sweaty feeling of playing ball under the hot summer sun, and the delight of the spine-tingling dip in the lake which followed.

The smile finally stretched its way across his face as he remembered his cabin's disastrous singing attempt at the annual talent show.

The chattering of a squirrel in the tree beside him brought his thoughts back to the present. The frown returned to his face. Jim wanted to cry, but he was too old to cry.

"Camp really seemed to recharge my spiritual battery, but it certainly didn't take long for my spiritual strength to run out," he thought. "Why couldn't things here at home be the same as they were at camp? What made camp such a great spiritual help anyway?"

Then Jim began to answer his own questions. First, there were the great messages which he always looked forward to. He visualized Uncle Ben standing at the front of the chapel, his booming voice ringing out the simplicity of the gospel and the challenge of living the Christian life. It was after one such message he had received the Lord Jesus Christ as his Savior (John 1:11-13).

"But here at home the preacher's so boring he almost puts himself to sleep," Jim thought. Then he began to recognize

he was being too critical. He felt ashamed as he realized how little attention he usually paid to the messages. "I wonder what would happen if I looked forward to the messages here at home and tried to get as much out of them as I could," he considered.

At camp there were also the devotional times of Bible reading and prayer. "How well have I done since camp?" Jim quizzed himself. He recalled how diligently he had read his Bible and set aside time for prayer when he had first come home. He knew the few verses he was now reading and the hurried minutes he was now spending in prayer, every once in a while, just before signing off for the night, were not enough.

He could still remember his counselor's advice: "Jim, you must take time each day to read your Bible and pray if you're going to grow as a Christian (1 Peter 2:2). When you read the Bible, the Lord speaks to you, and when you pray, you speak to the Lord. Both parts of this two-way communication system are necessary and important for spiritual growth."

Next, Jim's thoughts drifted back to the good times playing sports, planning skits, and just goofing off with the guys at camp. Even when they put some girls on the team, a softball game at camp seemed more fun than a game with the guys here at home. Why?

Jim concluded that it was more fun at camp because the kids there didn't get mad so easily, and there was not the constant swearing and dirty language which was always present in the games here at home.

Part of his problem, Jim knew, was the group of unsaved guys he ran around with. He cringed as he remembered the time he had been too cowardly to refuse a cigarette when everyone else in the group was smoking. He recalled the times he had missed the meetings at church to hang around with the guys (Hebrews 10:25). He was thankful he had been home the time some of his "friends" had been caught shoplifting.

At camp it had seemed it would be so easy to help them and witness to them, but he hadn't even told them he had gone to a Bible camp.

He knew he should make a break with these unsaved guys. They were tearing him down spiritually.

Tears came to Jim's eyes again. "Lord Jesus," he said, "I realize now the problem is not that I'm not at camp, but that I'm not the Christian I should be here at home."

There in the shadow of the boulder, as the sun was about to set, Jim renewed his commitment to the Lord. First, he confessed the sinful things he had done since

*Continued on page 23*



# QUOTES

DEADLINE: Letters for the January issue should reach INTEREST by November 10.

**RENNE BOWERS, 320 S. Main St., Dayton, Ohio 45402**

The Lord has been pleased to guide into new and exciting areas of service. We were in need of a new place for our assembly to gather as the Lord had added to our numbers and we could no longer squeeze into our facilities. One day in January I was asked to substitute at the City Rescue Mission for a brother who was ill. After the service the director of the mission, **Clyde Baumgardner**, introduced himself and we had a delightful talk. As a result of that conversation brother Clyde enthusiastically offered us the use of their three-story structure. The chapel seats 150, and has a piano and organ available for our use. On the second floor is a gymnasium-auditorium which seats 400 on the main floor and 400 in the balcony.

Most important is the fact that the mission is located in the center of a metropolitan area of over one million souls. What an opportunity and challenge to reach inner-city people with the gospel. Last October when I had the joy of spending my annual week alone with the Lord, convictions were formed by the Holy Spirit that the gospel must be preached to the poor. The poor were the most receptive to the gospel in the times of Christ.

I have learned that when the Lord builds convictions in your life. He always gives the means to obey. I was asked to develop a spiritual training program for the 12 men living at the mission. As I developed this program the Lord directed me to move into the mission, along with several other brothers in the assembly, to be more effective in winning and building the ones the Lord is bringing to Himself. Ten have made professions of faith within the last month and 22 men are now in the discipleship program.

My heart, time and energies are primarily directed towards overseeing the saints in the local assembly. Approximately 50% of the assembly are former Catholics. We are



Lewis Doane

evidencing growth numerically, as well as spiritually, for which we praise the Lord. We have just recognized **Rodney Gieger** as an elder in our assembly. He has labored with us day and night for two years and has demonstrated by his life, character and shepherd's heart that the Head of the Body has indeed made him an overseer.

**CARLOS CERQUEIRA, 241 Pawtuxet Ave., Cranston, Rhode Island 02905**

Since the beginning of the year we have started a work with a telephone answering machine which gives a new two-minute message every day. People call day and night and over 80 have asked for spiritual help. Most have been visited and some have come to the meetings and accepted the Lord.

Last Saturday four believers obeyed the Lord in baptism. **David Long** was with us for this happy event.

**Tony Costa**, who was saved in Luanda, has been with us for over a year. He is a faithful co-worker in everything. His ministry, preaching and visiting have been greatly blessed. He is taping the New Testament since some of our people cannot read.

We believe that we have an enormous opportunity for the Gospel among the Portuguese [see INTEREST, June 1976, p. 12]. The demands of the work are many. Pray for us that: the new believers may grow in the Word; the telephone work may continue to be used by the Lord; the taping of the New Testament will be finished; the Lord will bless every contact in visitation; and that we will have the time needed for the work that has to be done.

Maybe the Lord has some Portuguese-speaking full-time worker that could come and help us for a while. *July 14*

**JOHN M. DAVIES, 9808 103rd St., Apt. 401, Edmonton, Alberta T5K 0X8**

For various reasons I came to Australia in January. Two of my family live in this country, one in Perth in the far west and one in Tasmania. It has been a joy to be with them and to see them actively engaged in the work of the Lord with the assemblies here.

During these six months it has been my privilege to give some help in ministry in the various cities. In the goodness of God I have been kept in good health while traveling. I expect to return to Vancouver on Friday, and will be ministering the Word there during the month of August. *July 15*

**LEWIS DOANE, 15001 NE Siskiyou Ct., Portland, Oregon 97230**

In the last two years we have visited more than 25 assemblies. Our main trip of seven months took us diagonally across the U.S. from Oregon to Florida, sharing our experiences and giving slide talks on the Middle East and the Bible. We attempted to encourage assemblies and reach out to service clubs, schools and senior citizen groups as well as recreation rooms of the travel parks. We were cordially received and were pleasantly surprised by the hearty interest of the secular groups.

Upon returning to Portland, several open doors awaited us. A downtown savings and loan company offered its board room for a midweek Bible class. We have finished a series on the parables and are now into the Gospel of John. In another location a Christian stock broker invited his staff to an eight-week series on The Middle East and Current Events which he asked me to conduct. Interest was lively. In addition, local Kiwanis clubs have called on us a number of times.

While enjoying these outreach opportunities, I have also found scope for teaching on these subjects in one of the adult Bible classes at Grace and Truth Chapel.

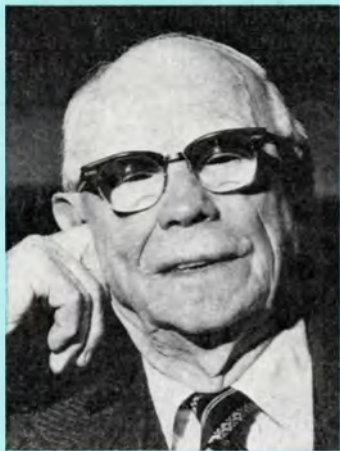
Regarding the fall and winter months, we are praying about the invitations we have from the California desert area. Many northerners avoid the cold by spending their winters there and opportunities in the gospel are excellent then. *July 22*

**IRENE GALLAGHER, 5415 Buchanan St., Los Angeles, California 90042**

Two months ago there was a special meeting before the regular Luis Palau crusade began. Two women who attend meetings in my home were saved. The actual crusade is over now and there was real blessing. I missed it because of camp.

I praise the Lord for five who obeyed the Lord in baptism last month. Four of them were teenagers and one a young mother who lives across the street from the chapel. All but one





**FRED PEER CELEBRATES 90TH BIRTHDAY**

Commended worker, Fred Peer, has been saved for 72 years and in the Lord's work full-time for 61 years. This month, October 23, he celebrates his 90th birthday.

Brother Peer was commended to the Lord's work by the assembly at Gilead Hall in Toronto in 1918. The following ten years were spent working in the West Indies. In 1929 he returned to Canada to serve the Lord in Ontario. He taught at Emmaus Bible School in Toronto for a time and eventually settled in the Peterborough area, devoting himself to a Bible teaching ministry.

Though suffering from failing eyesight, Mr. Peer is still able to do some reading and studying. He takes an active part at the worship meeting and occasionally speaks at the Sunday services and at the prayer meeting.

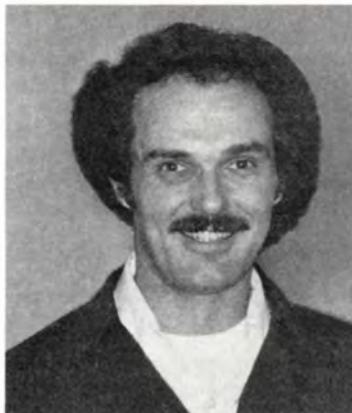
His address is % Joe Martin, R.R. 7, Peterborough, Ont. K9J 6X8.

are Mexican-Americans.

My house was burglarized last month when I was out, but there is insurance so I think stolen things can be replaced. Pray that the burglars might be saved.

Many of our young people professed faith in Christ at camp this summer. Most of them have returned to ungodly, broken homes. Pray for them and for us that we might be able to interest them in daily habits of prayer and Bible reading.

Women come and accept the Lord in the Sunday night Spanish meetings, but please pray that the husbands will come. *August 4*



**Russell Hadley**

**C. RUSSELL HADLEY, 477 Shewville Rd., Ledyard, Connecticut 06339**

The home we were building was totalled by fire the week before we were to move into it. That has taken some of our time and attention over the last number of days.

The Lord is to be praised for His full supply of all that is needed to live this uniquely spiritual life He has given. It has been exciting to us to see the body of Christ so supportive and the comfort of the Lord so real. Also, it is encouraging to have Him give perspective on this. The sticks can all be replaced.

The chapel entered a float in the July 4 parade, and it won the Best Overall award, to the joy of all the chapel and to the credit of the young woman who designed and developed it. The theme emphasized freedom in Christ.

*August 4*

**HELEN MONTGOMERY, Box 518, Pittsboro, North Carolina 27312**

Finally the Lord has given me the go signal for retirement at age 73, after 32 years at Immanuel Mission. I know I shall miss the staff here and all my Navajo friends very much, but it will be a privilege to pray for them all.

I am truly thankful for the Navajo Christians. This Friday evening and all day Saturday they are having Bible studies, with James Natatchez teaching.

I am moving to the Pittsboro Christian Home in early September. I will appreciate prayer for adjustment and close fellowship with the Lord, which of course go hand in hand. I would like to thank all who have been faithful in prayer and ministry through the years. Do please continue to pray for our Navajo people and the staff here. *July 16*

**HAYWARD MORRISON, 3214 Oaklawn Blvd., Hopewell, Virginia 23860**

In June we had a Bible School, the first one in several years. Let us say we were not disappointed. We turned full responsibilities over to Mr. and Mrs. Bill Millar from Newport News. These two young people are very gifted. We helped wherever we could. Four young people professed faith in our Lord Jesus. Pray for these children as well as for our brother and sister who are so able and eager to help.

Our meeting has grown some over the past two years. Several young married couples with



**Valley Bible Chalet at Indian, Alaska**

families are attending the Bible study and we thank God for them.

We welcome visiting brethren who may come our way. Seeing what God has done in the past, we look forward to the future with great enthusiasm. *August 4*

**DAVID G. POLLOCK, Box 777, Mullens, West Virginia 25882**

The local work continues to keep us very busy. We are seeing some spiritual growth in several lives, primarily in some young married couples. Some of the concerns we see immediately are economical. There are thousands of miners out of work and hundreds of mines closed. So far it hasn't affected us too much but we are not seeing many new faces at the meetings. If the industry doesn't pick up, we may see some exodus from the area.

There are two small assemblies here only eight miles apart. The largest has about 25 in fellowship. We have a good outreach as we get 80 to 100 out for the Bible Hour. The other has approximately ten to twelve in fellowship and an average of 50 at the Bible Hour. Some of us have been praying about the consolidation of the two meetings.

Most days I use the mornings for study and planning, and the afternoons for visiting. Some visits to the hospitals are difficult as Beckley has four hospitals (24 miles away), and Princeton has one and Buefiels has two (45 to 50 miles away). So a good bit of driving is involved.

Our oldest child, David Jr., is to be a senior at Virginia Tech in Agricultural Engineering. He is very active in the assembly there. Our oldest daughter, Debby, will be a sophomore at Virginia Tech, having transferred from Kings College. *July 22*

**ALYCE H. PROCACCINO, 58799 Elm Road, Mishawaka, Indiana 46544**

The Lord taught me much while at the Christian Home for Children in Colorado Springs, and I value deeply the lessons learned. Also the kindness of many of the Lord's people through the years. I do not feel that the ten years have been without value in my life and in the lives of others whom I served. It was good to be there and I enjoyed the area and learned to love the people. They will be greatly missed as I start all over again. Life is full of adjust-





Bill Wilson

ments, but His presence is a great comfort to me. *July 31*

**GEORGE RAINEY, 9257 Caprice Dr., Plymouth, Michigan 48170**

At present I am only telling out the Word on Sunday and Wednesday, due to blood sugar and blood pressure problems. But I am feeling some stronger and my health is coming back. *July 14*

**ARNOLD M. ROSS, Box 327, Lynbrook, New York 11563**

Blessings are here but much prayer is needed. Our Special Meetings for Jews are effectively reaching the Jewish people. Many Jews married to non-Jews are coming to the meetings and finding their Messiah and Savior Jesus Christ. Marriages are thus being healed and their homes blessed as He enters their lives and homes.

Work among the elderly Jewish people continues very well. Seed is sown and some respond wonderfully. Eternity becomes their friend as fear of death leaves.

The opposition is very heavy. The work is not easy. The Lord paves the way and gives enabling grace. Your prayers and encouragement are a real help. *July 17*

**THOMAS J. THOMPSON, SRA Box 4345, Anchorage, Alaska 99502**

The witness of Anchorage Christian Assembly keeps bright. A nice number of strangers attend the gospel meetings.

Outreach continues at Indian (a coastal settlement on Turnagain Arm, 25 miles south of Anchorage). We have a lovely A-frame hall, but without lots of visitation nobody would come out. Thankfully, we keep plodding on and get from 14 to 20 each Lord's Day afternoon. A recent series for children brought 33 to each meeting. Gospel plaques were made by the children from lovely texts supplied by saints in Portage La Prairie, Manitoba. So now these are in the homes, beaming out their message of salvation.

Visitation to hospitals and homes keeps me busy and makes us more compassionate toward the people. A recluse I have visited for five years called himself an atheist, but now he says he is an agnostic. He is near death with cancer and refuses all help from caring authorities. Pray for our witness to all such. *July 14*

**GLENN C. TOMPKINS, R.D. 1, Randolph, New York 14772**

The Lord has promised that His Word will not return unto Him void and He has blessed in camps, vacation Bible schools, evangelistic meetings and family gospel crusades.

Lord willing, about the end of August Helen and I will move to Randolph, New York. We hate to leave friends at Northway Bible Chapel as we have enjoyed the fellowship and opportunities for ministry there. *July 28*

**WILLIAM WILSON, 43 George Ave., North Adams, Massachusetts 01247**

The Lord has been working in a wonderful way in the ministry here. The number attending the Bible Hour at the Community Bible Church of Williamstown has steadily increased. On Easter Sunday 160 came, so many that we had to set up chairs in the aisles and in the foyer. That same Sunday there were 11 decisions for the Lord. Four were members of the same family and they have become such a blessing to us as they grow in Him.

We have been privileged to minister in several assemblies in the New England area in recent months. It is wonderful to see how the Lord has blessed those who faithfully serve Him in this area of the country that is so difficult to evangelize.

As in other areas, we are feeling the economic depression. Many of our number have lost jobs, including excellent school teachers. It is amazing to see the Lord give them the grace necessary to face the trials.

In the past two weeks we have been privileged to lead four people to the Lord. All were over the age of 85. Two were a husband and wife who were visiting their grandson. What a blessing for that family. The other two were women over the age of 90.

Another exciting thing was a daughter-in-law leading her husband's mother to the Lord. As a couple they had been praying for her for ten years and after a recent study on the book of Ruth, this girl was so impressed by that special relationship between Ruth and Naomi that leading her own mother-in-law to the Lord was an extra special blessing.

Pray that we might be sensitive to the Lord's leading in every area of our lives and especially in the ministry He has given us here in New England. *July 11*



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Clayton and Ruth Watkins and family

as, in the Caribbean and abroad. Mr. Watkins has been in the assembly for many years and is capable in the ministry of the Word.

Clayton and Ruth Watkins have four children. Their address is P.O. Box 8084, St. Thomas, VI 00801.

**Colombia:** Charles Cade has been commended by the Christians of Northgate Bible Chapel in Rochester, New York, to the work of the Lord in Bogota, Colombia. Charles completed the course at International Crusades and anticipates working with Brian Killins in Bogota for a period of two years.

**Bolivia:** Brenda Goertzen has been commended by the Christians of Victoria (British Columbia) Gospel Chapel to the work of the Lord in Cochabamba. She is planning to teach in the school for missionaries children for two years.

## WITH THE LORD

**LILIAS ELLIOTT**, 85, of Steubenville, Ohio, on June 16. She was saved as a teenager and for many years has been in fellowship in the Pleasant Hills assembly.

**ANDREW GREER**, 78, of Malvern, Pennsylvania, on July 1 after a short illness. He was in fellowship at Malvern Gospel Chapel at the time of his homecall. He was known for his shepherd's heart and gentle exhortations.

**FRED G. MACKENZIE**, 74, of Kenilworth, New Jersey, on Sunday, June 22 of cancer. He was born in Newark, New Jersey but lived in Kenilworth for 55 years and was in fellowship at the Kenilworth Gospel Chapel. Although active in the hardware firm of which he was founder and president, he gave much time to the service of the Lord.

Since the merger of Voices from the Vineyard and The Fields in 1971, Mr. Mackenzie had been the president of Christian Missions in Many Lands, Inc. His burden of exercise was two-fold: that at home and abroad those who serve the Lord would preach the plain truth of the Gospel of Jesus Christ, and that New Testament churches would be planted and prosper with the development of local gift.

Mr. and Mrs. Mackenzie's daughter, Mildred, a missionary in South Africa, came home from the field to care for her father during his illness.

**O. E. (PAT) MAGEE**, 87, of Robbinsdale, Minnesota, on June 27 of a heart attack. He was saved at the age of 20 while attending gospel meetings in the home of Alice Dunkerton, who later became his wife. In 1914 he moved to Minneapolis and for many years was active in the assemblies there. After World War II he felt the Lord leading him into full-time service. The assemblies in Minneapolis and Maplewood in St. Louis commended him to the work and for the rest of his life he visited assemblies across the country. His greatest exercise was for the small assemblies where he

## NEW WORKERS

**MR. & MRS. CHARLES HALEY**,  
515 W. Harrison Ave.,  
Wheaton, Illinois 60187

The Christians of Cherrydale Community Chapel in Arlington, Virginia, have reaffirmed their commendation of Charles and JoAnn Haley to the work of the Lord. For the past five years Mr. Haley has been a chaplain with the Good News Mission at the Arlington Detention Center. Recently he was transferred to the mission's work in Chicago prisons. JoAnn will be working part-time with Workers Together in Wheaton.

Originally commended in 1968 by Meadowbrook East Bible Chapel in Fort Worth, Texas, and Bethany Gospel Chapel in Newport News, Virginia, the Haleys worked for 2 years in Quebec in a pastoral and camp ministry. In 1970 the Haleys moved to Roanoke and Charles served as Dean of Education and instructor at Shenandoah Bible College.

Both in Roanoke and Cherrydale, Charles was active in the ministry of the Word. JoAnn has been involved in neighborhood Bible studies and in Pioneer Girls.

**MR. & MRS. JOHN STADT**, Box 464,  
Tracy City, Tennessee 37387

The assembly at Cumberland Bible Chapel in Tracy City, Tennessee, has commended

John and Lee Stadt to the work of the Lord. The Stadts have had a great deal of experience in children's work, including camp, D.V.B.S. and special series of meetings. They have a lot of material in visual aids and crafts. John has a gift in ministry and song leading.

The Lord has blessed them in the six years they have worked to establish the testimony at Cumberland Bible Chapel, which has been their home assembly since 1974.

### OPEN-AIR CAMPAIGNERS

The Christians of Woodside Bible Chapel in Maywood, Illinois, have commended **Christopher and Barbara Schroeder** to the work of the Lord in evangelism. The Schroeders expect to serve with Open Air Campaigners in the New York area, and in other ways as the Lord may lead. Their address is: 25 Sanford Ave., Plainfield, NJ 07060.

### VICTORY CHRISTIAN SCHOOL

Southside Bible Chapel in St. Louis, Missouri, has commended **Randy Gruber** as a teacher at the Victory Christian School (6100 Leona Ave., St. Louis, MO 63116).

### FOREIGN MISSIONARIES

*Virgin Islands:* Philadelphia Gospel Hall in St. Thomas, V.I., has commended **Clayton Watkins** to the work of the Lord in St. Thom-



loved to help young Christians become rooted and grounded in the Word.

**FRED McDOWELL** of Kearny, New Jersey, on May 27. He was 50 years in the Kearny assembly.

**MRS. FRED NUGENT** of London, Ontario, on April 7, after a lengthy illness. Widow of the late evangelist, F. W. Nugent, she is survived by her three children.

**RUTH SCOTT**, 84, of White Rock, B.C., on June 22. At five years of age she trusted Christ. She served the Lord in Venezuela for many years and later taught women's and children's classes and did translation work.

**GEORGE STEWART TIMM**, 76, of Orillia, Ontario and Buffalo, N.Y., on June 26. He was in fellowship at Hillside Bible Chapel in Orillia and was active in the construction of the new chapel as well as Orillia Christian School and several camps. He served the Lord with his craftsmanship and a heart of love.

## ADDRESS CHANGES

### WORKERS CHANGES

Rennes Bowers, 320 S. Main St.,  
Dayton, Ohio 45402

Charles Haley, 515 W. Harrison Ave.,  
Wheaton, Illinois 60187

Alice Herzig, 5 Villa Verde Dr., Apt. 101,  
Buffalo Grove, Illinois 60090

David Leathem, 341 W. Chestnut,  
Souderton, Pennsylvania 18964

Helen Montgomery, Box 518,  
Pittsboro, North Carolina 27312

Glenn C. Tompkins, R.D. 1,  
Randolph, New York 14772

Ed Turner, 13134 98A Ave.,  
Surrey, British Columbia V3T 1B7

August Van Ryn, 12 Bradford Blvd.,  
Frostproof, Florida 33843

### ASSEMBLY CHANGES

**LOOMIS, CALIF.**, Loomis Gospel Chapel,  
% Henry W. Forrest, 3849 Val Verde Rd.,  
95650

**DANVILLE, CALIF.**, San Ramon Valley  
Bible Church, % Walter P. Welsh, Box 696,  
94526. The assembly began in July 1978 with  
14 families. Today there are 22. Six believers  
were baptized in June.

BB 10, FBH 11:30, Wed.

**ORLANDO, FLORIDA**,  
Hiawassa Hills Chapel

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

**MISHAWAKA, INDIANA**, Grace Bible  
Chapel, % David N. Detrick, 1614 Eagle St.,  
Niles, Mich. 49120

**BALTIMORE, MARYLAND**,  
Eastern Gospel Chapel

BB 9:30, SS 11, G 7, Wed. 7:45

**ATTLEBORO, MASS.**, Good News Chapel,  
235 West St. (Formerly 138 S. Main),  
% Arthur Stebbings, 11 Debra Cr., 02703

**JEFFERSON CITY, MISSOURI**, Faith  
Fellowship, 2709 Industrial Dr. (Formerly at  
Turkey Hill Ranch Bible Camp, Freeburg)  
% Steve Allan, PO Box 96, Freeburg 65035  
(314/744-5871) or Alan Braun, 1512 Sunset  
Lake Rd., Jefferson City 65101  
(314/635-2464)

BB 10, SS 11, Wed. 7

**LINCOLN, NEBRASKA**, Hollywood  
Heights Chapel, % H. Andrew Joye, 1534 N.  
57th 68505 (402/466-9141)

**ASHLAND, NEW JERSEY**, Community  
Gospel Chapel, % Edward Ristow, Sr., 104  
Whitehall Dr., Voorhees 08043  
(609/767-5055)

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

**WALLENSTEIN, ONT.**, Wallenstein Bible  
Chapel, % Aaron M. Martin, Hwy. 86, RR1,  
Wallenstein N0B 2S0 (519/698-2919)

**TIMMINS, ONT.**, Grace Bible Chapel  
BB 9, SS 11, G 7, Wed. 8

**VANCOUVER, BRITISH COLUMBIA**,  
Granville Gospel Chapel, % G. A. Rich,  
698A Selkirk St., Vancouver V6P 4H2

### NEW LISTING

**EDGARTOWN, MASSACHUSETTS**,  
Martha's Vineyard Christian Fellowship,  
Meeting House Way. % Aaron Silva, Box  
655, 02539. See Reports.

## CONFERENCES

### OCT. 11-13—MONTREAL, QUEBEC

The Ninth Annual Thanksgiving Conference will be held at Bethel Gospel Chapel, 4250 de Maisonneuve W. Meetings on Saturday at 7 p.m., Sunday at 10, 11:30, 4 and 7, and on Monday at 10 and 3. Contact C. Worrell, 8135 Santiago, Brossard, Quebec J4X 1J5 (671-2545).

### OCT 31-NOV. 1— SHEPHERDS RENEWAL

The Shepherds Renewal Seminar for the mid-west region will be held at Adventureland Inn, I-80 and Highway 65, Des Moines, Iowa. Contact: T. C. Baird, 3125 46th St., Des Moines, IA 50310.

### NOVEMBER 8—OHIO LADIES

The Women's Missionary Conference, sponsored by Fairlawn, Gracemount and Bible Fellowship assemblies of Cleveland, will be held at Fairlawn Bible Chapel, 2705 Smith Rd., Akron. Coffee Hour at 10:30 and meetings at 11 and 2. Contact Mrs. Lawrence Pile, 5212 Chickadee Lane, Lyndhurst, Ohio 44124.

*Conference announcements for the January issue should arrive at INTEREST by November 10. No charge for first announcement; \$15 prepaid for each additional appearance.*

## NOTICES

**HELP WANTED** to do general housekeeping work. Pittsboro Christian Home Inc., (a non-profit Christian retirement community), Box 518, Pittsboro, North Carolina 27312 (919/542-3151).

**CASSETTE TAPES AND HIGH-SPEED DUPLICATING:** We duplicate cassette tapes. We have excellent equipment; use quality tapes. Our prices are reasonable. Our service is fast. No order too small. Jeremy Dalziel, Cassette Book Studio, Box 55, Elmira, Ontario N3B 2Z5 (519/669-2512).

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**PITNEY-BOWES** model 736 address printer has been donated to C.M.D. Anyone wishing to dispose of a needed address embosser and/or metal plates, write: Christian Mission for the Deaf, Box 1254, Flint, Michigan 48501.

**EARLY ISSUES** of Letters of Interest wanted—1945 and earlier. Also Assembly Address Books, 1964 and earlier, and Missionary Prayer Handbooks, 1963 and earlier. Send to the Editor, INTEREST, PO Box 294, Wheaton, Illinois 60187. Postage will be refunded if requested.

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# REPORTS

## AUGUSTA CRUSADE

Several souls were saved in a two-week gospel crusade conducted by eight assemblies in the Augusta, Georgia, area. Meetings were held in a local high school and Stan Ford of England ministered the gospel through messages on the Second Coming of Christ.

Christians in all the area assemblies worked together for the salvation of souls. **Jim Redling** of Sanford, N.C., directed the music. **Larry Batts**, **Billy Hylton** and several local Christians provided special music.

## MARTHA'S VINEYARD

Six years ago, two groups of believers, unaware of each other, met to remember the Lord in two different towns on Martha's Vineyard, a large island south of the Massachusetts coast. When we discovered each other, we decided to form one group and hold the Lord's Supper together. The Lord directed as far as leadership was concerned, and about two years ago we decided to build a chapel for a place of testimony in Edgartown.

Brother **Miles Beers** was conducting Friday night meetings, and still does when he is able. I felt the Lord's leading to go to Bible school and had the honor of attending the first year of Augusta (Georgia) Center for Biblical Study. After graduation I came back to help in the minis-



Gospel Crusade in Augusta, Georgia

try here.

We trust that by having occasional visiting preachers, the other assemblies will find out that we are here and that we are alive and well on Martha's Vineyard Island.

Aaron Silva, Box 655,  
Edgartown, Mass. 02539

## RETIREMENT COMMUNITY IN FROSTPROOF, FLORIDA

Shepherd Retirement Community, nestled in the soft rolling hills of south-central Florida, has been in operation for two years now. It is one of the most recent efforts of some of the Lord's people to supply a Christian community for those who wish to retire to Florida and desire that retirement to be among Christians.

Shepherd Retirement Community had been a dream in the hearts and minds of

**Mr. and Mrs. Ben Bradford** for a number of years. Ben was an elder at the 29th Street Gospel Hall in Miami for many years. After the sale of his business in Miami, he began to look for property for the purpose of creating a retirement community for the Lord's people. The 109 acres at Frostproof are the culmination of that search.

But Ben Bradford was not to see his dream reach fulfillment. Others would have that pleasure. A corporation was formed in November 1976, with a group of assembly men serving as trustees. A few months later Ben suffered a heart attack, and God called him home.

Since June of 1978, **Carroll Van Ryn**, a member of the board and a son of August Van Ryn, has been living on the property and handling the day-to-day operation of the project.

There are now 12 new homes in the community. Two of these are models, which are for sale. The balance have permanent residents living in them. There are five homes that are rented on a seasonal basis. This gives prospective home buyers ample opportunity to see whether they like the area, the weather, and the fellowship before they commit themselves.

Already there is an assembly on the grounds, which in the winter has over 50 in fellowship. It is the desire of the elders that this assembly have an outreach in the surrounding area. Perhaps in the future it will result in other assemblies being formed in this part of Florida.

Activities in Shepherd Retirement Community include, in addition to assembly meetings, such things as game nights, pot luck dinners and special events. They

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## FACULTY CHANGES

### A.C.B.S.

The Augusta Center for Biblical Study (Augusta, Georgia) has accepted the resignation of **Lee Lohre**, its president for the past two years. Mr. Lohre felt that his involvement in the school was not allowing him sufficient opportunity to concentrate in the original sphere of service that God laid on his heart. The board and staff thank Lee for his long hours of work. As provided by the by-laws, the board chairman has assumed the duties of president.

Joining the faculty this fall is **Chester Boyd, Jr.**, a full-time worker commended by the Clinton (Maryland) Community Chapel in 1966. Mr. Boyd received his B.A. in Biblical Education from Washington Bible College and his Master of Theology (with honors) from Capitol Bible Seminary. For the past six years, he has been teaching at the Shenandoah Bible College as well as providing a teaching ministry in the Fleming Chapel in Roanoke, Virginia. For many of his summers, Mr. Boyd was engaged in the work of Operation Mobilization. His service carried him into countries such as Spain, India, Nigeria, Mexico and France. Mr. Boyd is married to Bonnie Ruth Rasp, formerly of Orangeburg, S.C., and they have two children, Kimberly Ann, 12, and Chester III, 5.

A.C.B.S. has purchased five acres of attractive property on Hwy. #25. It will be developed as the Lord provides. A building fund has been established.

Daniel F. Hollingsworth,  
Chairman

### KAWARTHA LAKES

Kawartha Lakes Bible School (Peterborough, Ontario) operates in part with a non-resident, visiting faculty. A letter from K.L.B.S. president Donald K. Steele informs us that **Ross Rainey** of Plymouth, Michigan, joins the faculty this year. Ross will spend three weeks at the school in October and November teaching the course on I Corinthians formerly taught by **Paul Fletcher** of Simcoe, Ontario. Paul has asked to have a somewhat lighter load.

Enlarged facilities are under construc-

tion for K.L.B.S. In cooperation with Edmison Heights Bible Chapel, where school sessions are held, a \$100,000 addition is being erected. A great deal of volunteer labor has helped keep costs down.

### MOUNT CARMEL

Mount Carmel Bible School (Edmonton, Alberta) has announced a change in leadership. **Nelson Annan** is now president of the school. Nelson has been a faculty member for eight years and has the training and experience to equip him for the position.

**Stan King**, who has been president for most of the years since the School began, will continue as a teacher. This change was made at his request. The Board of Directors has expressed appreciation for the years of service that Stan has given to the school.

W. F. Gurnett,  
Chairman of the Board

### C.C.B.S.

Several changes in faculty, curriculum and schedule for the 1980-81 school year have been made at the California Center for Biblical Studies (Culver City, Calif.). **Dorothy Wells, M.A.**, Talbot Seminary, has been appointed an adjunct instructor in Christian Education. **Bob Roberts, M.Div.**, Trinity Seminary, will join us as a teaching intern in Biblical History and the O.T. Prophets. The intern program provides a two-year teaching and administrative experience for CCBS alumni who have earned graduate theological degrees.

Our curriculum has been expanded in all departments to provide a greater selection of in-depth studies. Students will be required to take a minimum of two exegesis courses to develop skill in independent Bible study and in the use of resource materials. Some courses will be offered in the evenings to make them available to the community. To accommodate the added studies, we will change to the quarter system with classes commencing Monday, September 22.

William Anderson, President

publication for Latin American church leaders, and **Kevin Dyer**, president of International Crusades.

More than 400 young people are expected to attend. There is still time to register. The cost is \$99 in U.S. funds. It is

open to all persons 16 years of age and older. Accommodations for couples are available.

For brochures and application forms write to Congress West, 621 NE 76th Ave., Portland, Oregon 97213.



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give a real family effect to the assembly. Then there is good fishing and swimming in the lake, as well as picnic areas and outdoor recreation facilities. Nearby Frostproof is a small town with ample shopping for most personal needs.

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The Community is a pleasant and peaceful place for Christian retirees. Pray that it will continue to develop for the Lord's glory and the blessing of His people.

For the address of Shepherd Retirement Community and for further details, see the advertisement elsewhere in this issue of *INTEREST*.

### CONGRESS WEST '80

Four days in the cause of world missions—four days of exposure to God's Word—four days of discovering opportunities for service—that is Congress West.

Missionary speakers and exhibits, special music and multi-media presentations, and seminars geared for youth leaders and assembly elders will highlight Congress West, a missions emphasis conference sponsored by Portland, Oregon, area assemblies.

Scheduled for December 28-31, 1980, Congress West will be held at Multnomah School of the Bible in Portland. Speakers include Luis Palau, international evangelist and Bible teacher; Bert Elliot, church planter and missionary to Peru; Russ Van Ryn, evangelist, teacher and elder; Bill Conard, editor of *Continente Nuevo*, a



# PROJECT JUDEA A Personal Venture

by Robert F. Ramey  
Emmaus Bible School



SEVERAL YEARS ago, James Stahr gave a message in our Emmaus chapel and subsequently wrote an editorial in *INTEREST* exhorting Christians to remember their "Judea" in the total perspective of their ministry for Christ (June 1978). He illustrated his point by demonstrating how Chicago area assemblies do much for their own city and for "regions beyond," but little for the rest of Illinois, our "Judea."

I felt the logic and impetus of his thinking in my own life and work. After much thought and prayer, I was finally able to do something about this omission in my ministry. Although Jim had evangelism and church-planting in mind, I felt that I could contribute something through my own teaching ministry, and thus

encourage those of the Lord's people who were already building assemblies in "downstate" Illinois.

Through the willing assistance of Kirk Lithander and Floyd Pierce, contacts were made with numerous fellowships, and an itinerary was scheduled. Kirk is the new dean of men at Emmaus. Floyd is a full-time worker who lives in Springfield, the state capital. A former missionary to Brazil, he does extensive pastoral work and Bible teaching in Springfield and outlying communities in central Illinois. He and his wife, Helen, are faithful, hospitable, joyous Christians and are loved and appreciated throughout the state. They were most loving and helpful to me in my "Project Judea."

My tour took me to Springfield, Peoria, Galesburg, Decatur and Carbondale. Except for Springfield, all these fellowships, including the Shawnee and Neighborhood assemblies in Carbondale, meet in homes. Springfield owns a beautiful chapel which they purchased two years ago from the Mormons.

On this trip I did not get to Champaign, Belleville, or Sparta, which also have their own buildings. Stratford Park Bible Chapel in Champaign is near the University of Illinois. Villa Hills Gospel Chapel in Belleville is in the metropolitan St. Louis area. The assembly in the small town of Sparta is 99 years old.

A new assembly in Rock Island, where the Rock River joins the Mississippi, meets in rented quarters.

In each group I visited I found warm, growing Christians eager for fellowship, teaching and counsel. Each of the six fellowships I visited meet for Breaking of Bread, prayer, fellowship and teaching. In every place there are some heartaches and problems on the one hand, but real optimism for the future on the other. All the groups include some committed young singles or married couples who are a special joy to me and their elders.

Four of these groups have come into being only in the last three years.

Highlights of the week included an in-depth Bible study with fourteen brothers in Springfield, a "full house" for Sunday services in Peoria, the reconciliation of two

alienated brothers in Galesburg, a pleasant picnic-meeting in Decatur, including the awarding of eight certificates for completed Emmaus courses, and a cordial welcome to me and great interest in Emmaus from both assemblies in Carbondale.

Will you remember these gatherings of God's people in prayer? Will you especially pray for key men like Floyd Pierce and Bob Isringhausen in Springfield, Bruce Brown (Peoria), Kirk Lithander (Emmaus and Galesburg), John Avery (Decatur), Al Caskey (Carbondale, Shawnee), and Glendall Toney (Carbondale, Neighborhood)? Will you consider what other ways we could, together or singly, "strengthen our brethren" in these and other fellowships throughout not only Illinois, but also in other states and provinces?

We each have our own Judea.

EXPLORATIONS IN

## John's Gospel

by DONALD M. TAYLOR

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Donald M. Taylor was happy to be numbered among the affectionate students of the Fourth Gospel. He says: "No where else do we find such plain declaration of God's way of salvation for His fallen creation. John's unique inclusions, considered with his omissions, must be taken as significant clues to John's particular purpose and method of sculpting a matchless Christ."

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# The Lord Is Near

DAILY BIBLE MEDITATIONS FOR

1981

SEPTEMBER 23 WEDNESDAY

Speak unto the children of Israel, saying, In the seventh month, on the first of the month, shall ye have a rest, a memorial of blowing of trumpets, a holy convocation. (Leviticus 23:24)

A long interval elapsed between the Feast of Weeks in the third month and the Feast of Trumpets on the first day of the seventh month. This long interval represents the present time of grace before God will resume His direct dealings with Israel and the nations. This present time in which God is gathering a people for His name out of every kindred, tongue, and nation will soon draw to a close at the coming of the Lord. But this is not the end in the ways of God with man.

This world where the Lord Jesus was rejected and crucified will soon become the scene of His return in glory and great power. All His enemies will be subdued under His feet, and a remnant of God's people Israel will be restored to their promised land under the righteous reign

of their Messiah; and through them all the gentile nations will be blessed.

But before this will happen, great events will have to take place. One very important event is the return of the children of Israel to Palestine. This return, while still in unbelief, not yet owning Christ as their Messiah, is nevertheless prompted by God. The blowing of trumpets is God's call for His people Israel to return to the Land (Isaiah 18:3-7; 27:12-13).

This return will coincide with a period of great trouble so severe that except those days would be cut short no flesh would be saved. God will use this troublesome time to bring an elect remnant to repentance, and for their sake God will cut short those days of tribulation. JR

These daily Bible Meditations, available in wall, desk and book styles, are suitable for family or personal reading. Gospel sheets have been interspersed throughout the many sheets which give sound Bible teaching, encouragement and exhortation for the saints. Almost all Scripture references are quoted from the very accurate J. N. Darby translation.

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# The Way He Should Go



**Are you producing well-behaved little robots who have not been diverted from the road to hell? Beware of distorted priorities.**

**T**HE BIBLE has much to say on the subject of child raising. For the purpose of this article, I'll limit myself to consideration of Proverbs 22:6: "Train up a child in the way he should go, and when he is old, he will not depart from it."

What is "the way he should go"? Is this way left up to each individual parent's views on upbringing? To be sure, every parent shows his offspring a way, either by training or by neglect of train-

ing. And that in combination with examples in his own life style and behavior, which a child will imitate.

Such haphazard methods will rarely produce well-adjusted children who will grow into well-adjusted adults. More often they result in frustrated and aimless young people, ready to try anything in order to find the purpose of living.

The solution lies in making the distinction between "a way" and "The Way." I think I realized this when I heard some

parents boasting of their child having mastered the art of getting by with a minimal amount of toilet paper. These same parents were asked if they had invested equal time in training the child in spiritual things. They replied, rather defensively, "Well, we gave him a Bible."

The Bible remained unread, the child unsaved. Not knowing them well, I could not enter into all the intricacies of the situation. Even if I could, I would never be judgmental. What I am saying is simple



## *Suggestions for the training of children* by **Elfriede Mollon**

ly that it struck me as an example of distorted priorities. It helped me forget my own resolve to be much more objective than I had been.

Following the authority of the Bible, we must train up a child in "The Way." This is the absolute, first priority. If a person has no hope beyond this life, every other kind of training is useful only for his natural life span. But with eternal life in view, all training takes on a new dimension.

So our first effort must be directed towards putting the child on "The Way." Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." Therefore, every parent's primary responsibility is to lead his children to Christ—not just "a way," nor even "a good way," but "The Way," the ONLY way.

Does that mean that if a child does not accept the Lord at a young age, he should not be taught proper manners and skills? Of course not. Parents can never abdicate their responsibility in these respects.

Remember that it takes much time and patience for a child to mature both in the natural and in the spiritual parts of his being. Sometimes these two aspects of growth go hand in hand. More often they do not. Sometimes a parent will be tested by praying for a child's salvation for years without result. All the while the child may be maturing and responding to training in the natural realm. But God will certainly honor that prayer if it is backed by a godly life and scriptural teaching to the child, even though many years of patience may be required.

There are many things a child has to learn. Only some of the basics can be listed here. Different parents may vary the order of priority. Quite all right, as long as the first priority is never compromised.

### **I. INTRODUCE HIM TO JESUS**

Begin before birth of your child. Dedicate him to the Lord. Pray for him. When he makes his appearance, sing to him. Talk to him. Make the presence of the Lord real in your home.

Let your child grow into awareness with this concept already established in his subconscious mind. What an opportunity you have to teach him that Jesus is there though He cannot be seen, and what He means to you, and how He loves. Your child can learn this long before he is ready

to understand about sin and sacrifice and eternal life.

### **II. TEACH HIM OBEDIENCE**

Obedience training is of the utmost importance. It has been said that some children, like some dogs, never learn obedience. Sometimes I wondered whether my children might fit into this category! Yet, it is vital, not only in their earthly relationships, but as a strict prerequisite for the receipt of promised blessings from our Heavenly Father.

### **III. TEACH HIM TO LOVE**

Jesus, of course, practiced the ultimate in love, and we can try to emulate Him to the limit of our ability. To love our children may mean, at times, to use the rod. When this happens, love must always be the motivation, the guiding principle and the end product. A child will readily discern whether punishment is administered from love or anger, and he will respond in kind.

If your child learns to love—a character disposition that can be learned—this will automatically encompass all such desirable traits as kindness, compassion, consideration, trust, and helpfulness. Jesus knew what he was talking about, don't you think, when He called love the summation of all the commandments. "Love the Lord your God with all your heart," He said, "and your neighbor as yourself."

### **IV. TEACH HIM TO PRAY**

Instill in your child an appreciation of God's goodness. As you pray, he will soon learn how to speak to God. He will also learn that some prayers are repetitious or vain, self-seeking and therefore self-eliminating.

Teach him by example that you do not ask God to undertake unpleasant duties in your stead, that you do not ask for material blessings unless they represent a definite need, that you do not complain about your situation. Teach him by your own prayers to be always thankful. Thank God for your health, for your food, for the material blessings you enjoy, for the beautiful sunny or rainy day, for the new neighbors, for the love you have in your family.

Let your child find his own reasons for thankfulness. If he is hurt or discouraged, help him to understand that God can bring good out of evil, and that all things do indeed work together for good if we lay

our problems at His feet and trust Him to carry us through.

### **V. ENCOURAGE CREATIVITY**

When a young child begins to write on the walls, he is not naughty. He is being creative. But at that stage it is an aimless, even destructive way of dispersing energy, which can and must be properly channeled.

My youngest girl once did something I never heard of anyone else doing. Told she must pick up and put away the clothes lying around her room, she poked a hole in the mattress and stuffed everything through the hole, out of sight. This was not very smart as far as finding the easiest way was concerned. Nor was it smart in view of the inevitable consequences. But what it did represent was an innate creativeness that since has blossomed (with encouragement) into an extraordinary flair for creative writing.

When we are creative, we attain to the highest degree of our pre-ordained stature as being made in the image of God. But as you teach your child this truth, teach him also that he can never be *conformed* to the image of God except through The Way He has given in His son.

### **VI. DEVELOP HIS TALENTS**

It has been said, rightly, that we do not *owe our children* a college education, music lessons and a host of other things. But if a child shows a special talent in any area of endeavor, *we owe it to the Lord* to develop that talent.

In His parables, Christ taught us what should be done with talents. The secret is to dedicate them to the Lord. If we look at them as gifts from God that should be used for God's glory, then we will see them as investment opportunities that make it possible for our children to be co-laborers with God.

We cannot make our children go into the Lord's work, but woe to us if their heart is set on it and we have failed to prepare them.

### **VII. FOSTER AWARENESS**

Make your child aware of the world around him. Point out the beauties of creation. But teach him also that, because of man's fall, the world is not perfect any more. Tell him of hungry children. Tell him of corrupt governments. Tell him of incurable diseases. Tell him of threatened animal species. Instill in him the desire to help alleviate the world's ills.



Show him also ways in which to do it. Be grateful when he offers his pennies. Admonish him to curtail waste. Demonstrate by your own deeds what being a good neighbor means.

Don't be surprised if your son or daughter teaches you to give for the joy of giving, and not because you want to get rid of something or step up your income tax deductions.

Giving includes baking a pie for a sick person, sponsoring a Bible student, teaching a Sunday School class, driving a load of squirming youngsters to camp. Your child will become aware through your awareness, and quite probably "go and do likewise."

If you can develop a love for reading in your child, he will always have an advantage. Reading is the single most effective way of learning and keeping on learning, of being informed, being aware. Moreover, if he is in the habit of reading, and if he sees and hears you read the Bible, he will have that vast store of wisdom and spiritual food at his disposal.

### VIII. TEACH SELF-CONTROL

Don't be surprised if at least one of your children has a problem with temper. It will grieve you when an outburst

occurs, peppered with undesirable language and as often as not accompanied by the slamming of doors or kicking of walls.

Now, the Bible does not prohibit anger per se. Even Jesus exhibited anger, and many times we read of the wrath of God. But there is quite a difference between the righteous anger of the Lord and the anger of a frustrated, all-too-human child. Such anger must be curbed.

Nevertheless, there is a positive side to it. Anger shows strength of personality. Perhaps it is not such a great paradox that the child of mine with the strongest inclination towards temperamental outbursts also seems to have the strongest spiritual convictions.

### IX. HELP HIM BE A TESTIMONY

A person who neglects his personal hygiene and does not bathe or change clothes will make a poor impression. If he is a Christian, his testimony will suffer for it. It does not do much good to tell someone about the love of Christ and the cleansing power of His blood when our outward appearance conveys the thought of uncleanness.

Good manners also have a bearing on

testimony. Remember, manners are not so much the rules found in an etiquette book written by someone else as they are the kind of behavior that is born of kindness and consideration. We don't chew with our mouth open, because it would be offensive to the person next to us. We don't interrupt a person's speech, because that would be inconsiderate. We hold the door open for someone, because it would be helpful. And courtesy is contagious, even though it may be the very last thing the kids will ever catch.

As in all the foregoing topics, let your children look at Jesus in this also. They will see the supreme example of courtesy in His walk. The New Testament never describes that walk in terms of manners, but it is not necessary. How could anyone with the limitless dimensions of His lovingkindness be anything but the epitome of courtesy?

Let your children follow Him. Then you will indeed be training them in the way they should go.

*The author, Elfriede Mollon, is the mother of five children. She lives in El Cajon, California. Previous contributions to INTEREST were articles addressed to widows in the June and July 1979 issues.*

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Letters of Interest Associates serves as a link between INTEREST readers and commended workers. This linkage has a two-fold aspect. First, the magazine INTEREST reports on the activities of servants of the Lord. Second, the organization serves as a channel whereby Christians, through their gifts, may share in the ministry being performed by the assemblies through these workers.

Gifts for workers are distributed by the gift committee of L.O.I. This committee welcomes the recommendations of donors as to the distribution of the gifts they send. No deduction is made from fellowship gifts for expenses.

Neil M. Glass, President  
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## LETTERS OF INTEREST BALANCE SHEET and OPERATING STATEMENT for the Year Ended June 30, 1980

	L.O.I. ASSOCIATES in U.S. Currency			L.O.I. ASSOC. (ONTARIO) in Canadian Currency		
	Fellowship Fund	Publication Fund	General Fund	Fellowship Fund	Publication Fund	General Fund
<b>BALANCE SHEET</b>						
<b>ASSETS</b>						
Cash	\$ 124,129	\$ 17,114	\$ 35,460	\$ 309	\$ 3,559	\$ 749
Accounts Receivable		249	948			
Literature Inventory			3,098			
Other Assets	52,000					
<b>TOTAL ASSETS</b>	<b>\$ 176,129</b>	<b>\$ 17,363</b>	<b>\$ 39,506</b>	<b>\$ 309</b>	<b>\$ 3,559</b>	<b>\$ 749</b>
<b>LIABILITIES AND FUND BALANCES</b>						
	\$ 176,129	\$ 17,363	\$ 39,506	\$ 309	\$ 3,559	\$ 749
<b>OPERATING STATEMENT</b>						
<b>FUND BALANCES—July 1, 1979</b>	\$ 179,516	\$ 14,410	\$ 18,819	\$ 109	\$ 1,279	\$ 162
<b>REVENUE</b>						
Contributions Received	585,748	82,589	15,703	8,241	9,736	1,285
Stewards Foundation					4,000	
Advertising Revenue		10,310				
Literature Revenue			2,202			
Interest Earned			28,460			
Magazine Subscriptions					12,489	
<b>TOTAL REVENUE</b>	<b>\$ 585,748</b>	<b>\$ 92,899</b>	<b>\$ 46,365</b>	<b>\$ 8,241</b>	<b>\$ 26,225</b>	<b>\$ 1,285</b>
<b>CONTRIBUTIONS AND EXPENSES</b>						
Fellowship disbursed	\$ 589,135			\$ 8,041		
Magazine Printing and Layout		\$ 35,960			\$ 11,924	
Magazine Editorial Expense		32,099				
Magazine Mailing Expense		6,933			9,127	
Mailing list maintenance		5,411				
Survey Expense		6,284			2,894	
Printing and Mailing Foreign		3,259				
Fellowship Distribution Expense			\$ 13,409			
Administrative Expense			5,222			
Travel			1,043			
Office Supplies			561			\$ 247
Auditing			125			
Legal			5			
Literature Expense			4,790			
Miscellaneous			523			451
<b>TOTAL</b>	<b>\$ 589,135</b>	<b>\$ 89,946</b>	<b>\$ 25,678</b>	<b>\$ 8,041</b>	<b>\$ 23,945</b>	<b>\$ 698</b>
<b>FUND BALANCES—June 30, 1980</b>	<b>\$ 176,129</b>	<b>\$ 17,363</b>	<b>\$ 39,506</b>	<b>\$ 309</b>	<b>\$ 3,559</b>	<b>\$ 749</b>





## EDITOR'S PAGE

by James A. Stahr

# Some Things Worth Reading

Some outstanding ministry comes from preachers and writers serving with assemblies. For my editor's page this month I would like to take a look at recent books by Bill MacDonald, August Van Ryn and William Marshall.

**FRAGMENTS OF THOUGHT**, by William R. Marshall, 1979; 84 pages, paper, \$2.00 postpaid. Available from the author, 3661 Holiday Circle, Apt. 1, Mt. Clemens, Michigan 48043.

Here is a series of meditations by an elder and teacher in one of the Detroit assemblies. The author calls it "Fragments of Thought" for he makes no attempt to give comprehensive treatment to the 30 subjects he discusses. Instead, he describes his comments as "reflections, reminiscences, and something of an autobiography."

For instance, under the heading Character he writes: "We are here, not to make a living, but to make a life. The question is what we are to take with us into the next life. We carry *ourselves* into it. We can take nothing else with us there. . . ."

In the same section: "Years may be needful to prepare us for saying, 'Yes,' or 'No,' in some one critical moment. We may be training all our life for the work of life's last hour."

The section on Partisans says: "Men's minds may become baked hard in the oven of tradition. The immediate zeal of partisans makes it difficult for them to keep conviction from hardening into obstinacy. Involuntary ignorance is wedded to invincible prejudice. . . . No man should try to make any argument turn on his own sincerity. . . . The man who loses his temper in argument has begun to care more about himself and less about the truth."

On the subject of Gospel: "It is a tremendous shock to human conceits that God should choose to make Christ cruci-

fied the salvation of men. . . . Man would rather have some other way that would pay due respect to human nature, and satisfy his sense of need without hurting his pride. . . ."

Plenty of food for thought in these pages.

**ELIJAH AND ELISHA** by August Van Ryn. Christian Missions Press (Box 675, Waynesboro, Georgia 30830), 1979. 118 pages, \$1.95 paper.

"Fire from Heaven appears twice prominently in Elijah's history," says Van Ryn. On Mount Carmel (I Kings 18) the fire fell on the sacrifice, bringing a downpour of blessing on a land suffering drought and famine. In II Kings 1, on another mountain, the fires of judgment fell from heaven on soldiers that had come to take Elijah prisoner.

The two comings of Christ are like that. On Mount Calvary, as on Carmel, "the fire of God fell on the Sacrifice and the rain of blessing on the guilty people. Nineteen hundred years have rolled their course since the Cross where God's precious Son bore our sins. The time is drawing nigh for the second fire from Heaven—the fire of judgment that shall come this time, not on the sinless Son of God, but on the sinful Christ-rejecting sons of men. There on Mount Carmel stood an altar, but there is no altar in II Kings 1. The Cross has gone, and the Throne of glory stands, and the Judge upon it is He who once hung on Calvary" (page 63).

August Van Ryn is now 80 and almost blind. Perhaps this is the last book that will come from his hand. He has filled its pages with rich, spiritual applications such as the above. This book is essentially a devotional commentary on I Kings 17:1 through II Kings 13:21. There are also four pages on the Transfiguration (pp. 55-58), but unfortunately no section on the yet future appearance of Elijah—

Malachi 4:5 and in all probability Revelation 11:3-6. Mr. Van Ryn's thoughts on these prophetic passages would have been helpful.

This book, like the author's long life of preaching and writing, consistently honors the Lord Jesus Christ.

**OLD TESTAMENT DIGEST, Vol. III, Job through Malachi**, by William MacDonald, Walterick Publishers (P.O. Box 2216, Kansas City, KS 66110), 1980. 325 pages, \$6.95, paper.

It would be hard to find another small volume that could give as comprehensive an overview of such a large portion of the Old Testament. Simplicity and clarity in presentation combine with soundness in doctrine and prophetic outlook. The readers of William MacDonald's earlier books would expect this, and they will not be disappointed.

This is a study book. It is like a guide that takes you on a tour of the least familiar portions of the Bible. For each book there is a short outline, followed by a running description of the book's contents. For Isaiah this means several paragraphs on each of the chapters. For the Psalms it means only a sentence or two—a thumbnail sketch of each Psalm.

Proverbs, which doesn't lend itself to running commentary, is treated differently, recurring topics are listed, with references given for the proverbs speaking to those topics.

Job and Song of Solomon are commonly subject to interpretations that are poles apart. MacDonald is helpful because he informs the reader of both views. In Job he doesn't take sides when discussing Elihu, one of the main characters of the book (chapters 32-37): "Many Bible students see him as a picture of Christ, our Mediator or Daysman. Others have less favorable views of him, looking upon him as a conceited young man" (p. 20).

Is Song of Solomon the story of ro-



mance between Solomon and the country girl? Or is it a love triangle in which a young shepherd wins out over the king? MacDonald seems to lean toward the latter view.

In doctrinal and prophetic matters MacDonald is not neutral. Isaiah 6:14 "points irresistibly to Christ—the Son of the Virgin" (p. 98), and Isaiah 9:6 affirms His deity. Daniel 9:27 and 12:1 speak of the Great Tribulation that will come on the earth just before the Millennial rule of Christ.

You will find your daily Bible portions easier to follow if you keep this volume with your Bible when reading in the Old Testament.

## OVERCOMING THAT "AFTER-CAMP SLUMP"

*Continued from page 8*

camp. He promised to forsake them, and to maintain close fellowship with the Lord by promptly confessing future sins (1 John 1:9).

Second, he determined to set aside a time each and every day for Bible reading and prayer.

Third, regardless of the cost, he would break his connection with the unsaved guys he had been running around with. That wouldn't be easy. It would mean ridicule and loneliness, but he would draw his strength from the Lord and look forward to the time when the Lord would give him a close Christian buddy his own age to share his life with.

Finally, he realized he must attend church regularly to take advantage of the Bible teaching as well as the fellowship and sharing with other believers.

Jim knew he must learn to lean on the Lord for the help and strength to accomplish these goals. He knew how miserably he had failed in his own strength. He knew his own efforts couldn't produce any better results in the future (John 15:5, Philippians 4:13, and II Corinthians 12:9).

"It's difficult enough to try to overcome just one of these problems," Jim thought. "What a gigantic job it is when you group them all together."

Nothing is easy though, he decided. He thought of his neighbors, Julie and Debbie, who had gone to a Basketball Camp last summer. They hadn't learned everything about basketball at that camp. He groaned as he thought of the many hours since then they had spent in their backyard shooting, dribbling, passing, and re-

bouncing. But they finally made the team.

Wasn't living for Jesus Christ worth even more effort?

The sun dipped behind the western horizon, painting the clouds brilliant shades of pink and purple. Jim started toward home, thinking of the big job which lay ahead. Suddenly Hebrews 13:6 came to mind. It was one of Uncle Ben's favorite verses and one of the memory verses at camp. "So we say with confidence, 'The Lord is my helper; I will not be afraid. What can man do to me?'"

Jim smiled with relief as he thought aloud, "Camp next year will be great, but there's no reason the time between now and then can't be just as great."

*This article is available in booklet form from Paul B. Parmer, P.O. Box 6, Burlington, Colorado 80807. The son of a rancher-turned-full-time-worker, Paul has also been doing a great deal of Christian work. Much of it has been with his father, working with small assemblies in the high plains of eastern Colorado. Paul has also served on the staff of several Bible camps in various parts of the country.*

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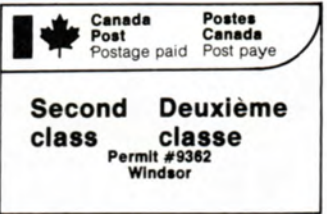
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## **Born Loser**

Luci Shaw

He was a born loser, accident-prone too; never won a lottery, married a girl who couldn't cook, broke his leg the day before the wedding and forgot the ring. He was the kind who ended up behind a post in almost any auditorium. Planes he was booked to fly on were delayed by engine trouble with sickening regularity. His holidays at the beach were almost always ruined by rain. All his apples turned out to be wormy. His letters came back marked "Moved, left no address." And it was his car that was cited for speeding from among a flock of others going 60 in a 55 mile zone.

So it was a real shocker when he found himself elected, chosen by Grace for Salvation, felt the exhilaration of an undeserved and wholly unexpected Joy and tasted, for the first time, the glory of being on the winning side.





# INTEREST

NOVEMBER 1980



## A Prayer for Blessing

Charles Wesley

God of all power, and truth, and grace  
Which shall from age to age endure;  
Whose word, when heaven and earth shall pass  
Remains and stands forever sure.

That I thy mercy may proclaim,  
That all mankind thy truth may see:  
Hallow thy great and glorious name,  
And perfect holiness in me.

Purge me from every sinful blot.  
My idols all be cast aside,  
Cleanse me from every sinful thought,  
From all the filth of self and pride.

Give me a new, a perfect heart,  
From doubt, and fear, and sorrow free;  
The mind which was in Christ impart,  
And let my spirit cleave to thee.

O take this heart of stone away!  
Thy sway it doth not, cannot own:  
In me no longer let it stay:  
O take away this heart of stone.

O that I now, from sin released,  
Thy word may to the utmost prove!  
Enter into thy promised rest,  
The Canaan of thy perfect love.

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# INTEREST

NOVEMBER 1980 Volume 45 No. 10



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by James A. Stahr

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# It Can Pay to be Unemployed

OR: WHY YOU WILL FIND WHAT YOU WILL FIND  
IN THIS NOVEMBER ISSUE OF INTEREST

Back about a year ago a fellow named Don Soderquist left his job with Ben Franklin Stores. For seven years he had been president of this well-known retail firm which has 2,000 stores scattered across all 50 states.

New job offers were immediately forthcoming, but Don decided to take some time to seek out the Lord's will in this and other matters. He moved into a small office in the Stewards Foundation building here in Wheaton, where he began doing research in connection with his role as Chairman of the Stewards Foundation Development Committee. He was studying ways in which the organization could better serve the assemblies.

Part of his method was to interview a number of people whose work made it possible for them to get a good overview of present-day assemblies, either regionally or nationwide. I was probably the first one interviewed, since my office was right next to Don's. Anyway, he took me out to lunch one day and started asking me all kinds of questions: Were the assemblies going forward or declining? What, in general, were their strong points? What were their problems? What could be done about them?

I guess he asked the same questions everywhere he went. I know he made a couple of trips, east and west. The more people he talked to the more amazed he was to discover that all the interviews were coming out the same. There was a consensus. Despite bright spots here and there, the assemblies were in trouble. Perhaps even facing a crisis! And if we didn't face our problems realistically and do something about them, many of the churches we call assemblies would dwindle and die. The great Biblical distinctives they have contributed to the evangelical cause would have to pass to others, or be lost altogether.

Don shared his discovery with the people who had shared their thoughts with him. Somehow, out of all this came the idea of sitting down together and talking about it. And praying about it!

These people were pretty widely scattered—from coast to coast in fact. But there was a sense of urgency, of concern. So we did get together. Just nine of us the first time. We spent all one Saturday in a motel conference room talking together about the burdens we had shared in the interviews.

We met again, two months later, joined by two or three others. And still again. By the third meeting, the Saturday discussions were preceded by an extended Friday-evening session of heart-searching and prayer.

By this time Don Soderquist had completed his report for Stewards Foundation. He had moved to Arkansas to become Senior Vice-President of Wal-Mart Stores, a strong and growing retailer through the American South. He continued to meet with us, but we were no longer a part of his Stewards Foundation project. We met strictly as individuals. Some of us were business men. Others, like myself, were commended workers, in full-time Christian service with an assembly or a school or a service agency. We always understood that we were meeting simply as individual servants of the Lord, not as representing any organization.

Would we be presumptuous, we asked ourselves, if we as a group with no official status tried to reach out together to the people of the assemblies, urging them to search their hearts and seek God's face for blessing? Would people agree that we are facing a real crisis? Would a mutual recognition of that crisis be the first step in overcoming it?

If we failed to speak out, would others sound the alarm? Indeed there are individuals here and there who have been saying these very things. But lonely prophets rarely stem the tide. It's when God's people agree together that prayers get answered and things begin to change.

How do you reach out to assembly people across this vast continent? We decided to put our concerns in words, to prepare a signed statement, offering it to a number of assembly publications, especially to INTEREST, with a view to having it published as widely as possible.

Now from this point I must speak as editor of INTEREST, rather than as one of the participants. It is my privilege to present this statement on the following pages, and to encourage my readers to study it carefully and prayerfully.

Carefully, but not to find fault. These men have a heart for the assemblies. They are convinced the assemblies have a unique witness to bear within the overall scope of the body of Christ. In other words, *we're worth keeping*. If we are not seeing the blessing others are experiencing, it is not for lack of Biblical truth or principles. Rather, it is for things like complacency, materialism, carnality, inconsistency, and loss of vision:

—things these men discover in themselves when they get down before God.

—things they see all too often as they travel from place to place.

—things that merit an urgent call for renewal and repentance.

James A. Stahr



# A Serious Call

---

While there are notable examples of assemblies which are characterized by growth, evangelistic activity, missionary concern and stimulating Bible teaching, many others are in deep need of renewal.

Without being either critical or defensive, we want to bring before concerned Christians the following needs and problems which have been observed among many assemblies in North America:

## **I. LACK OF GROWTH**

The growth rate of new assemblies is not keeping up with that of the general population or other evangelical groups. Some new assemblies are merely transplants from other locations. Assemblies are often small. New people tend to come from other evangelical churches rather than through conversion. While size and quality are not to be equated, lack of growth usually indicates lack of vitality. Instead of effective evangelism there is complacency in many quarters. Some assemblies go on for years without sending out and supporting new missionaries.

## **II. SERIOUS ATTRITION**

Far from growing, many assemblies have died or are gasping for breath. Further, there is a continuing exodus of gifted people who are leaving assemblies and serving as leaders in other churches and para-church groups. We are also losing many of our young people and young married couples who have found life and spiritual stimulation in other churches where they are trained and put to work in areas of responsibility.

## **III. LACK OF COMMITMENT**

There seems to be a malaise of spirit, a lack of enthusiasm, and an embarrassment to be identified as from the brethren assemblies. There is a widespread lack of commitment to New Testament principles. Paradoxically, an

increasing number of new groups which do have this commitment are nevertheless reluctant to be linked with existing brethren assemblies.

Most seriously and underlying much of what is observed in these paragraphs, we often lack a deep, realistic commitment to the Lordship of Jesus Christ in our lives and in our assemblies. In place of a responsiveness to Him, there is often an inflexibility which prevents a dynamic church life.

## **IV. RESTRICTIVE ATTITUDES**

A lack of respect for other Christians is sometimes communicated. This can alienate those who would otherwise be attracted to assembly fellowship. We have sometimes communicated a lack of openness to other believers and, while holding to New Testament principles without embarrassment or compromise, we often have not been sensitive to the working of God among other groups.

## **V. DECLINE IN LEADERSHIP**

Although we have always stressed the development of gift, we often lack the leadership, vision, and spiritual power to accomplish this. Our cherished reputation for Bible teaching and Bible knowledge has long been fading. Public ministry is often sought from well meaning but ungifted people who may function in a spiritual way as part of the priesthood of all believers, but are not able to teach, preach, counsel or lead others effectively. There is confusion regarding true spiritual leadership and the development of gifts. We need leaders who are spiritually gifted, well prepared and fervent in spirit. There is a corresponding need of a humble, gracious and supportive spirit to welcome such leaders when God provides them.

In deep concern over such needs, we call on each one who reads this to join us in a spirit of



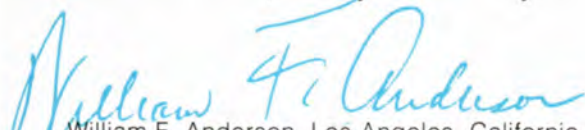
# to Renewal

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prayer and fasting. God has promised, "Humble yourselves before the Lord and He will lift you up" (James 4:10).

Do you share our concerns? Do you also share our vision and belief that the time has come for renewal among assemblies of Christian brethren? If so, will you tell us your

thoughts as to the causes for lack of greater spiritual progress? Can you suggest specific ways in which, with God's help, faults can be corrected and problems solved, so that we can enter the door of opportunity that lies before us? We would like to hear from you.



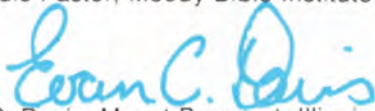
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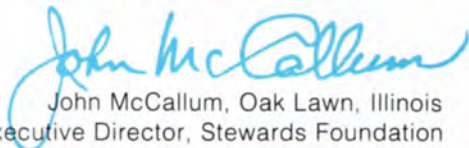
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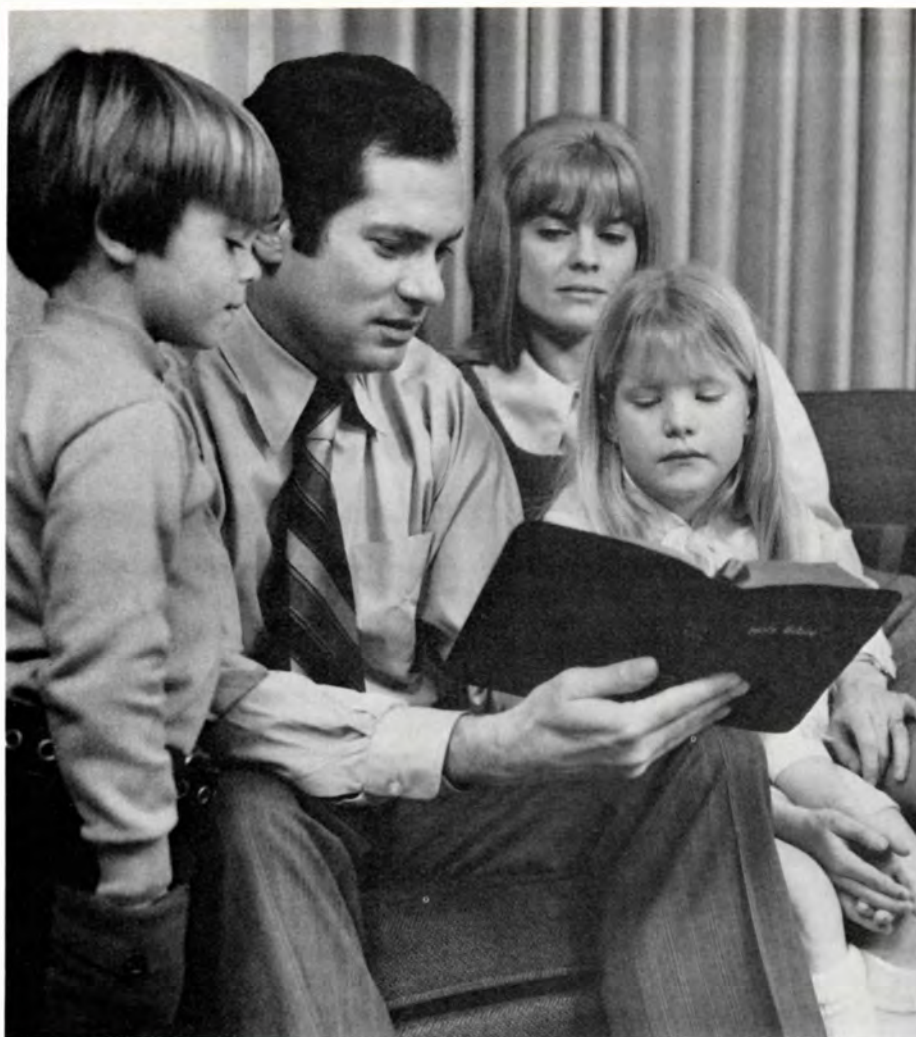
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Responses should be addressed to Donald G. Soderquist, % INTEREST, P.O. Box 294, Wheaton, Illinois 60187.





**L**ET ME TELL YOU about one of the sweetest memories of my childhood. It is the memory of our family gathered in the living room at the close of the day, with my father reading to us from the Family Bible.

My father worked long, hard hours. By evening he was often weary. Yet he always read the Scriptures with a suppressed excitement. He read with a special tone of voice which came across clearly, as if he were saying, "This is the most important Book in all the world. If you never learn anything else—don't miss this!"

So we listened. And when he closed the Book, we all knelt by our chairs or by our place on the sofa while Dad prayed.

These are precious memories to me, especially since my father has gone to be with the Lord. But those family devotions left me with more than memories. By the very way he approached the Scriptures, Dad instilled in me a love of the Word which has never dimmed. And the consistent reading, day after day, year after year, gave me a foundation of Bible knowledge which I consider a priceless treasure.

The practice of family devotions has

for centuries been a daily pattern in homes where Christ is honored. As a result tens of thousands of children have grown up, not only with the happy memories, but with a familiarity with the whole message of the Bible not easily gained in later life.

Perhaps in modern days it is more difficult to maintain family devotions according to the customary pattern. The pace of living is faster. The children, as a rule, have a great deal of home work. Teenagers have programmed activities several nights a week. Television attracts the attention of some members of the family. And even mid-week prayer meetings and other church activities help fill the schedule.

Quiet evenings, with everyone at home to gather for family devotions, seem to be hard to arrange.

Yet, to neglect this important time together with each other and with the Word of God is to deny each member of the family that daily portion of spiritual nourishment necessary for growth and development. Though it may seem that the youngest children cannot comprehend, and the older ones scarcely hear what is being read, the Word is life-giving and powerful. It falls, almost unnoticed, into

the hearts. It will surely bear fruit, for "precept must be upon precept, line upon line, here a little and there a little." That is how children learn (Isaiah 28:10).

It is not enough to see that children attend Sunday School and church regularly, important as that is. The primary responsibility for the children's spiritual training is not the preacher's or the Sunday School teacher's, but the parents'.

Lois was faithful in teaching her daughter Eunice. Eunice, following the pattern, taught her son the Scriptures. Consequently Paul could say to Timothy, "I thank God . . . when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded in thee also. . . . But continue thou in the things which thou has learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Timothy 1:3-5; 3:14-15).

Paul called Timothy his "own son in the faith," indicating that he had led him to accept Christ. But it was Timothy's early training which made him "wise unto salvation," and which made it possible for him to grow to maturity in a comparatively short period of time rather than remaining a babe in Christ.

Wise parents will use every means possible to teach their children the Word of the Lord. Moses linked this training to loving God with the whole heart: "Hear, O Israel . . . Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart. Thou shalt teach them diligently unto thy children and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deuteronomy 6:4-7).

The key word here seems to be "diligently." The details of when and where this should be done indicate more than a structured devotional period, although that could certainly be included in the words, "when thou sittest in thine house." The conclusion which might be drawn is that, as long as the Word is being taught diligently and consistently, the method can be flexible. The pattern can be designed to fit the individual family's needs and circumstances.



# Priceless Foundation

by Claire Lynn

## Dad always read with a suppressed excitement.

Let me make some suggestions about choosing a time and method for conducting family devotions.

### THE TIME

In order to make family devotions a happy and profitable experience for everyone, careful consideration must be given to each one's schedule, and also to his preferences. A family conference might be called to discuss the best ideas. Here are some possibilities:

1. **Before breakfast.** Many people prefer to start the day with the Scriptures. They like to give first moments to the Lord. It is a great way to prepare the children for a day at school.

However, if some members of the family have difficulty rising early or do not feel alert in the morning, it may be better for the early risers to have their own personal devotions before breakfast, and find another time for family devotions.

2. **At a mealtime,** before the family leaves the table. This always seemed the best for us as we were rearing our family of eight children. It is still the time we use. The reading of a chapter of Scripture has become as much a part of a meal as the food itself. The children knew that they were to stay at the table until the reading was completed.

Even when schedules were very pressing, we were usually all together for at least one meal each day. There were times when the reading had to be limited, but we were convinced that a short portion each day was better than a longer portion once in a while.

3. **In the evening,** before bedtime. This is the traditional time, and perhaps the best for families with small children. It should be early enough so that the children do not fall asleep during the reading or prayer.

This was the time my parents used as I was growing up. I must admit there were times when I resented the familiar call, "Come in children. We're going to read now." This was especially true on hot summer evenings when my brother, sisters, and I were enjoying a favorite game with the neighborhood children.

The resentment only lasted until I was

settled in my spot in the living room and Dad began to read. Then, whatever I had been doing before seemed of little importance. I just wanted him to keep on reading, and felt a little sorry for the neighborhood children who did not have a Daddy who read to them from the Bible every evening.

### THE METHOD

The principle of Scripture indicates that the husband/father should lead in Family Devotions. Unless it is utterly impossible, this should be observed. The method of conducting the devotions, however, is flexible, and should be suited to the needs and preferences of the family.

The usual pattern is the reading of the Bible and then prayer. There is no substitute for the pure Word of God at the family altar. A portion of Scripture should be read at each gathering, in an interesting and emphatic manner. Many families read the Bible through, and while there are times when the portion may not seem appropriate or helpful, the over-all effect of hearing the entire Bible read will greatly outweigh the disadvantages.

On the first time through the Bible, it may be better to begin in the New Testament, and then go to the Old after the pattern has been established.

Reading the portion of Scripture around the circle gives each one an opportunity to read the Word aloud, and this method is used by many.

There are helpful books which direct the reading of Scripture by subjects, and lead into a discussion similar to a home Bible study. Everyone participates by asking questions or making comments.

Some parents encourage spontaneous discussion of the chapter or portion read. If no comments are made, then the devotions continue without them. Other parents ask questions to stimulate discussion after each reading.

I can recall many times when, after my husband had finished reading, one of our children would ask a question or make a comment which would lead to a discussion that was carried on through the dishwashing time and well into the evening. They were excited about new discoveries in the Word.

In addition to the Scripture reading, good Bible story books or devotional books might be read. These may have a more immediate impact upon the children and young people, but should not take the place of the Scriptures, for they will not have the eternal effect of the undiluted

Word of God.

Some families sing a song or two at devotions time. Some memorize one verse together each time, by repeating each line out loud together until they can recite it. This is especially helpful if some are engaged in a memory program. Some use the questions from a Bible game or quiz book to spark interest and friendly competition.

Prayer may be a simple blessing of the father's at the close of the reading or discussion. Or it may be a longer period in which each member takes part. It should be relevant to the daily activities and needs, and should include worship, thanksgiving, and petitions.

### THE ATTITUDE

Whatever method or combination of methods is chosen, it is best to be relaxed and to approach the devotions in a joyful attitude. The love for the Bible does not grow very well under constant threat of punishment. Nor does a child easily relate scriptural truths to his active life if he is made to sit with both feet flat on the floor and his hands folded each time the Scriptures are read in his presence. The respect for God and His Word is shown far more by appropriation than by the position one assumes in hearing it.

When the parents' love for the Word of God is evident in their attitudes as they read it each day, the children are more likely to reflect this same love as they grow older.

There are some things we may delay for a while. Later, through concentration, we might gain back all that was lost through our procrastination. But this is not the case if we delay the establishment of a regular devotional time with our children. So quickly they grow up, then leave us to build their own lives. We can never recapture those lost opportunities.

I thank God that my parents were serious enough about my spiritual training to read the Scriptures daily, in my presence, from the day of my birth. In my opinion, nothing can ever quite compare with daily Family Devotions in a Christian home.

*The author, Mrs. Claire Lynn, is the mother of eight children. She was brought up in Maplewood Bible Chapel in St. Louis, and now attends Valley Park Chapel in Valley Park, Missouri, where her husband is an elder. Mrs. Lynn works as a writer and copy editor for the Bible Memory Association in St. Louis.*





# FACING DEMONIC POWER

by Geoff Tunnicliffe

*Geoff and Jewell Tunnicliffe are young missionaries, he from Richmond, British Columbia, and she from Atascadero, California. Geoff is coordinator for the International Crusades teams in the Caribbean. Since March 1978 he and Jewell have lived in St. Lucia, an island in the Windward chain (INTEREST, May 1978, p. 11). That island was swept by hurricane Allen in August, 1980, but in this article Geoff speaks of other problems—and victories!*

*Bible quotations are from the New International Version.*

**IN OUR WORLD** today two powers exist. Two forces are locked in mortal combat. God's kingdom is in an all-out war with Satan's demonic hordes.

When a person or a local church is on the cutting edge of God's redeeming work, they find themselves in the middle of the battle. They find themselves involved in spiritual warfare, battling each day against the forces of Satan.

Victory in this spiritual warfare requires more than human intellect and ingenuity. It requires more than great plans, carefully selected troops, modern weaponry and technology. **"It is not by might nor by power" that the victory is won, "but by my Spirit," says the Lord (Zechariah 4:6).** "The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to tear down strongholds" (II Corinthians 10:4).

Satanic power is never more evident than when we take the fight into his strongholds. Our church planting efforts in St. Lucia have been a case in point. In recent months we have seen great progress in penetrating a satanic stronghold.

## An Ontario assembly takes up the battle for its overseas missionaries, and wins a remarkable victory

But in doing so we have observed a number of things: Satan has tightened his control over many of the non-believers. Even more than before, some of them have been infected with spiritual blindness. Furthermore, Satan has fostered a spirit of antagonism against the gospel, against new converts, and against ourselves.

It has not just been among the lost that Satan has been busy. He has also been firing his fiery darts into the young church. Seeds of distrust have been sown by spreading false rumors about various believers. Dissension between the older and younger believers has been created. And disillusionment has been freely introduced.

How do we fight back in these spiritual battles? Must we stay on the defensive all the time? How can we take the offensive?

In the New Testament we find the language of warfare. It tells us to be good soldiers, more than conquerors. It tells us to "put on the full armor of God," and to "fight the good fight of faith." A very descriptive passage on spiritual warfare is Ephesians 6:10-18.

One of our most effective weapons is prayer. We see this vividly illustrated in Exodus 17:9-13. The Israelites were fighting against the Amalekites. Moses went to the top of a hill. When he held his hands up towards heaven the battle went in favor of the Israelites. Whenever his hands dropped, the Amalekites began to

win. Moses' intercession was the key to victory.

As we pray we can gain victory in our spiritual battles. As we pray the Lord fights for us.

Leroy Eims says in his book, *No Magic Formula*, that people talk about praying for the work of God instead of saying prayer is the work of God.

As we have prayed and trusted God for the victories, we have seen many significant battles won. The same has been true when others have taken up the battle for us.

I was greatly encouraged by a recent example of this. A local church in Ontario took Paul's challenge in Romans 15:30 seriously. **"I urge you brothers by our Lord Jesus Christ and by the love of the Spirit, to join me in my struggle by praying to God for me."**

We were going through a difficult period in our work as we faced open demonic attacks. Two of the girls on the team had been discipling ladies who previously had been tied up in witchcraft. These same two girls seemed to be taking the brunt of demonic harassment. Deeply concerned over the situation I wrote the elders of the girls' assembly, asking them to pray.



# REPORTS

Oakwood Bible Chapel in Windsor, Ontario, decided to go a step further. They felt a need to both pray and fast as an assembly for the situation we were facing in St. Lucia.

A Monday was set aside for fasting. Then, the same night the assembly met for corporate prayer. The prayer meeting turned out to be the largest in its history, with over 200 believers present. Both young and old took part. An attitude of deep concern was felt as people prayed with simplicity and expectancy. The masks of superficiality were let down as people poured out their hearts to God. Some said they had never experienced such love and unity.

God honored prayer. The open demonic harassment on St. Lucia subsided.

Prayer had also been made for the government leaders in the leftist ruling party in St. Lucia. A few days after the day of prayer and fasting a leading politician showed up at our annual conference. Two days later he spoke on the radio saying the only hope for St. Lucia is if people get down on their knees and accept Jesus Christ as their personal Savior.

We have a God who can break down the wall of darkness! If we will only ask Him!

My hope is that the kind of concern shown at Oakwood Bible Chapel will be fostered in other assemblies. The Word of God demands that we bear one another's burdens.

As a local assembly, you face many satanic strongholds. Perhaps a mate of one of the believers is unsaved and shows no interest in spiritual things. Or, a wayward son seems to have turned his back on spiritual values. The area in which you are laboring may seem as hard as a rock towards the gospel. Interpersonal conflicts may be eating away at the heart of your fellowship.

What is the answer to these difficult problems? How can these walls be broken down?

In a world that is so complex, and to assemblies that are filled with so many activities and programs, the apostle Paul seems to give a simplistic answer. But it is the key to winning battles. **"Pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints"** (Ephesians 6:18).

May God help us as we face many struggles, both great and small, to look to Him and trust Him for the victory.

## CRUSADE BOOSTS ATTENDANCE

Late in 1979, a small group of believers began meeting regularly for Bible study and prayer in Norristown, Pennsylvania. Norristown is a city of 40,000 people, twenty miles northwest of downtown Philadelphia.

Under the leadership of Philadelphia evangelist **B. Sam Hart**, the new group met in various homes. Then in early July, brother Hart pitched a large tent in Norristown and held a gospel crusade. The crusade helped in boosting the attendance at the group to approximately 50 committed Christians. On July 27 the group held its first baptism, and set up the Lord's Table. Meetings are now held each Sunday morning and evening in the YMCA. The new assembly has taken the name **Maranatha Christian Assembly**, and looks forward to purchasing a building of its own.

A young man from the Germantown Christian Assembly in Philadelphia, **Kenneth Young**, has been commended to the Lord's work and is helping the new group (see "New Workers"). The prayers of the Lord's people for this young testimony would be greatly appreciated.

## ATTLEBORO, MASS.

Good News Chapel has relocated in a new and larger facility and expanded its ministries to include Bible school, Christian Day School and prison ministries.

The New England Center for Biblical Studies is an evening school offering formal courses to the Christian community. The administrators are **Alden Stebbings** and **Steven Todaro**, both Good News assembly elders.

In September, 1979, the Attleboro Christian Academy opened with a total of 19 children, grades 1-6. A substantial increase in enrollment is anticipated this year. **Steven Todaro** is principal of the Academy in addition to his teaching and administrative responsibilities in the Bible school.

The Lord has blessed in that the assembly has been able to send teachers into state prisons. **Arthur Stebbings**, assembly correspondent, teaches at Norfolk State Prison. **Robert Holmes**, Bible instructor in the evening school and the Academy, teaches a course at Walpole State Prison. He also devotes time to the responsibilities of oversight, and to teaching in several home Bible studies.

The new address for the assembly is 235 West Street, Attleboro, MA 02703.

## URBAN CHRISTIAN MINISTRIES

Urban Christian Ministries is now located at 1233 Main St., Buffalo, New York, 14209. The new address is a result of the purchase of the five-story, block-long building housing the U.C.M.-operated Budget Shop and Nicodemus Press by a suburban businessman. Through his business, he purchased the building from an out-of-town owner to ensure against the possibility of U.C.M. being asked to move at some future date. The purchase also made possible an enlarged administrative office area on the second floor of the building over the shop and press.

The tutoring program continues to grow, with efforts being initiated to develop satellite tutoring sites for the children's tutoring. In conjunction with others, we are also developing an adult tutoring program to meet an existing need in the city.

- Write for information concerning our one-year Diploma in Christian Studies for college graduates, our two master's degree programs, and our Summer School.

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# THANKS FOR PRESSING ON

by Henry Petersen



## Dear John Mark:

Recently President Carter invited an English actor to entertain some 300 guests at a White House gathering. After being introduced, the actor stood on a small platform in the middle of the room. There he related a beautiful story that had been written in the first century. He recited it letter-perfect, with masterful feeling and skill.

Can you guess what it was he recited? It was the story you wrote. He recited the Gospel of Mark, all 678 verses!

The actor said it took him 16 months to memorize your story. The audience, made up largely of clergymen, was deeply moved. Senator Mark Hatfield, your namesake, said afterward, "I wanted to go home and read Mark to myself slowly."

I just thought you might like to know this, Mark. You see, you are still remembered after nearly 2000 years. And your story is loved by people in every strata of society.

I have often wondered about your background. Our sacred and secular historians have told us precious little. We learn a few things from your own story. You apparently lived with your godly mother in a large, comfortable house in or near Jerusalem. We know that the godly Barnabas was your uncle.<sup>1</sup> But you left no record of your father. Was he a Roman?

Perhaps he was a proselyte to the faith. Your first name, John, is Hebrew, but I believe Mark is Roman. Am I right?

By the way, Mark, were you that "certain young man" the mob chased on the night of our Lord's betrayal? Your Gospel alone refers to that incident. It must have been a frightening experience. Did you see the flash of Peter's sword? Did you see the Lord replace the severed ear? You certainly made a hasty and impromptu get-away.<sup>2</sup>

Later on, your home must have been a popular gathering center for the early Christians. Were you home the night Peter was escorted out of prison by the angel? The night he suddenly appeared at the door and broke up the prayer meeting?<sup>3</sup>

I have been informed, Mark, that you were fluent in Hebrew, Greek and Latin. And of course in Aramaic, the language used by our Lord and His disciples. You have also been referred to as the interpreter (or translator) of Peter. I note that Peter called you "Marcus my son."<sup>4</sup>

Does that mean that Peter was instrumental in your conversion? That would explain your attachment to the great Apostle, and how he may have supplied much of the material you used in writing your Gospel. I notice that your account of Peter's denial is the darkest of those recorded. I imagine Peter wanted you to tell it without reservation.<sup>5</sup>

It was certainly thoughtful of Barnabas and Paul to take you with them from Jerusalem to Antioch, and then to ask you to accompany them on their first missionary journey. The three of you went from Antioch to the Island of Cyprus, where your uncle had grown up. You are described as their helper.<sup>6</sup>

Just what was expected of you? I imagine you looked after the personal needs of the group, arranged for transportation, baptized the converts and purchased the food.

You went from one end of Cyprus to the other. At Paphos the opposition of Elymas and the swift judgment that fell on him must have been an unforgettable experience. But then something happened! Mark, I can hardly believe it. You left Barnabas and Paul and returned to Jerusalem.<sup>7</sup>

Whatever made you do that? Through the years, many have asked the same question. I am not aware that you ever gave a reason for this sudden turn of events. Even your uncle Barnabas is silent about it.

Some think you feared further opposition. Others say you became homesick. Some have thought that you were lonesome for a pair of brown eyes. One writer suggested that you wanted to return in order to write an account of the life, death and resurrection of our Lord. But surely you would have confided that desire to Paul and Barnabas and found their approval.



Following your departure there seems to be nothing said of your activities for some time. Paul and Barnabas continued on their mission and saw many Gentiles converted. Returning to Antioch they found the Gentile Christians and Judaizers embroiled in a heated argument. They went to Jerusalem to get it settled. Paul and Barnabas were called upon to speak. They explained how Gentiles were becoming Christians without first becoming Jews by way of circumcision and the Law.<sup>8</sup>

By the way, Mark, did you get to attend any of those debates? Your mother very likely entertained Paul and her brother Barnabas. Were you at home at the time? Did anyone ask you any questions about your departure from the field?

After Paul and Barnabas got back to Antioch, Paul suggested that they visit the churches they had planted. Your uncle was determined to take you along, giving you another chance to prove yourself. But Paul was equally determined that you had disqualified yourself when "you went not with them to the work." Very sharp words were spoken between them which finally led to their separation. You and Barnabas went back to Cyprus. Paul chose another helper and headed north. Thus they divided up their former mission field between them.<sup>9</sup>

I wonder if both men had forgotten Abraham's words to Lot: "Let there be no strife between us, for we are brethren."<sup>10</sup> The sad cleavage between two great servants of the Lord clearly reveals that even mature, spiritual men have their weaknesses. I don't think we should gloss it over or excuse it. It's in the record for our instruction.

We know nothing about your missionary trip to Cyprus with Barnabas. As time went on you visited various assemblies and ministered the Word very acceptably. Evidently you were with Peter over in Babylon for a while.<sup>11</sup>

With the passing of time you grew tremendously in Paul's estimation. This is evident in a number of passages. In one place you are listed with three others as "fellow laborers" with Paul. One of them was Luke. That's really moving up!<sup>12</sup>

In another passage the Apostle urged the saints to receive you and make you welcome. He even mentioned his old friend Barnabas, and your relationship to him. Your good influence was bringing old friends closer together.<sup>13</sup>

Better still, Mark, in his closing letter, written just before his execution, Paul wrote these words to Timothy: "Take Mark and bring him with thee, for he is profitable to me for the ministry."<sup>14</sup>

Once unwanted, now desired. Once unprofitable, now with ministry helpful for even the great Apostle. Weren't you thrilled to be invited?

If you and Timothy reached Paul before his execution, you must have had some wonderful days together. Saints around the world and in every age have been thrilled and deeply moved by Paul's closing words.

You were considerably younger, so you must have had busy and fruitful years after that visit with Paul. As one writer describes it: "Tradition which there is no reason to distrust tells of his winning many converts, and his founding of the first Christian church at Alexandria. Yes, it was the once turncoat Mark who invaded luxurious Alexandria, with its renowned library and brilliant intellectuals eclipsing those of Rome itself! Moreover, this young man who once turned back is the same glorious martyr who, with deathless devotion to the dearest of all Masters, gave himself to be dragged through the streets by exasperated Egyptians, was flung bruised and bleeding into a dungeon, and then burned to death. The greatest of all heroes is the coward who compels himself to be brave."<sup>15</sup>

In closing this letter to you, Mark, I wish to mention several lessons I have gleaned from your eventful life. I have learned that one failure in a person's life does not imply that he cannot be useful once again. The marred vessel was made again, "as seemed good to the potter to make it."<sup>16</sup>

Your story also indicates that older and spiritually mature men are not free from serious faults which may cause strife and division. They too, have feet of clay. Sometimes men of strong will and character work best

separately.

You have taught us the value of good company and of keeping alert spiritually. We have also learned how "all things work together for good." Instead of three men on the field, it became four.

Goodbye, Mark. It's been nice sharing your story.

- |                                       |  |
|---------------------------------------|--|
| <sup>1</sup> Colossians 4:10          | <sup>11</sup> 1 Peter 5:13                                       |
| <sup>2</sup> Mark 14:43-52            | <sup>12</sup> Philemon 24  |
| <sup>3</sup> Acts 12:12-17            | <sup>13</sup> Colossians 4:10                                    |
| <sup>4</sup> 1 Peter 5:13             | <sup>14</sup> II Timothy 4:11                                    |
| <sup>5</sup> Mark 14:66-72            | <sup>15</sup> J. S. Baxter, <i>Explore the Book</i> , V, 216-17. |
| <sup>6</sup> Acts 4:36; 12:25; 13:2-6 | © J. Sidlow Baxter.  |
| <sup>7</sup> Acts 13:6-13             | Used by permission of Zondervan Publishing House.                |
| <sup>8</sup> Acts 15:1-12             |  |
| <sup>9</sup> Acts 15:36-41            |  |
| <sup>10</sup> Genesis 13:8            | <sup>16</sup> Jeremiah 18:4                                      |

*Henry Petersen was commended to the Lord's work in 1932. He lives in Inglewood, California, and is engaged in evangelistic and Bible teaching ministries.*



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Elise and Benjamin Melora with Janelle



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Kenneth Young

## NEW WORKERS

**RUTH McLELLAN, 28 Knox Ave., Sault Ste. Marie, Ontario P6B 3X9**

Christians of Bethel Bible Chapel in Sault Ste. Marie, Ontario, have commended Ruth McLellan to the work of the Lord in the home field. In 1966 the assembly commended her to the Lord's work in India. She served at the Kollegal Girls School until 1978 when she returned on furlough in ill health. Her health has improved and she is very active in children's and young people's work.

**MR. & MRS. DOUGLAS RICH, 116 Whiteshield Cresc., Kamloops, British Columbia V2E 1H1**

A letter from Granville Chapel in Vancouver, British Columbia, informs us that they have commended Doug and Marion Rich to the work of the Lord in Kamloops, B.C. There is a small assembly established there and the Riches will use that as a base from which to work.

For the past two years, Doug and Marion worked with International Crusades on the island of St. Vincent in the British West Indies.

**GEORGE FARBER, Box 184, Waterloo, Iowa 50704**

Christians of the Downing Avenue Gospel Chapel in Waterloo, Iowa, have commended George Farber to a full-time ministry with the assembly. George will be devoting his time to assisting in assembly visitation, planning the teaching curriculum, sharing in the ministry, and teaching Bible classes in the homes and at the chapel. He will also direct a neighborhood evangelistic outreach.

George is a graduate of Emmaus Bible

School and Trinity College. Since college he has been actively engaged in the assembly work while in secular employment.

**KENNETH YOUNG, 1703 Powell St., Norristown, Pennsylvania 19401**

The elders of the Germantown Christian Assembly have commended Kenneth Young to the work of the Lord. Kenneth and his wife Nancy have been in fellowship at Germantown since Ken's graduation from Biblical Theological Seminary in Hatfield, Pennsylvania. Ken is gifted in the teaching of the Word and is helpful in many areas of assembly life. For some time Ken has been sitting with the elders and learning something of the methods of administration in the local church. Already he is occupied in pastoring a new group of believers in nearby Norristown, his home town.

### CAMP HA LU WA SA

The Christians at Community Gospel Chapel in Voorhees, New Jersey, have commended **Benjamin Melora** to the work of Camp Ha Lu Wa Sa, a non-denominational Christian camp near Hammonton, New Jersey. Bennie is responsible for the maintenance work and purchasing. His wife, Elise, was a counselor and director of counselors before the arrival of their daughter Janelle. (Camp Ha Lu Wa Sa, Route 5, Hammonton, N.J. 08037).

### CHANGE OF STATUS

A letter from Guelph (Ontario) Bible Chapel informs us that **Keith Van Holst** has resigned his position as superintendent of the Guelph Bible Conference Grounds, the ministry to which his commendation was applicable.

### FOREIGN MISSIONARIES

*Turkey:* Christians at the Gospel Chapel in

Holland, Michigan, have commended **Tom and Elizabeth Aiken** to the work of the Lord in Turkey. The Aikens will cooperate with other workers to bring the gospel to that difficult country.

*Bolivia:* The Christians of Malvern (Pennsylvania) Gospel Chapel have commended **Mrs. Elizabeth Fowler** to the work of the Lord with Wycliffe Bible Translators. Betty has labored faithfully in the assembly and in the Sunday School, and now feels called of the Lord to serve as a teacher for missionary children in Tumi Chucua, Bolivia. The assembly heartily commends her to this work.

*Zambia:* **Dennis and Miriam Brubacher** have been commended to the work of the Lord by two Ontario assemblies: Woodside Bible Chapel in Elmira, and Wallenstein Bible Chapel. They plan to serve the Lord at Sakeji School. The Brubachers spent two and a half years in Zambia and then returned to Canada for further studies in the field of Christian education. They have three children: Julie, Mark, and Janette.

## ADDRESS CHANGES

### WORKERS CHANGES

Chet Boyd, Box 5312, Augusta, Georgia 30906

Roger Cocking, R 1, Box 207CD, Glyndon, Minnesota 56547

Gregg Garman, 130 Garman Dr., Chambersburg, Pennsylvania 17201

K. Douglas Henderson, RD 1, Box 112, East Greenville, Pennsylvania 18041

Wesley Kosin, Ebenezer Rd., Box 243, Darlington, South Carolina 29532

Victor Sheaffer, 2918 N. Aris St., Flagstaff, Arizona 86601

William Snyder, 256 51st Ave., Lachine, Quebec H8T 2W2

### ASSEMBLY CHANGES

**HUNTSVILLE, ALABAMA,** Huntsville Bible Chapel, 104 Garland St. BB 10, FBH 11, G 7, Wed. 7

**ALAMOSA, COLORADO,** Alamosa Christian Gathering (Formerly Mosca Assembly) % Don Anderson, 6118 Lane 5 North, Mosca, CO 81146

**ORLANDO, FLORIDA,** Lake Howell Bible Chapel, % Herman Heise, 536 Willow Way, Winter Springs 32707

**FT. LAUDERDALE, FL.,** Bethel Gospel Hall, % Trevor Goodwin, 4941 NW 16 Ct., Lauderdale, FL 33313

**MERIDIAN, IDAHO,** Westside Bible Chapel, % D. R. Bollinger, 1741 Gibson Way, 83642

**OAK FOREST, ILL.,** Oak Forest Bible Chapel, % Ernest G. Coxhead, 7410 W 162nd St., Tinley Park 60477 (312/532-3496)



**GRAND HAVEN, MICH.,** Grand Haven Gospel Chapel, % John Van Dyke, Sr., 1522 Hillcrest, 49417

**OREGON CITY, ORE.,** Oregon City Bible Chapel, Holcomb-Outlook Grange, Forsythe and Bradley Rd., % James Kronser, P.O. Box 833, 97045

**LAVAL, QUEBEC,** L'Assemblee Chretienne de Duvernay, 2600 Boul. Levesque, Duvernay

### NEW LISTINGS

**LAVAL DES RAPIDES, QUEBEC,** L'Assemblee Chretienne de Laval Des Rapides, 20 Corbeil, H7N 4W9, % Bill Wolitarsky (663-8131)

**MONTREAL, QUEBEC,** L'Assemblee Chretienne de L'est, % Leslie Muirhead, 5834 Molson, H1Y 3B8

**MONTREAL, QUEBEC,** L'Assemblee Chretienne de L'Ouest, 5521 Cote St - Luc % Andre Marchildon, 4992 Fulton, H3W 1V4 (737-6187)

**RIVIERE BEAUDETTE,** 1159 Rue Principale, % Yves des Rocher

**WARREN, MICH.,** Indian Believer's Gathering, 29608 Orville, 48092 (313/573-6781). % John M. Chacko

**LISTOWEL, ONT.,** Listowel Bible Chapel, Blake St. E., % Robert McEachern, Box 218, Drayton N0G 1P0 (638-2928)

**GURNEE, ILL.,** Lakeland Bible Fellowship, 900 Kilbourne Rd. (Gurnee Grade School). % Heinz Habel, 6412 Sibelius Dr., 60031 BB 9:30, FBH 11, Other meetings in homes

**CLINTON COUNTY, PA.,** Grace Chapel, Temporarily meets in homes. % Art Gray, Box 102, RD 1, Mill Hall, Pa., 17751 (717/726-3621).

The assembly welcomes believers living in the area (State College, Lock Haven, Williamsport), or passing through (Exit 26 on I-80 is 2 miles from the meeting). Transportation from Penn State University is available.

## WITH THE LORD

**MARY K. ARCHIBALD,** 76, of Truro, Nova Scotia, on August 3. Born in Manganese Mines, she was for many years a member of the assembly in Truro.

**CLARA ECCLES,** 59, of Anchorage, Alaska, on August 22, after an extended period of ill health.

Miss Eccles was saved as a teenager, alone in her bedroom in New Jersey, after the Holy Spirit had dealt with her many times. In 1946 the Summit Gospel Hall commended her to the work at the Christian Home for Children in Colorado Springs. She served there for four and a half years, then was commended by the Bible Hall (now called the Southside Bible Chapel) in Colorado Springs to the work in Alaska.

Over the years, Clara has worked in various places in Alaska. She settled first in Chitina



Robert Hostetler family earlier this year

then Anchorage and, for a time, in Tetlin, an Indian village near the Yukon border. Her work in Chitina and Tetlin was primarily among children, but later, back in Anchorage, she concentrated on visitation.

In 1973 Clara was diagnosed as having cancer, and for a number of years she has been very limited in her activities.

**MRS. ROBERT ERVINE** of Pittsburgh, Pennsylvania, on August 1, after a prolonged illness. She was born in North Ireland and saved as a young girl. She was in fellowship at the Friendship Gospel Chapel.

**ROBERT HOSTETLER,** 44, of Sherbrooke, Quebec, in July, of leukemia.

As a student at Emmaus Bible School, Bob had etched on his heart a missionary vision. Upon graduation, with his eye on Quebec, he entered Purdue University as professor of English while completing an apprenticeship in French. He taught for a number of years in the States and in Montreal. In 1968 he sensed the call of God to Bethel Bible Institute in Lennoxville, where he served for the next 12 years. As French Program Director and professor of Greek, he helped prepare missionaries for various parts of the French-speaking world. Three assemblies commended him to this ministry: Lafayette (Indiana) Bible Chapel, Assemblee des Freres in Montreal; and Assemblee des Freres in Quebec City.

A man of remarkable faith, Bob was constrained by the love of Christ. His ministry as pastor in the local assembly and as teacher inspired young people and others with whom he worked.

Pray for Lorraine Hostetler and her five young children: Rachel, 11; Philippe, 9; Anne-Marie, 8; Natalie, 5; and Marc-Etienne, 3.

**VIOLET SHAW** of Barrington, Rhode Island, on July 2 following a heart attack. For the past 16 years she and her husband, Paul, have been active in the Lord's work in the New England area, in Fair ministry and in home Bible studies. The last five years they have been involved in establishing a new work in West Warwick/Coventry, Rhode Island.



Violet Shaw

## CONFERENCES

**NOV. 27—COLUMBIA, S.C.**

Annual Thanksgiving Day Conference will be held in Bethany Chapel, 2917 Park St. Services at 10 a.m. and 2 p.m. Speakers will be Robert W. Harper and Gordon Fraser. Contact: W. F. Hersey, 1700 Marley Dr., Columbia, S.C. 29210.

*Conference announcements for the February issue should arrive at INTEREST by December 10. No charge for first announcement; \$15 prepaid for each additional appearance.*

## NOTICES

**BOYNTON BEACH, FLORIDA:** A group of Christians in Boynton Beach are considering the formation of a new assembly. Please write William F. Crouse, % WRMB, 1511 NW Second Ave., Boynton Beach, FL 33436.

**FLORIDA HOUSE FOR RENT:** Adjacent to Park of the Palms Conference and Retirement Center, Keystone Heights, Florida. Three bathrooms. Sleeps six. Lake access. Rental \$195 per month; lease for less. Write Keystone House, General Delivery, Bedford, Mass. 01730.

**EVANGELIST ARTHUR DURNAN** Bible Lands Pilgrimage to Israel, Ancient Egypt, Rose-red Petra in Jordan, Athens and Corinth in Greece with optional cruise to Greek islands. March 5, 1981. 15 days. Brochures: 30 Hope Crescent, Belleville, Ontario K8P 4S2.

**FOOD SERVICE MANAGER** needed at Park of the Palms, Keystone Heights, Florida, 32656 (904/473-4926).

**V.P. AND GENERAL MANAGER:** Rapidly growing manufacturer of bulk material storage, handling and automated batching systems seeks senior management talent. Salary commensurate with experience. Send resumé to Donald H. Abel, Abel Manufacturing Co. Inc., PO Box 757, Appleton, Wisconsin 54912.

**HANDYMAN WANTED** to work at Shepherd Retirement Community. Some carpentry, mechanics, painting, yard work, etc. Full-time job. Contact Carroll Van Ryn, 1 Bradford Blvd., Frostproof, FL 33830 (813/635-4196).

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



# Old Nauvoo

HISTORY IN THE (RE)MAKING

by the Editor

**You can learn a lot of history, but you  
have to bring some of it with you**

**T**HE FERRY was approaching mid-stream when I first got into conversation with the woman. The Mississippi must be a mile wide at this point. The ferry itself was a flat barge, pushed by a tug on its downstream side. We stood on the open deck under the hot sun. The temperature was in the 90's, but the river breezes compensated somewhat.

"Do Mormons believe there are many gods?"



Nauvoo today is largely Roman Catholic. When the Mormons came in 1839, it was a swamp with only six or seven crude buildings. Before they left eight years later, its 11,057 people made it the largest city in Illinois.

**Right:** A Texas college student, a member of the R.L.D.S. church, has just guided a tour through the home of Joseph Smith.







A broad bend in the River puts the Mississippi on three sides of old Nauvoo. Main Street ran from north to south, reaching the river at both ends. This view from Nauvoo looks south over floating vegetation to the broad expanse of the river.

that they had been to Palmyra, New York, and Kirtland, Ohio, before coming to Nauvoo.

The answer to my question came firmly and without hesitation. "Oh, no! We believe there is just one God, and His Son Jesus Christ, and the Holy Ghost. We call that the godhead."

"But doesn't your religion teach that a man can become God?"

"Well, yes . . ." She quoted something from the Bible, more or less, about man becoming as God. I wondered afterward if she was referring to Genesis 3:5 and 22.

"Then, doesn't that make many gods?"

I didn't start the conversation with this question. I had commented on the Idaho license plates on the two campers and the mobile home, the only vehicles on the ferry. My wife Betty and I had chained our bikes to a tree on the Illinois side, and come on as pedestrians.

An Idaho license plate in or near Nauvoo almost inevitably indicates that the vehicle's occupants are members of the Church of Jesus Christ of Latter-day Saints. The families on our ferry were returning west after visiting the historic shrines of early Mormonism. We learned

Again a firm answer: "There is just one supreme God."

I wasn't convinced, but neither did I intend to be rude. I dropped the subject. But I knew that what she said and what Gordon Fraser had written about her religion were quite different.

The tiny Illinois community of Nauvoo, where we boarded the ferry, was once the largest city in the state. That was back in the days when Abraham Lincoln was courting Mary Todd. Of all the early settlements in western Illinois, says one description, "Nauvoo was the most ambitious, the most tragic."

Today, Nauvoo is a fascinating place to visit. It has a pleasant, restful environment. It is one of those rare tourist attractions that have not been commercialized.

In Nauvoo you can learn a great deal about life on the American frontier as it was lived 140 years ago. And you can learn a great deal about the religion founded by Joseph Smith, Jr., which was centered there for eight, fast-moving, sometimes violent, years. But it is helpful to bring along a couple of Gordon Fraser's books. Or, some other literature on Mormonism written from a non-Mormon standpoint.

That's because in Nauvoo the religion of Joseph Smith puts its best foot forward. The tour guides are all missionaries, and they say only those things that are calculated to sell their product. History is idealized. The hard issues are avoided.

At least that's true of the initial presentations. As soon as you ask questions that peek around the facade and go to the heart of Mormon religion, you begin to have interesting experiences.

No rudeness is necessary. The Christian who visits Nauvoo must not be less courteous than the Mormon missionaries. He does not need to be argumentative, nor to push his own views. But a few well-placed questions can have a lasting impact.

Thus it was that when I let the subject drop, the woman's conscience, or maybe the Holy Spirit, would not let her drop it. Before the ferry reached the Iowa shore she came back to me.

"I've got a better answer for you now. We believe that there is just one God of this earth."

I replied. "We believe that there is just one God of the universe."

"Don't you believe there is more than one universe?"

"No matter if there is. The one God is



Left: Visitors to Brigham Young's home come out the back door to look at the root cellar and well.



## Mormons believe that God is an exalted man, and that men may become gods.

the God of everything. That has always been the Christian teaching."

But it has not been the Mormon teaching. As the accompanying article by Gordon Fraser makes clear, Mormons believe that God is an exalted man, and that men may become gods. But a Mormon missionary, and even a well-trained Mormon tourist like the lady on the ferry, would like to leave the non-Mormon with a very different impression.

### ILLINOIS MORMONS

"They call us Utah Mormons," the woman from Idaho had said. "We sometimes call them Illinois Mormons."

That was in response to something else I asked her. Utah Mormons are members

**Below: The L.D.S. Visitor Center presents Mormon religion and history. In front of it a statuary garden honors women, from childhood to old age, a strange contradiction to the inferior role that women hold in the Mormon concept of heaven.**



Between the newspaper building and the print shop stood the home of one of the church's apostles. Guides in each building give fascinating accounts of life in Illinois 140 years ago.

of the Church of Jesus Christ of Latter-day Saints, which has its headquarters in Salt Lake City. That name is a mouthful. Mormons often call it the L.D.S. church. Around Nauvoo I saw the letters LDS on two or three vanity license plates.

What the lady from Idaho called Illinois Mormons might more accurately be called Missouri Mormons. She was referring to members of the Reorganized Church of Jesus Christ of Latter Day Saints. The R.L.D.S. church has its headquarters in Independence, Missouri.

With the murder of Joseph Smith, Jr., on June 27, 1844, Mormonism fell on hard times. Smith had intended to groom his young son for leadership, but the child

was only 12. According to the presentation in the R.L.D.S. Visitor Center in Nauvoo, a power struggle resulted. Rivals led exoduses in seven different directions, including Pennsylvania, Ohio, Wisconsin, Minnesota and Texas. The largest group followed Brigham Young to Utah.

Joseph Smith's widow and children stayed on in their house in Nauvoo. In 1860, 14 years after his father was killed, Joseph Smith III agreed to preside over a Reorganized Church of Jesus Christ of Latter Day Saints.

In course of time Emma Smith, the widow, deeded over to the R.L.D.S.

*Continued on page 18*





# Mormon Belief; Mormon Invasion



by Gordon H. Fraser

## NEXT TARGET: ATLANTA AND THE SOUTHEASTERN STATES?

DO YOU BELIEVE that God, our heavenly Father, is an exalted man like one of us? Do you believe He became God by His own self effort and by obeying certain laws of truth laid down by other Gods before him?<sup>1</sup>

Do you believe that God has a wife or wives whose occupation is to procreate spirit children, that those children will eventually get human bodies like ours to go through a period of probation, and then, if they are successful, will become Gods or angels?<sup>2</sup>

The Mormons believe these things.

Do you believe that "Adam is our Father and our God and the only God with whom we have to do?"<sup>3</sup> Do you believe that Adam is the Ancient of Days of Daniel's prophecy?<sup>4</sup> Joseph Smith and Brigham Young promoted this teaching.

Do you believe that Jesus and Satan were spirit brothers in a previous world, and were the first-born spirit children of a heavenly Father and mother?<sup>5</sup> Do you believe that the man Jesus was the natural-born child of Mary and the resurrected Adam-God?<sup>6</sup> Do you believe that Jesus was a polygamist, the husband of Martha and the Marys?<sup>7</sup> According to Mormon doctrine, Jesus could not become a God unless he was married and had children before he was crucified.<sup>8</sup>

Do you believe that man was a pre-existent spirit being, the spirit child of Adam-God and a heavenly mother, before his advent into humanity?<sup>9</sup> Do you believe that man is saved entirely by his own good works and in obedience to "the law of the gospel," and if he achieves sufficient status he will become a God, or at least an angel, in the next life? If he becomes a God he will have all of the attributes of God the Father.<sup>10</sup>

These doctrines, and others equally radical are the solid core of Mormon belief. But Mormons, throughout their history, have developed the skill of disguising their doctrines in language which will not arouse the suspicions of their prospective converts.

An early sample of this is present in *Mormon Articles of Faith*. In 1842 Joseph

Smith was asked for a statement of belief by Editor John Wentworth of the *Chicago Democrat*.<sup>11</sup> Smith responded with a statement of thirteen items. The first stated: "We believe in God the Eternal Father, and in His son, Jesus Christ, and in the Holy Ghost." This statement would be accepted by the non-critical reader as being suitably trinitarian, but it does not reflect the unorthodox concepts of God as stated in the early paragraphs of this article. One must know what the Mormon teacher means when he uses the terms God, Father, Son, and Jesus Christ.

Mormons, who call their church the Church of Jesus Christ of Latter-day Saints, piously insist that they are Christians, and that their church is the only true church of Christ on earth today. They are aggressively pushing forward all over America. By disguising their real doctrines and presenting themselves as a close-to-typical Protestant church with a strong emphasis on the family, people are drawn into the web without knowing what it really is.

The purpose of this article is to alert Christian believers to the current forward push of Mormonism so that they can be prepared with the suitable response when the missionaries knock at the door, as well as to be able to instruct untaught friends and neighbors so that they will not be seduced.

The Mormon church is claiming to have 30,000 missionaries in the field. This is in addition to the thousands of Mormons who serve as unofficial missionaries. In Washington State, during the past year, 2,200 door-to-door missionaries have been working the Puget Sound area. Then as a final work force, 10,000 Mormon lay people were recruited to saturate the area.

It is expected that the Mormons will have 100,000 new converts when the temple is dedicated in Seattle this fall. This pattern is normal when a target area is approached.

In the Mormon newspaper, *Deseret News* of April 26th, 1980, it was announced that new temples would be built in Atlanta, Georgia; Buenos Aires,

Argentina; Santiago, Chile, and several cities in the South Pacific.

There are, currently, 139,000 Mormons in eight southeastern States. If the regular pattern is followed for the Atlanta temple, these states can expect to see 10,000 new door-to-door missionaries in the field, with a force of volunteers assisting them when the final push comes. It would be expected that the new Atlanta temple would be dedicated sometime late in 1982.

It is time for the Christian forces to take a definite and aggressive stand to prepare church members now so that they will not be ensnared later.

<sup>1</sup>*Doctrine and Covenants*, 130:22

<sup>2</sup>Hunter, Milton N. *The Gospel Through the Ages*. A course of study for the instruction of the Melchizedek priesthood, Deseret Book Company, Salt Lake City, 1953. p. 127.

<sup>3</sup>Brigham Young, *Journal of Discourses*, Vol. 1: pp. 50, 51.

<sup>4</sup>*Doctrine and Covenants*, 27:11; 116:1.

<sup>5</sup>*Pearl of Great Price*, Moses 4:1-4.

<sup>6</sup>*Journal of Discourses*, Vol. 1: 50-51.

<sup>7</sup>*Ibid*; Vol. 2: 81, 82.

<sup>8</sup>*Doctrine and Covenants*, 132, Op. Cit.

<sup>9</sup>*Inspired Version*, Ed. Joseph Smith, Gen. 6:37, 38; Widtsoe, John, *Varieties of American Religion*. pp. 132, 133.

<sup>10</sup>*King Follette Discourse*, *Ensign*, May 1971.

<sup>11</sup>Linn, William Alexander, *The Story of the Mormons*, The Macmillan Company, New York, 1902, p. 118.

A commended worker from Oregon, Gordon Fraser is a well-known authority on both American Indians and Mormonism. In addition to holding seminars on Mormonism in various parts of the country, he is the author of several books on the subject. All are available from the author at P.O. Box 7251, Eugene, Oregon 97401.

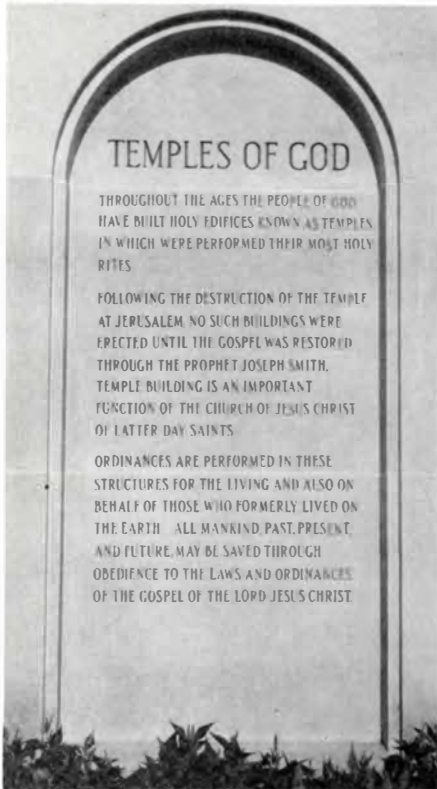
The books include: *Is Mormonism Christian*, \$2.25; *Joseph and the Golden Plates*, \$2.25; *Manual for Christian Workers*, \$2.25; and *The Sects of the Latter-Day Saints*, \$2.25.

Also available is a leaflet, "Is Mormonism Christian?" (95¢ a dozen; reduced rates for larger quantities). It contrasts Mormon and Bible teachings in a simple and straightforward way that will prewarn neighbors and friends before the Mormon missionaries knock at their doors.



## OLD NAUVOO

Continued from page 16.



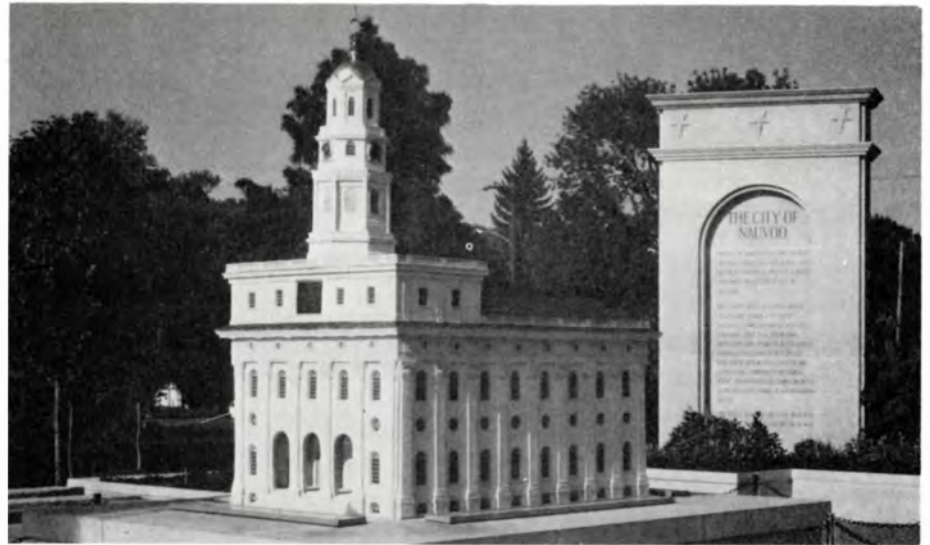
## You don't have to be an expert on Mormonism to witness to Mormons

church several buildings in Nauvoo. Among them were the log house in which she and Joseph raised their children and the beautiful mansion they moved into shortly before his death. Also on the property are the graves of Joseph and his brother Hyrum, who died with him in a gun battle at the jail in nearby Carthage.

### THE IRONY OF NAUVOO

In this history lies the advantage of Nauvoo for the tourist. In Salt Lake City he can't get the full picture of Mormonism. In Nauvoo he comes closer to it.

Also in this history lies the irony of Nauvoo for the Utah church. Salt Lake Mormons have done a masterful job in old Nauvoo. They have bought up most of the land and have brought into being an his-



Above: The Mormon temple in Nauvoo was started in 1841 and completed in 1846. It was destroyed by fire in 1848.

Left: The Mormon doctrine of salvation by sacrament and law-keeping is clearly stated on a stone memorial at the site of the Nauvoo temple.

toric restoration that is well worth seeing. But when their people come to Nauvoo to see it, they won't see it all unless they go to the Visitor Center of the rival church. There they must sit through the slide show before they can take the tour past Joseph Smith's grave and through the houses he lived in, guided by college-girl volunteers from the Reorganized Church.

### BOGUS MONEY

Though they follow the book of Mormon, the people of the Reorganized Church don't call themselves Mormons. They utterly reject the doctrine of polygamy, and make a noble effort to claim that Brigham Young, not Joseph Smith introduced it. They do not practice baptism for the dead. They reject the Adam-God theory and the L.D.S. doctrine that "God is an exalted man and that men may become Gods." Their doctrine of the Trinity appears to be quite orthodox.

Their presentation is positive, not an apologetic against the other church. But here, too, questions that reveal some knowledge of Mormonism bring informative responses, including literature explaining their disagreements with the Utah Mormons.

Nevertheless, in both ends of Nauvoo you have to bring some of the history with you if you want to get it all. Both groups will tell you of the terrible martyrdom of Joseph Smith. Neither will tell you that opposition to the still-secret polygamy doctrine precipitated the crisis. Neither will tell you that such opposition was in-

itiated by Mormon dissidents, not by Mormon enemies.

When you visit the wagon and blacksmith shop, you will learn of the crash program to build 2,000 prairie schooners for the flight to Utah. You will have to admire the courage of those early pioneers as you visualize the hazards of the rivers, prairies and mountains that lay before them. But if you don't have Gordon Fraser's books back in your motel room, you won't know about one of the most imperative reasons for leaving Nauvoo.

In *Sects of the Latter-day Saints*, page 14, Fraser quotes Governor Thomas Ford, in his *History of Illinois*: "During the winter of 1845-46 the Mormons made the most prodigious preparations for removal [from Nauvoo]. The twelve apostles went first with about 2,000 of their followers. Indictments had been found against nine of them in the Circuit Court of the United States for the District of Illinois, at its December term, 1845, for counterfeiting the current coin of the United States." Brigham Young was one of those indicted.

Fraser says, "Counterfeiting was the bane of the whole area, and the bogus money was almost invariably traced to Nauvoo. . . . Years later in Utah, Phineas Young, brother of Brigham, told William Wyl: 'We have been driven (from Missouri and Illinois) because our people stole too much. They stole horses, cattle, and beehives, robbed smoke-houses, and anything you can imagine,



and then scores of us passed counterfeit money on the gentiles' " (p. 14).

### SIXTEEN WIVES

When you tour the restored buildings of old Nauvoo, you have to admire the devotion of the Mormon couples, middle-aged or older, that come to Nauvoo from Utah and Idaho for 18-month missionary tours. Two couples share responsibility for each building. They maintain the property and guide the daily flow of visitors. No admission fees are charged. No contributions are solicited.

A Salt Lake City housewife was our guide in Brigham Young's home. As she described the home's furnishings, I noticed that a beautiful picture was being painted of Brigham Young as a wonderful husband and father. I commented: "This sounds like a monogamous marriage, but I understood that Brigham Young had several wives."

I probably wouldn't have said anything if others were present, but only Betty and I were on this tour.

"Yes," she said, "he had at least 16 wives out in Utah." She went on to tell us that only a few of the well-to-do leaders really practiced polygamy, because a man was expected to support his wives. Also, that polygamy was helpful for widows, but that the church has since forbidden it.\*

I watched her closely, wondering if a woman like this, a loyal mother and wife in her own home, really believed what she was telling me.

"Doesn't the book of Mormon specifically forbid polygamy?" I asked. Thanks again to Gordon Fraser, I knew that it did (Jacob 2:24-28).

As everywhere in Nauvoo, her answers were somewhat evasive, not exactly in response to the questions, but nevertheless revealing. This time she bypassed the question.

"I think God was testing those men to see if they would really do His will. Brigham Young didn't want to do that ( i.e. marry all those women), but God was testing him."

Mind you, this was not a Mormon theologian speaking, but a devout Mormon woman opening her heart and making the best of a bad situation. She was answering my questions as she had no doubt inwardly answered them for herself over the years.

That was really all we heard about polygamy. We heard a lot about the

persecution of the followers of Joseph Smith, and the listener assumes it came from non-Mormons. Only when I started asking questions did I get the admission that much, perhaps most of the persecution came from Mormons who had left their religion or were revolting against their leaders.

### CAMPBELLITE ROOTS

I was not able to get an answer to my questions about the extent to which Mormonism is rooted in the Church of Christ (Campbellite) movement. With the Mormons calling themselves The Church of Jesus Christ, the similarity in names has significance. Also, both groups stress their character as Restoration Movements, bringing back true Christianity.

The whole area where Mormonism had its beginnings, from Vermont, across upstate New York into Ohio had been the preaching grounds of Campbellite Restorationism in the early 1800's. Two early Mormon leaders, Parley P. Pratt and Sidney Rigdon were preachers in Campbellite groups. Rigdon was a prominent pastor in Kirtland, Ohio, and within days of his conversion he had converted his whole

congregation and brought them into the Mormon church. He became a close associate of Joseph Smith, and was largely responsible for the codification of Mormon doctrine (Fraser, pp. 11, 17).

Certain similarities with Church of Christ doctrine are also obvious. In talking to both L.D.S. and R.L.D.S. people, I found a strong belief, not only in baptismal regeneration, but in the necessity of being baptized into their church in order to be saved.

"How do you get to heaven?" I asked one man.

"By the sacraments and obedience to the church laws," was his reply.

"What about the death of Christ?"

"Oh, yes, of course we believe in the atonement."

Well, there it is. You don't have to be an expert on Mormonism to witness to Mormons. They are just like any other people that believe in God and depend on their works. Quoting verses like Ephesians 2:8-9 and Titus 3:5 might do them more good than trying to shoot down their favorite doctrines.

In any case, Nauvoo is a nice place to visit.

## INTERESTed in STEWARDSHIP?



This is the time of the year when we are made aware of the bounties of God's goodness to us. Harvest time is usually a time for thanksgiving. The results of hard work become a reality. Most of us have much to be thankful for.

How can we respond to the goodness of God? We are told to be good stewards. How can we continue to be good stewards? We must plan. Then we must make decisions so that the plan can be formalized.

What is your objective as you plan for the future? Is the Lord's work an important factor to consider?

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\*In actual fact, Brigham Young had 29 wives, a fact widely publicized when the 29th wife divorced him and sued for alimony.



# BOOK REVIEWS

**JERUSALEM**, *The Christian Herald Photoguide*, Dave Foster editor. Christian Herald Books, 1980. 127 pages, \$12.95.

The photography of this book is spectacular. Page after page of full color pictures take the reader in and around Jerusalem—the old city, its walls and gates, the Knesset and Zion Square, the Mount of Olives and the Kidron Valley, Hezekiah's tunnel and the Pool of Siloam, the Dome of the Rock and the Wailing Wall, the Church of the Holy Sepulchre and the Garden Tomb, the Lithostrotos and the Pool of Bethesda.

To catch the ancient Pool of Bethesda, the camera looks down into a deep excavation. The photo caption says that excavations are a constant reminder "that Jerusalem is 4,000 years deep."

These words catch the spirit of the book itself. Ancient Jerusalem has become a part of contemporary Jerusalem. So this book is a photoguide, using pictures of what the tourist sees today as a mechanism for exploring "the entire spectrum of the city's turbulent and sometimes tragic history. But it brings into sharpest focus the period when a Jew named Jesus entered the world scene in nearby Bethlehem and, thirty-three years later, made his dramatic departure from a mountain overlooking Jerusalem."

The written material describes the life of Christ, especially the final week when events were concentrated in Jerusalem. The book is written from a conservative viewpoint, accepting the validity of the miracles and resurrection.

In addition to the sections on the life of Christ, there are also chapters tracing the early history of this city, describing the temple and the religious system as it was in Jesus' day, and following the fortunes of the city as it passed from conqueror to conqueror between A.D. 70 and 1948.

The last chapter tells what has happened to Jerusalem since the State of Israel was formed. Then follows an 11-page appendix listing and giving brief descriptions of places in Jerusalem a tourist might like to visit.

This volume would make an excellent Christmas present for someone who has been to Jerusalem, or for someone planning to go there. It would also be an appropriate gift for a Sunday School teacher.

## Reprinting the Old Writers

Those who have searched through dusty shelves of old books at antique shops and used book stores are happy to see so many of the old Brethren writings being reprinted. **THE SERIOUS CHRISTIAN** series has now reached twenty volumes, each of them containing two to four of the old writers. Volume XIX was sent out in March 1980. It includes a short (107 pages) work on the doctrine of the Kingdom by **John Ashton Savage**, a collection of short sayings from various writers, called "Food for the Desert," and a 109-page meditation by **J. P. Conaway** on the Gems and Precious Stones of the Bible, especially those in the breastplate of the high priest.

The major work in Volume XIX is Part I of **F. W. Grant's** commentary on Revelation (237 pages). Titled "Things that Are," Part I deals principally with the seven churches of Revelation 2 and 3. Part II, "Things that Shall Be," form the first 245 pages of Volume XX, and treat chapters 4 through 22 of the Book of Revelation. The remainder of Volume XX (344 pages) is a book by **J. G. Bellett** called "Short Meditations." It consists of a series of short articles on everything from Samson's riddle to Paul's experience at Miletus. Bellett, like Grant, is usually well worth reading.

Volume XX, sent out in July 1980, ends the first series of *The Serious Christian* reprints. The second series is being started to enable new subscribers to obtain a complete matched set. To subscribe, or to obtain the most recent Series I volumes, write to Books for Christians, P.O. Box 11943, Charlotte, North Carolina 28220 (note, this is a new address). Books for Christians is a non-profit ministry, and it is intended to keep these beautifully bound volumes reasonably priced (currently about \$5.00).

Another reprint service has recently come to our attention. It is called **ASSEMBLY WRITERS LIBRARY**, and it is the work of Gospel Tract Publications in Glasgow, Scotland. Books are available through some book stores in U.S.A. or direct from Evangelical Book Service, 474 Shore Rd., Newtownabbey, Co. Antrim, North Ireland. Payment may

be made in British sterling (3.50) or in U.S. dollars (\$8.50 plus \$1.00 postage—three or more copies, post free).

Volume I of *The Assembly Writers Library* (September 1979, 461 pages) contains three works by **Thomas Newberry** (*The Temples of Solomon and Ezekiel*, *The Parables of Christ*, and a short commentary on the Book of Revelation). The author is better known for his *Newberry Reference Bible* (INTEREST, May 1978). Volume II (March 1980, 440 pages) contains the writings of **William Lincoln** on several New Testament epistles (Ephesians through II Thessalonians and Hebrews).

Future volumes are planned at six-month intervals.

In the June issue of INTEREST I called attention to the outstanding work of Kregel Publications in reprinting the old classics. At that time I reviewed volumes by a half a dozen authors of the last century. Kregel has also reprinted, this time in paperback form, several of the works of **Sir Robert Anderson**. A Presbyterian layman, Anderson is best known as the Chief of Criminal Investigation at Scotland Yard (1888-1901). His books were, and continue to be, very popular. Perhaps his greatest strengths were in expounding the gospel, and in prophetic interpretation.

**The Gospel and Its Ministry** (213 pages, \$3.50) has chapters on such subjects as the cross, faith, repentance, election, substitution, righteousness, sanctification, reconciliation and justification. **The Silence of God** (215 pages, \$3.50) wrestles with questions of God's revelation and the apparent absence of it through the last 19 centuries. "Have miracles ceased?" he asks. How do they relate to the present dispensation? **The Lord from Heaven** (118 pages, \$2.95) is a devotional treatment of the doctrine of the deity of Christ. There are chapters on the Son of Man and the Son of God, followed by chapters on the testimony of the various New Testament writers.

Two other newly issued volumes treat a variety of subjects. **Redemption Truths** (186 pages) and **Forgotten Truths** (151 pages) both sell for \$3.50.



## LETTERS to the editor

I am writing a short note to say that I have enjoyed the INTEREST magazine again this year. There were two articles that I felt were especially needful, "Call to Revival" and "Status Quo" (June and September). I also observe those characteristics that these articles bring forth. I would urge you, Mr. Stahr and your staff, to continue to publish articles that bring forth this type of instruction, correction and sometimes rebuke. I am sometimes discouraged and dismayed at what I observe and yet I know that our God is able to take a situation and turn it around for His glory. I praise God for assemblies that are reaching forth and experiencing blessing. Yet so many are not. Maybe our Lord will use INTEREST magazine to inspire many believers (including myself) to claim the words of Jeremiah 33:3: "Call unto me and I will answer thee, and show thee great and mighty things which thou knowest not."

Ralph Fabbri, Chicago, Illinois

The issue on Urbana 79 was especially good. It's nice to see credit being given to those outside our circle. Thank the Lord for the many who are true to God's Word. Keep up the good work.

Bill Meisner, Barrington, Illinois

### A WORD TO THE WISE

*Commended workers are often reluctant to send pictures and letters, for publication in INTEREST. They don't want to "blow their own horn," and they are right in feeling so. But those who read the "Quotes from Workers" in INTEREST do so because THEY WANT TO KNOW what the workers are doing. Many of them are faithful prayer supporters. There is no way the workers can write individually to these people. Hence the value of letters in the magazine.*

*The letter that follows is from a commended worker who is able to look at himself as a reader of the magazine as well as a worker whose letters we publish.*

I scarcely know just why I hesitate to submit my own photograph, as I am always interested in associating the face with the name of the Lord's servants whose letters are included in INTEREST. Perhaps it is for the same reason that I so seldom send in reports of my activities. This is a form of conceit, in the guise of humility. Your readers are interested in the work of the Lord, and it is a false modesty which presumes to guard against attention being directed toward the servant.

Name withheld by the editor.

### THE BOAT PEOPLE

The April 1979 issue of INTEREST magazine carried articles on the refugees in Thailand and other east-Asian countries. Translated into French, these articles were instrumental in stirring up an interest in our small assembly to do something for the needy "boat people." Along with a few other Christians, we are presently sponsoring a Laotian family of eight who arrived in Canada last December.

Marj Robbins, Noranda, Quebec

## New Testament Church Principles

Peter Fleming: The Church . . .	\$ .25
A. P. Gibbs: Scriptural Principles of Gathering . . . . .	\$ .95
Donald Norbie: New Testament Church Organization . . . . .	\$1.50
William MacDonald: Christ Loved the Church . . . . .	\$1.50
J. R. Littleproud: The Christian Assembly . . . . .	\$2.50
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# QUOTES

DEADLINE: Letters for the February issue should reach INTEREST by December 10



Phil Guikema



Josephine and Clarence Low

**RICHARD BISHOP, 3192 Kennedy, Grand Junction, Colorado 81501**

The work has been enhanced this summer by the salvation of several. An outreach in early June was very productive. Actually it is the first time in my Christian experience that door-to-door outreach has ever seemed to work. Every indication is that three couples were saved as a result of this effort.

We are continually faced with the common difficulty of seeing these new converts disciplined. If every convert we've seen in the past two years had responded to the call of being a disciple, we would probably need more seating in the chapel. Please pray for us that we may see more commitment among those who have professed Christ.

Also, another area of prayer is that I would have the Lord's mind in respect to my upholstery business. It is not a demanding business, but the spiritual work in this area is becoming more and more demanding. This assembly needs more attention as does the assembly in Monte Vista which we left when we came here. *August 19*

**JEFF BLOOM, 109 Tucker Ave., Clovis, New Mexico 88101**

Alyce and I spent two rewarding weeks at the Southwest Bible Camp in Glenwood, New Mexico. I had responsibility for the training camp and the junior camp. We had doctrinal and practical studies, and then exercise which included going door-to-door in the town of Glenwood. We praise the Lord for seven professions of faith in Christ during junior week.

We have come in contact with a group of Christians in Amarillo, Texas, who are meeting for Bible study and are praying about starting an assembly. We have enjoyed meeting these families and are praying with them about God's direction. *August 15*

**R. JAMES BOOKER, 43 Singal St., Kanata, Ontario K2L 1B8**

At Camp Galilee we had the joy of seeing a

number profess salvation over the past few weeks and it is our prayer that they will grow in grace and in the knowledge of our Lord Jesus Christ.

This is our 25th summer of camp operation and we look back with much thanksgiving at the fruit over the years. A number who were saved at camp are now in full-time service for the Lord and many more active in local assemblies around the country.

The camp has developed a year-round program, with the winter program being looked after by Vern and Nellie Kilgore. Vern is the camp manager. *August 25*

**CHET BOYD, Box 5312 Augusta, Georgia 30906**

After six years with Shenandoah Bible College and Fleming Chapel in Roanoke, Virginia, we have moved to Augusta where I will be teaching Bible and theology with the Augusta Center for Biblical Study. This is a young institution specializing in serving assemblies of Christians in the southeastern states.

Our family is enjoying the very fine fellowship at Believers Gospel Chapel, one of seven assemblies in the Augusta area. *September 3*

**VIRGINIA GROSS, Country Club Apt. #14D, Augusta, Georgia 30904**

I just got home from a week's stay in the hospital. I was running 103° fever and they couldn't find the cause for it, but decided it was just a severe virus. I am feeling better, but very weak.

We had six good weeks at Camp Hope. Thirty-eight boys and girls professed to be saved during junior camp, and the teen weeks were excellent with Bob Clark as speaker. The last week was Involvement Week for young people 15 and over. They studied in depth and then went out to witness. *August 22*

**PHIL GUIKEMA, 222 Apollo Drive, Apopka, Florida 32703**

We are laboring with a small chapel. Our desire is to see maturity in spiritual lives and to see numerical growth. Elders have just been recognized and attendance has increased to about 50 on Sunday mornings.

Our real burden is to see souls saved from the immediate neighborhood and added to the fellowship. We are praying that the Awana

clubs will assist us in this.

I also have a burden to be better equipped in helping people and so am attending the university here part-time majoring in psychology.

**CHARLES I. HART, 712 E. Sharpnack St., Philadelphia, Pennsylvania 19119**

The work at the Germantown Christian Assembly continues to show good signs of progress, even though there have been slow periods during the hot summer. We are seeing souls saved and the name of the Lord being honored in the lives of many of His dear people.

I am still personally involved in the radio ministry of the Grand Old Gospel Fellowship, especially as it relates to our missionary broadcasts. The Lord has been encouraging our hearts in this direction. *August 25*

**ROLAND LACOMBE, C.P. 351, Sorel, Quebec J3P 5N8**

This summer the weather was not too favorable for showing the Billy Graham films on the camp grounds. Nevertheless it was possible to show a few, and in some homes too, always with good results.

We have a team for the distribution of tracts and we receive letters in response, asking for New Testaments. It is a real joy to see young Christians with a burden for lost souls, ready to present the Testaments to those who request them.

Our project for a French evangelistic crusade in Florida is still going on. We are planning for a Christmas Holiday Crusade in Hollywood and think a good number of young Christians will be coming. This represents a good amount of work for my brother Gerard and me. After the crusade it is important to follow up the contacts. We solicit prayer so that the Lord will give us a meeting place for the French services. Also pray for good health for both of us. *September 8*

**GLENN LIGHTFOOT, 348 11th St., Burlington, Colorado 80807**

The last week in July my wife and I were in Golden, Texas, at the Believers Bible Chapel for DVBS in the mornings and ministry meetings in the evening. God blessed us with 65 children almost every day. As far as we know, at least two said they received Christ as their Savior.

The evening meetings were also well

**CORRECTION**

August Van Ryn is 90, not 80 as stated last month in the review of his new book *Elijah and Elisha*.





**Liddon and Hellen Sheridan**

attended and ministry was given using the chart "From Eternity to Eternity." Friday evening saw the chapel almost filled as children brought their parents.

Pray for the Lord's work in Golden and for us as we continue our labors here in Burlington. *September 4*

**CLARENCE A. LOW, 32 Pressley Rd., Asheville, North Carolina 28805**

We are kept busy as we share in the work here with the Christians in the Asheville assembly, and assist in a number of assemblies in the surrounding area. My responsibilities as chaplain with the Asheville Police Department give many opportunities for counseling and witnessing.

I am glad to report that my wife's check-ups have all been good since she completed chemotherapy treatments for lymphoma last December. We thank the Lord for His answer to prayer.

The believers here look forward to meetings with **Albert Horton**, scheduled for November 16 to 23. *September 2*

**BEN F. PARMER, Box 6, Burlington, Colorado 80807**

Growth in my home assembly (the Limon, Colorado, Bible Chapel) continues to be hindered by the large number of people who are moving away from this small town with a low wage scale. We are losing many again this year.

However, our outreach is good. During the past year, about 25% of the students in the Limon School District have attended the Bible Chapel at various times. Many come regularly to the Bible Club for children and the Youth Time for high school young people, which are conducted by my son **Paul**. The assembly sponsors a Bible Camp each summer for the Limon children and young people. This year nearly 60 campers attended. A large number from various churches come to these activities, and several have professed to be saved. In the last few months we have baptized 16, mostly teens and adults.

The assembly is well respected in the community, and I was chosen by the high school graduating class to give the Baccalaureate message last May.

We could certainly use a spiritually mature young or middleaged couple, sound in New Testament church principles, to help in this ministry. *September 10*

**ERMAL A. ROBINSON, S.R. 2, Box 352, Madison, Virginia 22727**

Our great God, by His sovereign will, has chosen to place me on the sidelines for at least a while. I have cancer of the spine and bones. I have enjoyed a fruitful life and praise Him for the many souls He has given me. I covet the prayers of the saints to the end that God's will be done. *September 10*

**FERNAND SAINT-LOUIS, 567 rue Iberville, Beloeil, Quebec J3G 2N7**

The small assembly here in Beloeil has been growing slowly since its beginning last January. Visitors come and are added to the happy group of young believers. Three young people have been baptized. Eighteen are in fellowship.

People who received Christ as Savior during the last Cable-TV Gospel Program are now leading members of their families and friends to the Lord. Several were baptized recently from the Longueuil assembly.

We request prayer for two things in particular: completion of the New Testament on cassettes for blind people, and recording of Psalms and parts of the Old Testament. *August 22*

**LIDDON SHERIDAN, 17 Belview Dr., North Augusta, South Carolina 29841**

In my ministry of encouraging local assemblies, I travel across the U.S. and to Canada and the Bahamas with a special burden of stirring up and building up the assemblies gathered in His name. I have seen much encouragement in this ministry with many open doors.

My wife, **Hellen**, has always been a great help in the Lord's work. On returning home from the mission field we found it mandatory that she work as we had to begin housekeeping all over again, and had two children in high school and one entering college. She has continued to work ever since. At the same time she has been very active in the assembly in Aiken, S.C., in teaching ladies' study classes, speaking at ladies' conferences, in visitation and in counseling couples anticipating marriage.

Realizing what an asset Hellen would be in the work and desiring to have her with me in my itinerant ministry, I have urged her to give up her job and devote herself to the work with me. So, toward the end of next year, we plan for her to retire so we can travel in this ministry together. I look forward to a richer and broader ministry among the assemblies of the Lord with Hellen's help. We ask for prayer for the Lord's guidance in this step. *September 5*

**WILLIAM WOLITARSKY, 20 Corbeil, Laval des Rapides, Laval, Quebec H7N 4W9**

There are now four other assemblies existing in the Montreal area related to the original assembly that began in our home in Laval. One of these, Riviere Beaudette, is about 45 miles from Montreal. One is in Laval and two are in Montreal (see Address Listings).

**Tom Paul**, a graduate of Dallas Seminary, has joined us in the work here, having married one of our local girls. He is doing well in French. *August 20*



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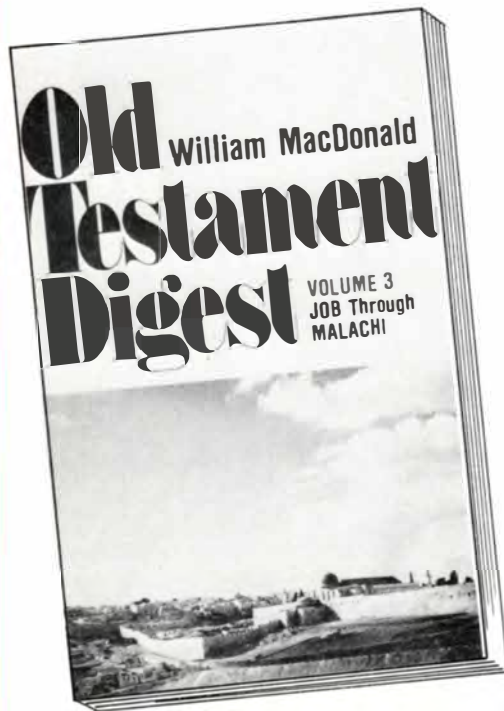
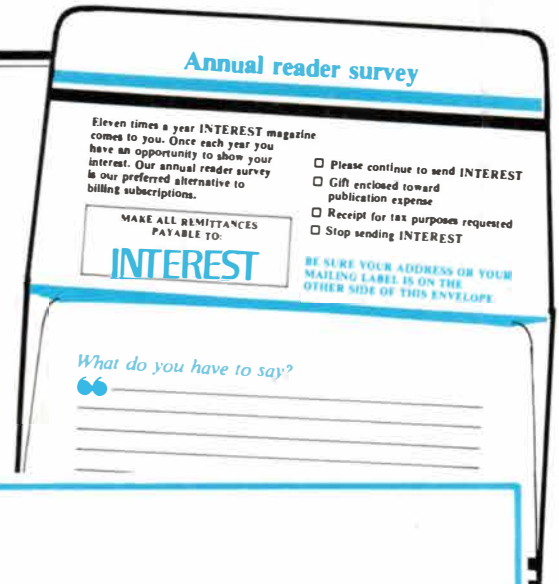
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# It was

by Wesley R. Willis

**W**HY IS 1780 considered the year when the Sunday School first came into being? After all, religious education schools of one sort or another have been around for thousands of years.

We celebrate 1780 because this is the year that a gentleman living in Gloucester, England, Robert Raikes by name, organized the first of several schools to instruct the slum children of that city.

Raikes' schools did not grow out of a religious revival, although their beginnings coincided with one. He was not a religious leader, and he did not recruit those with formal religious training to staff his schools. Nor was he an educator, but rather a newspaper man. As such, he did not look to those who were skilled in educational techniques or philosophies, and yet he set the model for a worldwide educational organization.

In God's sovereignty the physical and social circumstances, along with the intense commitment of one man, enabled an educational format to succeed. Not just to succeed, but to extend in an incredible way, far beyond the wildest expectations of that man and his contemporaries.

The historian C. B. Eavey wrote, "When it is recognized that inadequately trained teachers often serve under poor physical conditions, inefficient administrative arrangements, and with content not well adapted to the needs of pupils, the marvel is that so much good has been accomplished by the Sunday School. So great has been its contribution to the world that it has been called the 'university of the people' " (*History of Christian Education*, Moody Press, 1964, p. 215).

## SLUM CONDITIONS

Robert Raikes was deeply concerned about the working and living conditions of the lower classes. He saw what they had to put up with and keenly felt the injustice, even though he himself was a well-bred newspaper editor. Perhaps it was because of his chosen vocation, or perhaps he was particularly sensitive to



# Born in Sooty Alley

1980: THE 200TH ANNIVERSARY OF THE SUNDAY SCHOOL

the needs of others. He may have seen religion too much talked about, and too little practiced. Whatever his reasons, he determined to do something about the social circumstances of the day.

Robert Raikes had experienced 25 years of failure prior to his experiment with Sunday School. Originally, he had come to the conclusion that the vice, crime, immorality, and poverty in the slum areas of Gloucester were the direct results of ignorance. Someone only needed to help the victims of these circumstances develop basic educational skills, he reasoned. Then they would be able to drag themselves out of the quagmire in which they were drowning.

So he developed a program to reach people in the prisons. He would work with persons accused of crimes ranging from debt to the grossest crimes of vice and passion. He met with ex-convicts as they were released from prison, to help them start a new life.

With no fanfare, indeed with almost no encouragement, Raikes labored for nearly 25 years to help transform English society. It finally became apparent to him that he was achieving practically nothing. The adults whom he was trying to help returned to their crime and poverty almost as fast as they were released from prison. Needless to say, Robert Raikes became disillusioned and confused.

## REVERSING FIELD

When one of the residents of the slum district complained about the rowdy children living in that neighborhood, Raikes reacted differently from most of his contemporaries. He didn't condemn the pa-

*"It was Born in Sooty Alley" is a selection from 200 Years—And Still Counting, copyright 1979 by SP Publications, Inc., Wheaton, Illinois. Used by permission of Victor Books. For a review of the book, see the accompanying article, "Books for the Bicentennial."*

*The author, Wesley R. Willis, is executive vice-president of Scripture Press Ministries, and chairman of the board of Christian Service Brigade.*

**They called him "Bobby Wild Goose." The children were "his Ragged Regiment."**

rents, although they obviously were part of the problem. He didn't call for stricter laws and harsher punishments. Rather, he sought to make a contribution that would help remedy the problem.

He determined that rather than wasting his time trying to get to the adults, he would focus on the children. He wondered "if something could not be done" to help "the little heathen of the neighborhood" grow up to be respectable men and women. He concluded that "the world marches forward on the feet of little children."

Raikes had hit upon a basic truth that others before him had observed. Hundreds of years before Christ, Socrates, the Greek philosopher and teacher, said that if he could, he would get to the highest place in Athens and ask, "What mean ye, fellow citizens, that ye leave no stone unturned in order to scrape together wealth, and yet take so little care of those to whom ye must one day relinquish all?"

Christ encouraged the little children to come to Him so that He could minister to them. Paul encouraged the Ephesian believers to raise their children "in the nurture and admonition of the Lord" (Ephesians 6:4).

This basic principle of influencing adult society by ministering to children is the principle that finally motivated Robert Raikes.

When Raikes turned from his 25-year mission to the parents, and instead, concentrated upon tomorrow's adults, he tried a new experiment that he described



**Robert Raikes of Gloucester**  
This statue honoring the founder of the Sunday School stands on the grounds of the Ontario Legislature in Toronto.



as "botanizing in human nature." He determined to do something to break the vicious cycle of ignorance, poverty, vice, and crime.

It was natural that a man like Raikes who was deeply concerned about meeting people's needs, a man who loved children, a man who sought to be part of the solution rather than part of the problem, should answer his own question of whether or not anything could be done. His reply was "Sunday School." And eventually, all of England and nations around the world echoed and re-echoed the answer, "Sunday School."

### SIX DAYS IN THE FACTORY

The purpose of Sunday School as Raikes conceived it was different from the concept today. He did not intend it to be a tool of the local church. He did not even see it primarily as a means to teach children the Word of God. He saw it as a means to reach the dregs of English society, to rescue the unfortunate castoffs of a calloused society. His purpose was to teach children to read, since he felt ignorance was their greatest problem.

In addition to teaching children to read and write, Raikes wanted to teach them morals and manners by teaching the Bible. While Bible instruction was not the sole purpose of his schools, Raikes selected the Bible as the best text that could be used for instruction. Bible instruction provided a basis for the teaching of morals.

The children who sorely needed such instruction were employed in the mills and factories six days a week. They obviously had no time for formal schooling, and received no religious instruction. When Sunday came, they ran wild upon the streets, terrorizing the citizenry.

Ellwood Cubberley, the well-known educational historian, wrote, "Sunday being a day of rest and the mills and factories closed, the children ran the streets and spent the day in immorality and vice. In the agricultural districts of England, farmers were forced to take special precautions on Sundays to protect their places and crops from the depredation of juvenile offenders" (*The History of Education*, Houghton Mifflin, 1948, p. 617).

Sunday was the ideal day for Raikes to conduct his school. He would keep the children from their mischief. He also would help solve the basic problem by teaching reading skills, while giving them instruction about God and the Bible.

### A KITCHEN ON SOOTY ALLEY

In 1780 Raikes began his experiment. He avoided the temptation to start with a relatively easy group. He chose the worst slum in Gloucester, where the boys were bad and the girls were worse. Raikes per-

## Bible instruction provided a basis for the teaching of morals.

sued Mrs. Meredith to allow the school to be taught in her kitchen. She lived on Sooty Alley, so named because of the many chimney sweeps who lived there.

It is reported that some of the boys were marched to Sunday School with logs tied to their legs to keep them from running off. The project was so difficult that Mrs. Meredith gave up in despair and the school was moved to the kitchen of Mrs. King, where May Critchley was the teacher. She fared somewhat better, and this school lasted for about two years.

In the first schools, Raikes gathered about 90 children who were employed in the pin factories of Gloucester. He paid four women a shilling each (about 25 cents), to teach these children on Sundays. Classes were conducted from 10:00 a.m. to noon and from 1:00 to 5:00 p.m. each Sunday. In order to attend, the children had to have clean hands and faces, and their hair combed. It is likely that this was the only time all week that all three of those conditions were met.

The curriculum in the schools consisted of reading and writing, good morals and religion. There is no question that the women, who taught children whom Raikes described as "miserable little wretches," earned their shillings.

Perhaps the most amazing thing is that these schools accomplished what Raikes had intended! He discovered that the children were able to learn. They were desperate to learn! He found that it was possible to maintain order, and that the children were anxious to attend and please. Soon, Raikes started one school after another. He was the motivating force behind the organization of the schools, and he always financed them out of his personal resources.

### SABBATH BREAKERS?

In spite of his success, Raikes did not achieve instant fame. Many rejected the whole idea of the Sunday Schools. Some religious leaders maintained that his efforts were useless and that he was engaged in sacrilegious activity on Sunday. Even his friends mocked him, calling him and his children, "Bobby Wild Goose and His Ragged Regiment."

Just as today, for every person with an idea and the will to accomplish it, there

are many who will explain why it won't work. Dutifully they prophesy its failure.

Undaunted, Raikes continued with the conviction that the concept of Sunday School was worth pursuing.

Raikes was cautious about publicizing his activities until he had acquired some experience. The first official notice of Sunday School was a brief article in the weekly newspaper that Raikes published. The following article, a single paragraph, was printed in the *Gloucester Journal* on November 3, 1783:

Farmers and other inhabitants of the town and villages complain that they receive more injury to their property on the Sabbath than all the week besides. This in a great measure proceeds from the lawless state of the younger class, who are allowed to run wild on that day, free from every restraint. To remedy this evil, persons duly qualified are employed to instruct those that cannot read, and those that may have learned to read are taught the Catechism and conducted to church. In those parishes where this plan has been adopted, we are assured that the behavior of the children is greatly civilized.

From this brief description, people began getting excited about the possibilities. Newspaper after newspaper reprinted the article. Thus the news of Raikes' schools spread through all of England and soon to the rest of the world.

As we would expect, the reaction to these schools varied greatly. While a few churchmen praised the Sunday Schools, their responses were more often negative.

Some religious leaders questioned the value of the schools. Others condemned them outright as tools of the devil. The Archbishop of Canterbury even went so far as to call together a group to see what could be done to stop the growth of Sunday Schools.

Some maintained that those schools violated the Sabbath Day (as if crime and vice didn't). Some didn't want the poor taught since they were afraid it would stimulate rebellion. Others felt that it would create disunity in the church. There also was a whole group of people who were against Sunday Schools because they didn't want their worldly amusements to be curtailed on Sunday.

In spite of these objections, the growth of Sunday Schools surpassed the most optimistic predictions. The vision and commitment of a single individual, with a small core of loyal workers, were used by God to establish a work that was to have great and continuing impact upon the world.

It is for these reasons that Robert Raikes is recognized as the Father of the Sunday School movement. It is for these reasons that Christians celebrate 1980 as the 200th birthday of the Sunday School.



## Books for the Bicentennial

by Robert F. Ramey,  
Emmaus Bible School

An overview of the Sunday School's first 200 years is given us in two books that I would like to call to the attention of INTEREST readers. A selection from the first of these forms the accompanying article, "It was Born in Sooty Alley."



**200 YEARS—AND STILL COUNTING**, by Wesley R. Willis, Victor Books, P.O. Box 1825, Wheaton, Ill. 60187. 1979, 132 pages, \$2.95 paper.

"A traditional Sunday School is one that is continuing primarily because there was a Sunday School in the past. Teach-

ers often serve out of guilt or obligation, instead of deep commitment to a vital, ongoing ministry. . . . This type of Sunday School follows the *form* of the program, but denies the *power* that used to characterize such a ministry."

With these and similarly honest words, Wesley Willis celebrates the Bicentennial of the modern Sunday School—with the admiration for its past glories, with frank recognition of its failures and decline, and with steadfast optimism for its future.

Willis' first chapters present a selective, well-documented story of the birth and growth of the Sunday School. Throughout the historical portions of the book, Willis attempts answers to such worthwhile questions as, "Why did the Sunday School movement have much greater long-term impact in the United States than in England?" and, "Why did the Sunday School movement lose momentum in the 20th century?"

These chapters make fascinating reading. Willis writes, for instance, of Stephen Paxson, who organized more than 3,000 Sunday Schools on the American frontier. Paxson was partially crippled and had a severe speech impediment. Twenty-five of his forty years of service were spent on one horse, which he named Robert Raikes in honor of the founder of the first Sunday Schools. Children came to call the horse, "Dear Old Bob."

In carrying Paxson over more than 100,000 miles, the horse came to know his habits "so well that he automatically stopped whenever he came to a child, and turned in at every church and school. Paxson's daughter reported, 'Once a young man borrowed Old Bob to take a young lady out riding. He moved along in good style till he met the children coming home from school, and then stopped. The driver told him to Get up, but Bob would not move a peg. The young man flourished a whip, but Bob was evidently going to be obstinate. The children gathered around, much to the young man's discomfiture, but all at once he suspected what Bob was waiting for, so he made a little speech to the children, bade them Good evening, shook the lines, and passed on'" (p. 53).

The last five of the twelve chapters constitute a call for renewal and advance. Conceding that the Sunday School has

many ongoing problems, the author analyzes various forms of Sunday Schools, biblical purposes for the church and its agencies, and organizational procedures for improvement and success.

This book should be required reading for all who share in the work or concerns of the Sunday School during this historic year. It will engender thanksgiving for the past, courage and concern for the present, vision and excitement for the future! As Willis concludes, "The Sunday School is 200 years old—and still counting. Still counting birthdays, and still counting for God."

**200 YEARS OF SUNDAY SCHOOL IN AMERICA**, by Hadel Sherwood. Dynamic Media, Inc., 1976, 160 pages. Available from the Greater Chicago Sunday School Association (202 Chicago Ave., Oak Park, IL 60302), \$2.95 postpaid.

"It comes as a shock to most people to hear that Robert Raikes, though given credit for starting the Sunday School as it is known today, was not a born again Christian when he started the schools."

Raikes, a newspaper man, was impelled in his original effort more by social concerns than spiritual. It was sometime later, while reading Isaiah 53 to one of his own Sunday School pupils, that Raikes came under conviction of sin and was saved. This fascinating point tells us something about the modern Sunday School movement. From its beginning under Raikes in 1780 until the present, it stands as a testimony to the sovereign working of God using the weak things to confound the mighty and to accomplish His worldwide purposes.

Hadel Sherwood fills her book with such informative and intriguing anecdotes as the preceding story. The book is a popular history of the Sunday School with special emphasis on its background and development in the United States. It was written in 1976 for the American Bicentennial, and as a direct outcome and celebration of the Greater Chicago Sunday School Convention of that year. Although these last facts give the book a somewhat provincial flavor, it is still a source of much enjoyable and educative reading.



# The Sunday School's

## EVEN IN GROWING CHURCHES, SUNDAY SCHOOLS DECLINE

**T**ODAY, after 200 years as a growing institution, the Sunday School is in a desperate struggle for its very existence.

Total Sunday School, Church School, and Sabbath School enrollment in American churches has declined from 40,508,568 in 1970 to 32,607,421—a 24% decline in one decade. In nearly every major Protestant denomination, enrollment is declining. Such a significant decline has never before occurred in the history of the Sunday School.

This decline, moreover, is in spite of an apparent trend of renewed growth in church membership. Total church membership, during this same period, grew over 16%.<sup>1</sup>

What has happened since Robert Raikes held the first Sunday School in "Sooty Alley" of Gloucester, England in 1780, and John Wesley adopted the Sunday School in his own mission as "one of the noblest instruments to be seen in Europe for some centuries"?

In America the Sunday School found fertile soil. Between 1827 and 1860 most denominations officially took this new organization under their wing. Through the rest of the 19th century the embryo continued to grow as more and more churches discovered the unique value of the Sunday School. Then the first two thirds of the 20th century saw American Sunday Schools skyrocket in unprecedented growth. As both rural and urban churches began to flourish, new Sunday Schools were established at a record pace. Large Sunday School conventions were held and Christian educational leaders were in great demand.

Sunday School growth seemed to happen with little or no effort. The first 60 years of the 20th century became the "Golden Age of American Sunday Schools." Churches, too, enjoyed unprecedented growth.

But as the century moved into the 1960's, with few noticing, growth patterns began to change. In many Sunday Schools, enrollment began to plateau.

Worship attendance stabilized or started a slight decline. Membership followed.

The decline didn't happen in every Sunday School or denomination at once. Nor was there a "Black Sunday" which educators recall as the turning point. But the tide had turned. The "Great Depression" of the growth of many American Sunday Schools and churches had begun.

The decline in American Sunday Schools accelerated into the 70's. Mainline and evangelical Sunday Schools alike found the cancer of decline difficult to arrest. In 1974 national Sunday School enrollment dipped, for the first time in history, to less than the expected growth rate based on national population increases.

Today, at the outset of the 1980's, after 200 years as a growing institution, the Sunday School is in desperate times. Of 42 major Protestant denominations in America last year, 24 reported at least some degree of growth in confirmed church membership. Of that same 42, only 12 registered any growth last year in their Sunday Schools; and only one (the Seventh Day Adventist denomination) has shown a steady pattern of growth in recent years.

Research has also shown that in every Protestant denomination, Sunday School enrollment—as a proportion of total church membership—is steadily declining.

### MAINLINE DENOMINATIONS

Mainline congregations and denominations, in the last decade, have taken a beating in Sunday School/Church School enrollment. In ten years the Christian Church (Disciples of Christ) has lost 302,780—over 45% of its enrollment. The Lutheran Church, Missouri Synod, has declined from 885,567 enrollment in 1969 to 638,074. This is a 28% loss, in spite of a 1% gain in membership during the same period.

The United Presbyterian Church in the U.S.A. has lost over 30% of its enrollment since 1970. The Episcopal Church

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*Dr. Win Arn, the pioneer of the American church growth movement, is executive director of the Institute for American Church Growth, Pasadena, California. Dr. Charles Arn is editor of Church Growth: America magazine.*

**In inward-focused Sunday Schools, people are urged to participate because the Sunday School will help them. In outward-focused Schools ministry on behalf of others is central and primary. They exist to participate in Christ's Great Commission.**

has dropped from a peak enrollment of over 980,000 to their present 574,693—a 47% loss. Church School enrollment in the United Methodist Church exceeded the U.S. population growth until 1964. But since its peak, the denomination has lost 2,524,365 from the Church School.

In overview, while mainline church membership has been dropping in recent years, Church School enrollment in these denominations has been declining at a much greater rate.

### EVANGELICAL DECLINE

The cancer of decline in Sunday School enrollment does not stop with mainline churches. It includes many denominations classified as "evangelical." For example, the Christian and Missionary Alliance has grown nearly 40% since 1970. Sunday School enrollment has dropped 8%. The Church of the Nazarene has grown 33% since 1965, but in the last year reported, the denomination lost 24,441 from Sunday School. The year before, enrollment declined by 28,429.

The Assemblies of God have grown 64% in church membership since 1965.



# Fight for Life

by Win Arn and Charles Arn

But in recent years, enrollment growth in the Sunday Schools has stopped. The Free Methodist Church, growing at a decadal rate of 16%, is declining by 6% in Sunday School enrollment. The Mennonite Church in ten years has grown from 85,343 to 97,142—13%. Yet in the same period it has declined 14% in Sunday School.

Even the huge Southern Baptist Convention, in the last three years, has lost over 120,000 in enrollment.

A similar pattern of membership growth together with Sunday School decline is occurring in the Baptist General Conference, Salvation Army, Evangelical Covenant, Mennonite Brethren, Church of God (Anderson), Advent Christian, and most other "growing" denominations.

This unmistakable decline in the Sunday School, in both mainline and evangelical bodies, is also reflected in the shrinking number of Americans being exposed to Christian education. In 1952, 6% of those surveyed had received no religious training as a child. In 1965 that percentage had grown to 9%. In 1978 17% indicated that they had received no religious training.<sup>2</sup>

Indeed, the diagnosis for the Sunday School, that once thriving institution of the American Church, may be rapidly approaching terminal. The question must be asked, "Is there really a future for the Sunday School?" As the nation moves toward secularism . . . as the Christian education of children, youth and adults continues to decline . . . is there any hope?

## WHAT MAKES THE DIFFERENCE?

Yes! There is hope for the Sunday School. Despite these sobering statistics on national Sunday School trends, there is the first light of a new dawn. In every denomination and in every area of the country, there are children, youth and adult education programs today that are enlisting new members and growing with explosive vitality. These Sunday Schools are reaching, winning, and discipling people into active fellowship within the life of the local church.

Today, while some Sunday Schools are fading into oblivion, others are thriving with contagious vitality.

Why? What makes the difference? Can it be that the quality of teaching makes all the difference? Or do growing Sunday Schools require several dozen busses and pandemonious quarterly attendance contests? Or can education classes that provide meaningful Christian development become contagious and turn enrollment decline into active new growth?

During the 1970's considerable research was focused on the growth and decline of churches. Attention was directed to developing strategy to stimulate new growth. As leaders learned and applied church growth theory, substantial progress was made. The new growth principles, pioneered in the church growth movement and disseminated by such organizations as the Institute for American Church Growth (Pasadena, California), have been greatly used by God for the growth of His Church.

But what of the Sunday School? Research conducted by the Institute for American Church Growth now indicates that a growing church does not, by any means, insure a growing Sunday School. Even as membership patterns in many churches are turning from decline to growth, the Sunday School continues to plummet. Can the church growth movement provide any insights to the current

problems of the Sunday School?

A new book by one of the writers of this article is soon to be released. *How to Grow a Sunday School*, by Win Arn, deals with numerous unique applications of church growth to the Sunday School. Here is one of its significant findings: *A major difference between Sunday Schools that are growing and Sunday Schools that are not growing can be stated simply—purpose.*

Church growth research indicates that the "purpose for being" is nearly always different in declining Sunday Schools than in growing ones.

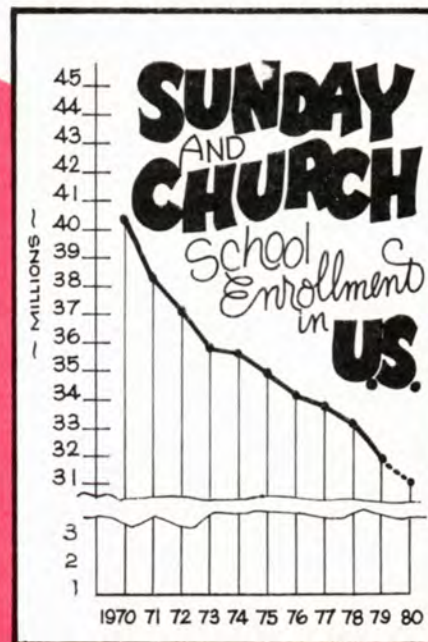
## INWARD-FOCUSED SUNDAY SCHOOLS

In most declining Sunday Schools "purpose for being" is exclusively for ministry to existing Christians, and nurture to members of existing churches. While a concern for the spiritual health, the personal growth, and the social fellowship of Christians within existing Sunday Schools is necessary, in declining Sunday Schools these concerns have become the entire preoccupation of the classes and curriculum.

What happens when the priority of Christian education focuses exclusively on nurture of existing Christians? People are urged to participate in the Sunday School because it will help *them*. The church is thought of as a refuge for intimate fellowship with other believers—a personal and spiritual center where believers are nurtured to spiritual maturity. Programs, activities and curricula are focused almost exclusively on the concerns of the people.

In inward-focused Sunday Schools, growth, by reaching out to unchurched people in the community, is assumed to be an automatic by-product of Christian nurture. Larry Richards verbalizes such a view: "As the first concern of the church, we must retain the nurture of the Body. For this is God's order . . . As we grow to His likeness, His love will motivate us, His concern will energize us, and the evidence of His Presence enables us to witness in His power."<sup>3</sup>

This assumption is wrong! The belief that Sunday School growth will naturally result from the personal growth and spiritual development of existing members is one of the primary reasons that many Sun-





**When the church is thought of as a center where believers are nurtured to spiritual maturity, programs and activities are focused on the needs of the participants. Outreach to the lost is often assumed to be an automatic by-product. That assumption is wrong.**

day Schools today are declining. Such self-centered education *does not* motivate people toward involvement in the church's mission of growth and outreach. On the contrary, education that concerns itself with only the spiritual nourishment of its own members contributes significantly to a "self-service mentality" that effectively seals off the Sunday School from the outside world.

Dr. Kenneth Van Wyk, director of a growing Christian Education program at Garden Grove Community Church in Garden Grove, California, underscores this point: "In my judgment, nurture-oriented education commits the serious error of making an end out of something that is meant to be a means. By definition, it is self-centered . . . It violates the example given us in Christ's teaching and life where ministry on behalf of others is central and primary."<sup>4</sup>

In most declining Sunday Schools the programs, curricula, activities, and training do not reflect the priority of outreach required by Christ.

#### **OUTWARD-FOCUSED SUNDAY SCHOOLS**

The purpose of most growing Sunday

Schools, on the other hand, is quite different. Outward-focused Sunday Schools exist primarily to participate in Christ's Great Commission, and to train and equip people for ministry to the world.

While concern for spiritual growth and nurture of existing Christians is an important part of the curricula and activities, it is seen as a means to an end, not an end in itself. Letty Russell writes: "Christian education is missionary education by definition. It is participation in Christ's invitation to join in God's mission to the world. . . . God's mission, His purpose and plan for the world, is that He desires all men to be saved and come to the knowledge of the truth (1 Timothy 2:4)."<sup>5</sup>

Outward-focused Sunday Schools, in contrast to inward-focused Sunday Schools, see evangelism and education as two sides of the same coin; two tasks to achieve one goal. Carrying out Christ's commission—to reach and disciple lost people—is the motivation for education in most growing Sunday Schools.

"Evangelism," says H. W. Byrne, "is the chief work of the Sunday School. In fact, Christian education cannot be Christian unless it is evangelistic. To fail here is to fail in our primary reason for existence."<sup>6</sup>

Two research studies shed additional light. In a comparison between growing Church Schools and sharply declining ones in the Methodist Church, Dr. Warren Hartman of the Board of Discipleship found that nearly twice as many lay people in growing Church Schools saw the Church School as the place for winning people to Christ.<sup>7</sup>

The Institute for American Church Growth surveyed 250 pastors and executives from various denominations, inquiring, "What are the reasons for the present decline of the Sunday School?" One of the two most-listed reasons was: "Classes not concerned with reaching and recruiting new people."

In outward-focused Sunday Schools, each class and each department has high priority for seeking, reaching, teaching, and discipling people. Creative strategies that "fit" the Sunday School are devised to identify and reach receptive new people. The focus of the entire organization, events, classes, and activities of growth-centered Sunday Schools is for one purpose . . . making disciples. And the result is growth . . . God gives the increase!

#### **HOW TO GROW A SUNDAY SCHOOL**

It would be a mistake to conclude, that, in order to turn a Sunday School around from decline to growth, a concern for spiritual nurture and personal growth

must be abandoned in pursuit of a "mission emphasis." Christ did not abandon His disciples after they decided to follow Him. He spent much time and effort teaching them and encouraging them in their new life. The spiritual growth and maturity of Christ's disciples was essential for Him to carry out His goal.

Yet Christ's goal was not to develop a "class" of spiritual giants. The training and teaching of His disciples was a means to an end—preparing them to be effective in reaching and winning others. The Book of Acts is replete with accounts of the growth of the early church and the central role of Christ's "students" in building the church.

The difference between the inward-focused and the outward-focused Sunday School, and in most cases a declining Sunday School and a growing one, is simple. One sees Christian growth and spiritual maturity as an end in itself. The other sees growth and maturity as an essential part of Christian education, but it is not the goal. It is the supporting foundation. The goal is making disciples.

Campbell Wycoff, nearly 20 years ago, stated the simple implication of priorities facing the Sunday School: "All education clearly implies a process toward an end. The end, the goal, gives it direction. Purpose, to a large degree, determines what shall be included in the educational process, what shall be stressed, and what shall be played down or omitted."<sup>8</sup>

The time has come to take a fresh look at the Sunday School—to see our Sunday Schools through growth eyes. This means, above all, to see with clear understanding the purpose to which we are called.

Our past history has a rich heritage. The future could be equally as bright. Let us, in obedience to Christ, go into all the world and make disciples.

<sup>1</sup>All figures, unless noted otherwise, are taken from various editions of the *Yearbook of American and Canadian Churches*.

<sup>2</sup>Gallup, George. "The Unchurched American." *Church Growth: America* March/April 1979, p. 9.

<sup>3</sup>Richards, Lawrence. *A Theology of Christian Education*. Grand Rapids: Zondervan, 1975, p. 56.

<sup>4</sup>Van Wyk, Kenneth. "Educate for Church Growth." *Church Growth: America* March/April 1978, p. 8.

<sup>5</sup>Russell, Letty M., *Christian Education as Mission*. Philadelphia: Westminster Press, 1967, p. 38.

<sup>6</sup>Byrne, H. W., *Christian Education for the Local Church*. Grand Rapids: Zondervan, 1963, p. 24.

<sup>7</sup>Hartman, Warren, *A Study of the Church School in the United Methodist Church*. Nashville: Board of Education, 1972, p. 20.

<sup>8</sup>Wycoff, D. Campbell, *Theory and Design of Christian Education*. Philadelphia: Westminster Press, 1961, p. 22.



# Sunday School for Two-Year-Olds?

NURSERY CARE IS NOT ENOUGH by Kingsley M. Baehr

"THANK YOU, JESUS, for Aunt Margie and Uncle Steve. In Jesus' name we pray, Amen."

After the usual "airplane ride" and the Bible story reading, our two-and-a-half-year-old son Benjy had surprised us with this little prayer. Actually the names came out more like Mahgie and Teve.

We tucked him into bed, turned out all the lights, said good-night, and went downstairs.

"Did you teach him to say that?"

"You-mean, 'In Jesus' name'? No, I didn't. Did you?"

"No. So where did he learn it?"

"It must have been in his Sunday School class. Thank God for Mrs. Johnson!"

Several months later, Benjy prayed, "Thank you, Jesus, for washing my sins away. In Jesus' name we pray, Amen."

Again my wife and I questioned each other about who had coached him in this new concept. Neither of us had. This time we called Mrs. Johnson and inquired if it had been part of a recent Sunday School lesson. It had.

For the last fifteen years or so Mary Johnson has been part of a long tradition in our assembly of having excellent Sunday School teachers for 2's and 3's. She inherited the class from her sister, Mrs. Charles Manna, who in turn, followed others.

One of the benefits of Sunday School classes for 2's and 3's is that the children learn to pray. Mrs. Johnson finds there are joys in seeing your own prayers answered as these young children learn, and as they respond favorably to what has been taught, and as they thank God for material and spiritual things.

Also there is a special joy in knowing that the Spirit of God is leading you to talk to a particular child in a particular way, for a particular reason, realizing that God made each child different.

With God's help, says Mrs. Johnson, we can lay a good foundation for their lives. Terms like *God's Word*, *Lord*, *Savior*, *died*, *arose*, *not dead anymore*, and *sins* can be built into the child's understanding and vocabulary.

"Mrs. Hayeck calls me 'precious,'" says Benjy. Mrs. Hallock is Mary Johnson's assistant. She says that putting children in Sunday School at a very young age teaches them what is their first priority on a Lord's Day morning. It becomes a

habit that stays with them.

By contrast, irregular attendance in Sunday School has little benefit for a very young child. Much patience and prayer are required to re-establish your relationship with a child whom you don't see every Sunday. In some cases the nursery supervisor and others need to work with him individually to ease him back into the group situation.

"Benjy, tomorrow is Sunday. Where will we go tomorrow morning?"

"To the chapel."

"And what will you do there?"

"Go to Sunday Cool and see Mrs. Johnson and Mrs. Hayeck."

"What do you learn in Sunday School?"

"About the Lord Jesus—singing—parade—eat pencils."

The children learn to sing and to memorize short verses. They learn that if they sit still and listen to a short Bible story, they can answer questions about that story. They also enjoy a little snack. What Benjy calls pencils are actually pretzels.

"Benjy, what was your Bible story about today?"

"About the good man."

"What about him?"

"He helped the man."

"Which man?"

"He got stones and sticks in him."

"What did the good man do?"

"He put band-aids on him."

"And then?"

"He gave him a ride on his donkey."

"Where did he go?"

"To the hospital."

"What did the good man say?"

"'Do you feel better?'"

At the appropriate time, says Mrs. Johnson, we can lead the child on to the logical application of the story. We love him. God loves him even more. He should love and help other people.

Mrs. Hallock adds that at this age the "world" hasn't gotten into the children so we can fill their minds with simple thoughts of God. We can teach them shar-

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*Kingsley and Holly Baehr and their son Benjy live in South Plainfield, N.J. A commended worker, Kingsley is deeply involved in youth work and in his local assembly, Cedarcroft Bible Chapel. He teaches Bible in a nearby Christian school.*



ing and how to follow simple instructions.

When Benjy arrives in his Sunday School room, Mrs. Johnson and Mrs. Hallock are already there, all their preparation completed, calmly and quietly waiting to receive their young charges. Benjy is welcomed with a hug, smiles, and conversation at his level.

Our son is experiencing in very practical ways the truth of Proverbs 22:6 and the importance of II Timothy 3:15, both in his own home and through the reinforcement of his Sunday School class. The results in understanding and security are already evident.

One evening shortly after Benjy had heard his first lessons on Creation, he was on his way to bed.

"Dark," he said.

"Yes," we answered, wondering what was coming.

"Time to sleep?"

"Yes."

"Dark is good."

We said good-night and went downstairs. Almost immediately we heard a little voice.

"Turn out the light."

We had forgotten one small night light. We turned it off, and from the blackness of his room, Benjy called out:

"Good-night."



Understand it we cannot, for miracles  
Believe it we must, and in believing  
invites worship and adoration.

# Glory and Grace

## IN THE INCARNATION

by Gerald L. Stover

**M**AN is the crown of God's creation, and as would be expected, God has revealed Himself to man.

God has been pleased to reveal Himself through that which He has created (Rom. 1:19-20). This we refer to as *natural revelation*. God therewith reveals His eternal power and Godhood, or deity (Greek, *theistes*). That which God has made declares that He is God.

God has even more gloriously revealed Himself in the Bible, the written Word, and in Jesus Christ, the Living Word. This we refer to as *special revelation*.

In the Bible, God has given man His written revelation of Himself. It is complete and authoritative, the inerrant Word of God. In Jesus Christ God has unveiled Himself in all the majesty of His person. To Philip Jesus said, "... he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" (John 14:9).

The Apostle John introduces Jesus Christ as the preincarnate Word (John 1:1). Then (in vv. 14-18) he unfolds the beauties and graces of our Lord as the incarnate Word.

It is at this juncture that the Spirit of God, who lives within the believer, would invite worship and adoration. The Christian is compelled from within to cry out,

"My Lord and my God!" (John 20:28).

Our study concerns itself first with John 1:1:

In the beginning was the Word, and the Word was with God, and the Word was God.

And then with John 1:14:

And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.

### THE ETERNAL WORD

He who is presented in John 1:1 is called the Word (Greek, *logos*). A word has to do with the inward thought as well as the expression of it.

A word is the outward form by which inward thought is expressed. It is rational discourse.

Speech is a means of communication between two people. In speech there is reason, intelligence, and purpose. The animal makes sounds; man expresses himself, his thoughts, in speech, in words.

In Jesus Christ, the Word, God has communicated Himself to man, this rev-

elation being intelligent, rational and purposeful.

### 1. Eternal Existence

There are three movements of truth in John 1:1. First, the Word is viewed as eternal.

Note that there is really no definite article in the expression, "In the beginning." The Greek reads literally, "In beginning." It points to the absolute beginning, and the reference is to eternity, to a time when nothing finite existed. Thus John takes us back into the eternity of the past, back into the trackless eternity when only the Godhead existed.

"Was" does not express here the idea of a completed past. Rather it expresses a continuous state or duration. In other words, before anything was created, the Word was *and was and was*. He is the Eternal Word.

Doctrinal departure is not new. Systems of error have abounded in segments of the professing Church throughout history. Among these was the belief that Jesus Christ, prior to the incarnation, was a created being. Arius taught that Christ was indeed a creature through whom God



# are not given to be explained. we find that the miracle of the Incarnation

created all things. Some cultists identify Him as being Michael the archangel in His preincarnate state.

John 1:1 declares that before anything that was made came into existence, the Word was. He is the Eternal Word.

## 2. Eternal Fellowship

We are next introduced to the eternal fellowship of the Word with God the Father. It is expressed in the words: "and the Word was with God."

The Holy Spirit could have used one of several Greek words to express "with." It is most interesting that he chose to use the word *pros*, meaning toward. As A. T. Robertson indicates, "The idea seems to be that of 'facing' and the literal idea is 'face to face with God.'"

This means that throughout all eternity the Word was face to face with God the Father. We say "God the Father" inasmuch as the definite article does appear before the word "God," a fact that stresses the individuality of God as Father. John declares that the Eternal Word enjoyed an eternal fellowship with God as Father.

Since He faced God the Father throughout eternity past, He could not be a created being.

## 3. Eternal Deity

Then John adds, "and the Word was God." To translate this "and the Word was a god" is to do violence to the text. Note the absence of the definite article before the word "God" (Greek, *theos*). The emphasis is therefore upon quality, nature or essence.

The grammar of the passage demands that we recognize that we have before us a predicate nominative. It reads, "The Word (the subject) was God (the predicate nominative)." The Word was of the nature or essence of God, for He is God, and thus John presents Him as the Eternal God.

These three glorious movements of truth are before us: He is the Eternal Word, He enjoyed an eternal fellowship with the Father, and He is of the same nature or essence as is God for He is the eternal God. To deny these truths is to depart from sound doctrine. Such denial destroys the foundation of Christianity.

## DWELLING AMONG US

With these truths established firmly in verse 1, John declares, "The Word was

made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth" (1:14).

The believer stands here in the presence of God Incarnate. "Was made" is the translation of the Greek *egeneto*, meaning "to come to be" or "become." It is accepted as being in the middle voice, and wonder of wonders, it can be translated "the Word *made Himself* flesh, and dwelt among us." In the glorious counsels of the Godhead, it was decreed that the Word (obviously God the Son) should choose for Himself a body of flesh, as the Incarnate God dwell among men, and ultimately give Himself as the infinite and perfect sacrifice for sin.

We do not choose our own bodies. Had that been our prerogative, most of us would have chosen to possess other than that with which we are endowed. Jesus Christ chose His own body. He, who is the Eternal God, therefore, took into union with Himself as God, a perfect humanity.

To say that He took upon Himself a robe of flesh is not to state the matter precisely. The action of Jesus Christ was more than that. As the Eternal God by his own volition and power, He took into union with Himself a body of flesh, that is, a perfect humanity. He is the God-man, Christ Jesus. He is no less God because He is man, and certainly, no less man because He is God.

To Mary the angel said, "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35).

We stand with subdued souls in the presence of so great revelation. Understand it we cannot; believe it we must. He was miraculously conceived of the Holy Spirit. He was born without a sin nature, born without the ability to sin, for bear in mind that He was not only man. He was God in the flesh.

Miracles are not given to be explained; *they are to be believed*. By faith we accept the incarnation of God in the Person of our Lord Jesus Christ.

## BEHOLDING HIS GLORY

John declares that He dwelt among us, a statement referring to His earthly ministry. John says, "we beheld his glory,"

and thus he probably makes reference to His appearance on the mount of transfiguration (Matt. 17:1-13). John writes that He was "full of grace and truth." In Him grace and truth are to be found in the ultimate. John beheld His glory; he was blessed by His grace and truth.

Our Lord is the origin and summation of all truth. In Him truth inheres in its ultimate. He is truth (John 14:6).

Grace has been variously defined. Certainly, grace is related to the love of God. Grace is the love of God actively exercised on behalf of lost men. Grace is the love of God in action, providing for man's redemption from sin. Grace provided Calvary.

The incarnation of the Word was the initial step toward the manifestation of God's munificent grace. By grace He chose to become man, by grace He chose a body for Himself, and by grace He died the death of the cross.

Mystery of mysteries is involved in the fact that the Incarnation is more than God merely becoming visible. It is not simply putting on something He did not previously possess. The real mystery is that He, by His power and grace, created for Himself that which He was not before.

In the Incarnation we behold the creative power of God in action, and we behold the grace of God displayed. In the purpose of the Incarnation we behold the arms of our Lord outstretched at Calvary, for in His death He invites all men to believe and to receive of His grace.

He was born to die (Gal. 4:4-6). He became man that ultimately on the Cross He might become all that the sinner is. This in turn, when received by faith, makes it possible for the sinner to become all that He is before God. We are indeed, "accepted in the Beloved" (Eph. 1:6).

Not only do men and women behold His glory as the Incarnate One, but it is just as certain that through His incarnation, His death and subsequent resurrection from the dead, believers themselves will be glorified in terms of their resurrection bodies.

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:4).

Dr. Gerald L. Stover has served the Lord for many years as a speaker, author and Christian education consultant. His home is in Lansdale, Pennsylvania. This is his first contribution to INTEREST.





Brian and Heather Maxwell



Chris and John Hurne



Rod Sharp

## NEW WORKERS

**KENNETH W. BOWLES, 604 N. Washington, Apt. B., Union, Missouri 63084**

The assembly at Maplewood Bible Chapel in St. Louis, Missouri, has commended Kenneth W. Bowles to the work of the Lord. Mr. Bowles is burdened to do pioneering work and to build up the saints by ministry of the Word. For the past year he has devoted his energies to building up the new testimony in Union, and has ministered in other places.

**MR. & MRS. JOHN T. FERRIS, 500 C Chateau Dr., Huntsville, Alabama 35801**

For many years Mr. and Mrs. John Ferris have served the Lord in Korea. Since Korean brethren were eager to assume full responsibility for the work there, and pleas from home assemblies for assistance were numerous, the Ferrises believe the Lord has directed them homeward. They are presently helping in the assembly in Huntsville.

A letter from Bethany Chapel in Yonkers, New York, states that their commendation of the Ferrises continues to be in effect.

**RODERICK SHARP, 3812 Ruggles St., Durham, North Carolina 27704**

The Gospel Center in Durham, North Carolina, has enjoyed and been blessed by visits from Rod Sharp of Hawick, Scotland. Consequently, Rod has been invited by the elders to move to Durham and continue his ministry in all areas of the Center's gospel outreach.

After studies at Moorlands Bible College in England, Rod was commended to the Lord's work in 1971 by Slitrig Gospel Hall in

Hawick. Since then he has been actively engaged in evangelism and Bible teaching. With his move to America, the Hawick assembly has renewed the commendation.

Rod was united in marriage to Miss Amy Fulk of Winston Salem, North Carolina, on September 13 at the Gospel Center.

### RENEWAL OF COMMENDATION

In 1973 Christians of Faith Gospel Chapel in Toronto, Ontario, commended **Brian Maxwell** to the work of the Lord. For the past seven years he and his wife Heather, have been on the full-time staff of Camp Mini-Yo-We. They have now left that ministry to engage in a full-time youth outreach in the Huntsville area. Their address is Box 215, Port Sydney, Ontario POB 1L0.

### FOREIGN MISSIONARIES

*India:* The Christians of Bethany Chapel in Columbia, South Carolina, and of Washington (Georgia) Gospel Chapel have joined in commending **Bennie and Susan Joseph** to the work of the Lord in India. The Josephs are native Indians and have been in the U.S. preparing for a literature and preaching ministry in India. They have a daughter, Sneha. Their mailing address is % Light of Life, 21 Y.M.C.A. Rd., Bombay, India (400008).

*Papua New Guinea:* Christians of Emmaus Bible Chapel in Ferguson, Missouri, have joined with Norwood Gospel Chapel in Chicago, Illinois, in commending **Daniel and Janet Anderson** to the work of the Lord in Papua New Guinea.

### FAR EAST GOSPEL CRUSADE

Christians of Woodside Bible Chapel in Maywood, Illinois have commended **John and**

**Chris Hurne** to the service of the Lord. The Hurnes will be working with Far East Gospel Crusade in constructing a radio station for Christian broadcasting in Alaska.

### AFRICA INLAND MISSION

Three assemblies in Michigan: Dunning Park Chapel in Detroit, Dexter Street Gospel Chapel in Flint and The Bible Chapel in Sturgis, have joined in commending **Dale and Christine Hamilton** to the work of the Lord in Africa. Dale is a pilot and mechanic who seeks to serve the Lord in a flying ministry. Christine is a nurse and will serve in that capacity as time and family responsibilities permit.

## ADDRESS CHANGES

### WORKERS CHANGES

John Clunas, 211 Capron Farm Dr., Warwick, Rhode Island 02886

Mrs. Henry Fletcher, 19 Woodlawn Rd., Apt. 308, Guelph, Ontario N1H 7B1

Gordon Fraser, 34256 S. Elliott Rd. Woodburn, Oregon 97071

Douglas C. Gilmore, R.R. #1, Seventy Mile House, British Columbia V0K 2K0

Colin Heath, 925 - 4 Shellbrook Court, Raleigh, North Carolina 27609

John Phillips, 3650 Ashford Dunwoody Rd. NE, Apt. 8B, Atlanta, Georgia 30319

Nuke K. Shim, 99 Ulster St. Winnipeg, Manitoba R3T 4J8

### ASSEMBLY CHANGES

**OTTUMWA, IOWA,** Ottumwa Bible Chapel, % Clarence J. Van Essen, 802 Baker St. 52501

**HAGERSTOWN, MARYLAND,** Hagerstown Gospel Chapel, % Robert Deeds, PO Box 887, 21740 (717/762-8711). BB 9, SS 10:30, M 11:15, Wed. 7

**HARBOR SPRINGS, MICH.,** Harbor Springs Gospel Chapel, % William Bruce, 783 N. Washington St. 49740

**CONCORD, NEW HAMPSHIRE,** Pine Grove Bible Assembly, % Andrew Carslaw, RFD 2, Box 304, Epping 03042 (603/679-8167). BB 10, M 11, Wed. 7

**CORONA, NEW YORK,** Galilee Gospel Chapel, % Joseph J. Muller, 102-05 35th St. 11368

**HAMILTON, OHIO,** Ross Bible Chapel, % Wayne Schlicter, 3003 Layhigh Rd. 45013

**READING, PENNA.,** Bible Truth Chapel, % Robert Yorgey, RD 1380, Fleetwood 19522

**YORK, PENNA.,** North York Gospel Chapel, Box 3406, 1154 North George St., 17402 (717/846-8339)

BB 9:15, G 11:15, M 7, Thurs. 7:15



**GREENVILLE, SOUTH CAROLINA,**  
Overbrook Gospel Chapel, % David E.  
Boggie, 2413 Wade Hampton Blvd., Apt. 49,  
29615 (803/292-0540)

**BAINBRIDGE ISLAND, WASH.,**  
Bainbridge Gospel Chapel, % Merrill  
Thomas, 9624 Sportsmen Club Rd., 98110

**CALGARY, ALBERTA,** Acadia Bible  
Chapel, % D. M. Broadhead, 93 Edgford  
Way NW., T3A 2S8

**CHARLOTTETOWN, P.E.I.,**  
Charlottetown Bible Chapel, % Sam Beers,  
Site 5, Box 17, C1A 7J6

### NEW LISTINGS

**TIMMINS, ONTARIO,** L'Assemblée  
Chrétienne, 169 Elm St. S. % Robert Hanks,  
Box 773, P4N 7G2

BB 1:00 p.m., FBH 2, Thurs. 7

This French assembly started in 1968 through the pioneering efforts of commended workers Robert and Hazel Hanks. It met in homes until attendance rose to 40, and now uses the facilities of Grace Chapel on Lord's Day afternoons.

**KIRKLAND LAKE, ONTARIO,** Kirkland  
West Chapel, 752 Government Rd., Chaput  
Hughes. % James Reed, RR 2, Site 3,  
Swastika, Ont. P0K 1T0

BB 9:15, SS 11

This northern Ontario assembly started about 20 years ago, meeting in homes until it converted a house into a Sunday School 8 years ago. There are 10 in fellowship, 30 in the Sunday School.

**NEWARK, NEW JERSEY,** Calvary Bible  
Chapel, 309 Lyons Ave., % Robert Wilson,  
11 Willowdale Ct., Montclair 07042

BB 9, SS 10:15, FBH 11:15, Wed. 8

### ASSEMBLY DISCONTINUED

**FORT WASHAKIE, WYOMING**

## WITH THE LORD

**MRS. LILLIAN ANDERSON,** 94, of Valentine, Arizona, and Pasadena, California, on August 1. Born in Minden, Nebraska, on Feb. 12, 1886, she accepted the Lord at 13. When she was 20 years old she went to Oakland, California, to work as a city missionary among the Danish and Norwegian people. Among those who trusted the Lord under her ministry was James Anderson, who became her husband four years later.

Shortly after their marriage the Andersons met Harry Ironside who introduced them to the assemblies and who also introduced them to the needs in Arizona.

In 1916 the Andersons moved to Valentine, Arizona, and began work among the Hualapai Indians. For 20 years they were in charge of this work. They made it a point to visit every Indian on the reservation, including the Havasupai, who live in the Grand Canyon. This required traveling many miles on horseback over



Lillian Anderson (1973)

steep trails. The Andersons always kept their home open to the Indians and in this way won their trust and confidence.

In June 1942 James Anderson went to be with the Lord. Mrs. Anderson carried on in visiting homes, hospitals and prisons. She helped with family problems, business matters and correspondence with government agencies. She held Sunday School in the little chapel that Mr. Anderson had built and conducted daily vacation Bible schools, Bible clubs and Bible studies. The Hualapais affectionately called her the "Grand Old Lady" (Gua Goo Yah). After spending 56 years with her chosen people, Lillian Anderson retired to California where she lived until the Lord called her home.

**ARTHUR R. PONTIUS,** of Harbor Springs, Michigan, and Keystone Heights, Florida, on September 18. He worked as a printer for several years and then operated a florist business until 1979. He carried on gospel work in rural schools throughout the northern Michigan area and later in the Gospel Chapel which he built in Harbor Springs. Pray for Mrs. Pontius who is in ill health.

**COCKBURN FERENC RAYNER,** 93, of Warwick, West Bermuda. For more than 50 years he was a faithful witness and greatly esteemed among the Lord's people.

**SAMUEL S. SHEAFFER, Jr.,** 82, of Lancaster, Pennsylvania, on August 15. He was a father to the assembly in Lancaster since its founding in 1944 and encouraged all assembly activities.

**ANNA FORREST STAMBAUGH,** 71, of Mansfield, Ohio, on September 9. She was in fellowship at Friendship Gospel Chapel in Pittsburgh until her move to Mansfield in 1929. She was a charter member of the Lincoln Heights Gospel Chapel in Mansfield.

**JANE W. WATSON,** 75, of San Diego, California, on September 16. She was saved as a child in Scotland. Since immigrating to the U.S. in 1926, she has been in fellowship in assemblies in Kearny, N.J.; Andover, Mass.; Alexandria, Minn., and for the past year in San Diego. Her life was poured out in service for the Lord in children's work, women's Bible study groups, jail and nursing home work, and among the mentally retarded.

## NOTICES

**FOOD SERVICE MANAGER** needed at Park of the Palms, Keystone Heights, Florida 32656 (904/473-4926).

**BOOKSTORE:** Owner of a large Christian bookstore in the southeast would like to have someone buy into the store (or become a partner). Write to Shockley Few, PO Box 1447, Columbia, S.C. 29204.

**VILLA PARK, ILLINOIS:** Christians living in the Villa Park/Elmhurst area who desire to meet for prayer, Bible study, breaking of bread, and soul-winning are invited to write James Stewart, 1151 S. Villa Ave., Villa Park, Ill. 60181.

**SUMMER COTTAGE** for sale at Greenwood Hills Bible Conference Grounds, Fayetteville, Pennsylvania. Completely furnished. Electric heat, appliances and fireplace. Asking \$18,000. Will consider a reasonable offer. Write to Virgil L. Long, 2504 North Valley Dr., Hagerstown, MD 21740 (301/733-2869).

**VERMONT CHEESE—MAPLE SYRUP:** Real taste treats, no additives, reasonable prices. Send for free brochure. Westman's Weathered Barn, R.D. 2, Route 112, Woodsville, New Hampshire 03785 (603/747-3758).

**GILLETTE, WYOMING:** Anyone interested in helping to start an assembly in this growing energy town, please contact Court Longbrook, #9 J. & J. Mobile Home Park, Gillette, Wyoming 82716. Home phone (307) 682-6833; work 682-5121.

**POSITIONS AVAILABLE** in home office. Experience helpful but not required. Part time or full time. Write to: Andrew Foster, Christian Mission for the Deaf, PO Box 1254, Flint, Michigan 48501.

**PITNEY-BOWES** model 736 address printer has been donated to C.M.D. Anyone wishing to dispose of a needed address embosser and/or metal plates, write: Christian Mission for the Deaf, Box 1254, Flint, Michigan 48501.

**FLORIDA HOUSE FOR RENT:** Adjacent to Park of the Palms Conference and Retirement Center, Keystone Heights, Florida. Three bathrooms. Sleeps 6. Lake Access. Rental \$195/month, lease for less. Write Keystone House, General Delivery, Bedford, Massachusetts 01730.

**EVANGELIST ARTHUR DURNAN** Bible Lands Pilgrimage to Israel. Ancient Egypt, Rose-red Petra in Jordan, Athens and Corinth in Greece with optional cruise to Greek islands. March 5, 1981. 15 days. Brochures: 30 Hope Crescent, Belleville, Ontario K8P 4S2.

**HELP WANTED** to do general housekeeping work. Pittsboro Christian Home Inc., (a non-profit Christian retirement community). Box 518, Pittsboro, North Carolina 27312 (919/542-3151).

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





# Reaching the Refugees

## 80,000 NEW CUBANS IN MIAMI

by George Walker

**MORE THAN** 125,000 refugees have made it to freedom in the recent exodus from Cuba. A few perished at sea, traveling in small, overloaded boats that were far from seaworthy.

It is estimated that 80,000 of these people are trying to make the grade here in Miami. Seventy percent of them have found some kind of employment. They are generally happy to take minimum wages. Housing is a great problem, with rents in South Florida at an all-time high. Most of the refugees are living with friends and relatives. We have visited homes where 25 people lived together.

Since 1960, more than a million Cubans have fled their homeland, giving up all their earthly possessions to start life anew in the land of liberty. In the early days, it was the "upper strata" that came from the island to the United States—doctors, scientists, lawyers, skilled craftsmen and business people. It wasn't long before Miami became a bilingual city (INTEREST, April 1971 and February 1977). The economy of Miami took a sweep up-

ward as the most talented of the Cuban community engaged in that which they knew best—commerce and free trade. Cuban banks, hospitals, schools, radio and TV stations, and industry of every variety have added to the economy and growth of South Florida.

These professional people had a strong family orientation. Nevertheless, most had to leave behind loved ones—fathers, mothers, brothers and sisters. Each looked forward with a strong desire to the day when they would all be reunited.

That opportunity began to surface early in 1980. With the scarcity of food, medicine and employment in Cuba, discontent rose to a peak. Some 10,000 people stormed the Peruvian embassy in Havana, seeking asylum. The embarrassment to Fidel Castro proved to be the commencement of the "Freedom Flotilla." Castro announced that any who wanted to leave the island could do so.

Some small boats sailed from Key West to Port Mariel in Cuba, beginning what some have called the "Mosquito Bridge." Like mosquitoes the people swarmed to Mariel in droves, only to find they had to wait there for weeks. Many

boat owners came at tremendous sacrifice, only to find themselves forced to take dozens of Castro's undesirables. Mental hospitals were vacated, prisons were opened, and the worst of prisoners were sent across.

The ordinary Cubans came too, but not without suffering and privation. They knew they must leave all possessions behind and come out of Cuba with nothing. They did not expect what happened while they waited in Mariel. Many were set upon by street delinquents armed with chains, pipes and boards with protruding spikes. We have spoken to people with broken arms and legs, and ripped faces which they received as a farewell gift from their countrymen.

Despite the many undesirables, the vast majority of refugees have come out seeking a better life. They are hard-working people, and they will be an asset to their new country.

For weeks my wife Betty and I worked as volunteers for the State Department, helping process the refugees. We were able to share the gospel with hundreds of people, and some professed salvation.

A goodly number of the refugees were





Above: Kissing the land of freedom after arrival from Cuba. No flag burners among these people.



Left: Cuban refugees on the *Newsweek* cover of May 26, 1980. Nicolas Gonzalez (center) and his wife Caridad (right) arrived from Cuba in May. Already known to the Miami Christians, Nicolas had been an elder in a Cuba assembly, and now serves in that capacity in one of the Miami meetings.



Right: A Cuban soldier on guard at Mariel Harbor. *Miami News* photo.

evangelical believers, though the percentage of the total is relatively small. One must remember that these Cubans have been subjected to the Communist line for more than 20 years.

Of the evangelicals that did come, some were from Cuban assemblies. They quickly made contact with us. Of course, they were sent as they were, with just the clothes on their backs, and very shabby ones at that.

Our special thrill was to help Christians we had led to the Lord many years ago in Cuba.

What are assembly Christians doing for these new refugees? Many of them, out of their own poverty, have opened their hearts and homes. They have made

tremendous sacrifices rather than have the refugees that they know shipped out to unknown destinations.

We have been able to get a few apartments for Christians. We have purchased used furniture and given them clothing. But we have no place to store and sort used clothing, and must discourage people from sending it to us.

The government gave each refugee family \$50, but that does not last long. We have been able to get some of the women sewing machines, and they have been able to get work to do at home. This they are happy to do to pay the rent. For the most part Cubans are a proud people and are embarrassed to take help.

Nevertheless, many families are des-

perately in need of help. I know of six living in a one-bedroom, efficiency apartment. Three families were sharing a two-bedroom apartment. The landlord forced one family of five to vacate the premises, and they are now staying with a Christian family from the local assembly. This week there is the promise of an apartment for them, but it must be furnished.

At the moment our most urgent need is an adequate place for the Spanish assembly to meet. For years it held its services in the building of an inner-city, English-speaking assembly, but more recently has met in private homes. With the increase in numbers we are bursting at the seams.

Two other Spanish assemblies in Miami have buildings to meet in. In one case an English-speaking assembly turned over its chapel to the Spanish assembly at a very nominal cost.

Many of the mainline denominations have opened their doors wide, catching a vision for an increase in their congregations. For example, the Roman Catholic church in downtown Miami has added 20 Spanish priests to their staff, and now ten masses are said daily. But at least in our experience, English-speaking assemblies often lack such a vision.

Our contact with hundreds of the refugees reveal that, after 20 years in a slave state, there is a real spiritual hunger. Could it be that we are living so close to the forest that we have failed to see the trees? Our Halls and Chapels are beautiful, and our furnishings the very best. But alas, our gospel meetings leave much to be desired—some with only dozens present, while thousands of Spanish-speaking mill about as sheep not having a shepherd.

On our way to the Opa Locka Processing Center the other morning, our hearts were strangely moved to see thousands of Cuban Americans in line to get a *planilla* (government form) requesting the release of their loved ones from Cuba. Some had waited all night. If all are granted permission to come it will mean another quarter million people.

Does this constitute a foreign mission field? While doors are closing to evangelical missions in some parts of the world, here is virgin territory.

"Give ye them to eat," was our Lord's command. Surely, "the night cometh when no man can work."

*George Walker and his wife served in Cuba as missionaries from 1941 until that country was closed to missionaries. Since 1961 they have labored among the Spanish-speaking people of Miami. Their address is: 13710 NW 3rd Ave., North Miami, Florida 33168.*



# REPORTS

## MALE MAJORITY

Current enrollment figures for Emmaus Bible School show a repeat of last year's pattern of one-third more men than women. The 1980-81 student body of the Oak Park, Illinois, school is made up of 169 students, 97 of them men and 72 women. The average age of these students is 21 years. Before they came to Emmaus, 35% had one or more years of college. Thirteen are college graduates.

Thirty-one states and two Canadian provinces are represented. The student body includes one person each from Mexico, Jamaica, Israel, and Nigeria, plus seven students from Zimbabwe.

The freshman class is largest, with 95 students. There are 48 juniors (second year) and 14 seniors, plus 12 special students. Young people from assemblies form 88% of the student body, while 4% come from Bible Churches, 3% each from Baptist and Evangelical Free Churches, and 2% from non-denominational groups.

The large enrollment has filled the dormitories to capacity. The school is seriously considering the purchase of an apartment building to provide housing for married students.

## BAINBRIDGE ISLAND

A letter from Bainbridge Bible Chapel, Bainbridge Island, Washington, informs us that **Phil Goodwin** has been associated with that assembly on a full-time basis since August 1. He is directing and teaching at the Bainbridge Bible Institute, an evening school begun in September. Classes are held on Tuesday and Thursday evenings.

Phil came to Washington State from Massachusetts, where he served in a Bible School ministry with Good News Chapel in Attleboro.

## BETHESDA HOME

The board of directors of Bethesda Home, Hayward, California, has announced the appointment of **Don Williams** as the new administrator, to replace **Dr. A. N. DaShiell**, who resigned recently. Mr. Williams has been associated with

Bay area assemblies all of his life, and currently is in fellowship at Bethany Gospel Chapel in Oakland.

## WARWICK, RHODE ISLAND

We have seen much blessing in our assembly in the past few months. Several were saved through chapel services, camp, V.B.S. and personal work. We now have two hours each Sunday on the local radio station. Our pre-school nursery has over 80 children and has resulted in some coming to the chapel. At present we are working with other evangelical churches to start a Christian school. A nearby town has offered us use of a three-story brick building for \$1.00 a year for five years.

**John Clunas**, commended from Aberdeen, Scotland, has moved to Warwick to work with our assembly in our Year of Evangelism. He was with us for a three-week crusade last November. The crusade was a great blessing as some found Christ and the assembly was revitalized. After much prayer we invited Mr. Clunas and his family to return for this special effort, which is expected to last at least one year. The Clunas family lives at 211 Capron Farm Dr., Warwick, Rhode Island 02886 (401/737-3971).

John Farrell

## TRACT SOCIETY OFFERS TRAINING IN PUBLISHING AND PRINTING

Missionaries, prospective missionaries, and others interested in church-related literature ministries can now receive training in publishing and printing technology.

The American Tract Society offers a six-month course that includes instruction in the theology of communication through the printed page, along with technical training in editorial preparation, layout and design, printing operations, book-keeping principles and distribution.

The course is extremely practical. Students attend lectures and undergo extensive training in the apprentice program in order that the student will be prepared to effectively participate in the entire publishing program or for a career in Christian printing.

The American Tract Society has been publishing tracts since 1825. Its purpose is to make Jesus Christ known in His redeeming grace and to promote godliness and sound morality. Two years ago the society moved from Oradel, New Jersey, to Garland, Texas, a suburb of Dallas. They now do their own printing and in

that connection have set up this training program.

For a brochure or other information, write to ATS School of Publishing and Printing Technology, PO Box 402008, Garland, Texas 75040.

## REAL LIFE MINISTRIES

A report from commended worker **Ken Small** (P.O. Box 427, Bonita, Calif. 92002) describes the ministry he has recently undertaken:

Real Life children's correspondence courses had their beginning in Scotland about five years ago. British worker Alex Allan, who holds Bible studies in prisons, was touched by the ruined young lives he saw. "If only we could have reached these young men with the gospel when they were children, they would not have ended up in prison," he thought. He was prompted to compile a series of Bible courses designed for children, and distributed them among prisoners' families. God has blessed the ministry and today there are 3,000 children participating in the program.

During an evangelistic crusade in Scotland the summer of 1979 I met Alex Allan and was deeply impressed with the outreach of the courses and the possibility of expansion. My wife Beverly and I had been praying about what the Lord would have us do, since our medical ministry in Mexico was being handed over to nationals. After much prayer, we decided the Lord was directing us to handle Real Life courses in the U.S., Canada and Mexico.

In January 1980 Real Life Ministries, Inc., was organized. Our first task was to edit the courses to make them suitable for American readers. This was done by Ray Oehm of Laurel Bible Chapel. Hundreds of illustrations had to be redone and this was handled by a number of ladies. All this was no small task as there are 60 different courses with accompanying workbooks. (Each child receives a course and workbook a month, according to his age level.) The editing, paste-up and correcting are almost finished and we will soon begin the actual printing.

A Spanish department has been formed and translation has begun, headed up by Jamie De La Vega.

The opportunities for outreach to children are tremendous, especially in Mexico and the Caribbean Islands. Our goal is to follow up the children monthly with letters and birthday cards, and to maintain personal contact through the mails. Pray with us as we ask the Lord for co-workers and prayer partners.





## The Billy Graham Center

FAR MORE THAN A MUSEUM

The mid-September dedication of the Billy Graham Center presages much blessing to the evangelical community worldwide. In the years that lie ahead, multitudes will visit the main floor's museum on evangelism. On the upper floors, research and study will relate to the future of evangelism and missions as much as it will reveal the past.

The thirteen and a half million dollar colonial-style building, under construction for the past three years, is located on the south edge of the Wheaton College campus in Wheaton, Illinois. It faces north, across the lawns and up the hill to Blanchard Hall, the college's administration building, now 109 years old. On these sloping lawns, in light intermittent drizzle, 20,000 people gathered for a gospel meeting to conclude the events of the dedication weekend. Billy Graham spoke of what he called a loneliness and searching in modern man, not only in America but around the world.

"This is something that I have found all over the world. People want to know why they were put here. They are looking for some meaning in their lives. They are searching for answers."

He continued, becoming more personal as he drew toward the invitation. "Jesus Christ has what you are searching for. Only He can change your life. . . . People have searched and searched and searched, but they never find anything until they find their salvation in Christ."

Perhaps the organizers failed to realize

that even in Wheaton, evangelical Christians are in the minority. More people came forward at the invitation than there were counselors to deal with them.

On the same lawns, one day earlier, 6,000 people had gathered for the actual dedication service. The speaker was Dr. Charles Malik, former president of the United Nations General Assembly. The Center, he said, though financed in its construction by the Billy Graham Evangelistic Association, will be owned and operated by Wheaton College. Malik's hope was that it would be used for "evangelizing the great universities."

Showpiece of the new Center is the museum on the main floor. The history of evangelism is featured in its central area. Another large section portrays the many outreaches of the Billy Graham Evangelistic Association—crusades, radio and television, films, newspaper columns, etc. A third section is a walk-through presentation, in symbol and in Biblical texts, of the gospel message.

The Wheaton College Graduate School has its offices and classrooms on the second floor. Above it is the library on evangelism and missions, already with 100,000 books, microfilms, and other data sources. On the fourth floor is an extensive archival collection of primary research materials. Much of it is in rooms with controlled temperature and humidity to protect such things as recordings of Billy Sunday's preaching, the singing of Gypsy Smith, the original tapes of Hour



Photo: Richard A. Chapman, Wheaton Daily Journal

Wheaton College president Hudson Armerding sits with his father Carl during evangelistic service. Dr. William Shoemaker, the center's director, is at right.

of Decision broadcasts, 10,000 photographs, and scores of old documents. The collecting of such materials is only beginning.

Total floor space in the Billy Graham Center is 200,000 square feet. It includes a 500-seat auditorium in the east wing, as well as office and study areas in various places.

The Center's director, Dr. William A. Shoemaker, plans to keep the continuing staff of the Center relatively small (the Graduate School is a separate operation). The staff will work with visiting scholars and mission and church personnel in mission-related projects. The focus will be on identifying the issues on the worldwide scene that need attention, researching these issues, and then developing and disseminating programs to meet these needs. The first project that has been funded relates to reaching China with the gospel by preparing Chinese students in North American universities for leadership in China when they return home. The Center will not attempt to teach such students, but rather will develop courses that can be used by Christian teachers and leaders



who are working with such students in any Canadian or U.S. university.

The library and other resources will be put to the service of individual Christians who wish to come and do research. The Center is prepared to work directly with church and mission groups. It will undertake programs relating to such things as urban problems, family life, training in journalism. Central to all studies will be the goal of challenging and preparing people to take the Gospel to the whole world.

The building and all its furnishings have been completely paid for by the Billy Graham Evangelistic Association. Funding for the maintenance and operation of the Center and its ongoing programs will be the responsibility of Wheaton College. The B.G.E.A. is assisting in the launching of a \$15 million drive to set up an endowment for these purposes.

Billy Graham has asked Bill Walton to head up this drive. Mr. Walton, former Chief Executive Officer of Holiday Inns, resigned his position when the board of directors of that organization decided to get involved in gambling casinos. ●



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# QUOTES

DEADLINE: Letters for the March issue should reach INTEREST by January 10.



**Henry Sanchez**

newal. How wonderful that the needs of each one are richly met in the person and work of Christ, regardless of age or family role.

Looking ahead, the facilities are scheduled to be used almost every weekend between now and children's camp next July.

Please continue to pray that each of us will faithfully and effectively meet the many opportunities that God brings to us.

*September 19*

**ROGER COCKING, R 1, Box 207 CD, Glyndon, Minnesota 56547**

We have moved to this little town a few miles east of Fargo-Moorhead. Our youngest daughter and family live less than two miles from us. We are fellowshiping with the assembly in Fargo and hope to be a help here as we are able. At present physical problems are keeping me from doing much.

*October 1*

**ELSIE E. DAVEY, General Delivery, Swan River, Manitoba R0L 1Z0**

I am rejoicing in the goodness of the Lord, as I see Him going before me and giving me opportunities in the school and in other groups. I continue to sow, for the Lord has asked me to be faithful, and I am looking to Him to give the increase in His own time.

*October 1*

**AUBREY DELLANDREA, 247 Greenhill Ave., North Bay, Ontario P1B 8G2**

We thank God for the good conference He gave us in North Bay, as the Word was ministered to us by brother James Stahr and brother Stan King. May our hearts be more drawn out to magnify our beloved Lord.

Today I leave for Oshawa where I shall be Lord's Days through Wednesdays for the month of October and on Friday nights at Dunchurch.

*October 4*

**CANDIDO DE SOUSA, 16 Fairview Place, Ossining, New York 10562**

This past Sunday morning we had the joy of seeing an 18-year-old girl confess the Lord as her personal Savior. She is the first one in her

**ROBERT M. ARTHUR, 36310 28th Ave. S., Federal Way, Washington 98002**

Five weeks ago, in my fourth hospitalization since February, I had a permanent pacemaker implanted. So far it seems to be functioning up to expectations. God has been abundantly gracious to us.

*September 25*

**JEFF BLOOM, 109 Tucker Ave., Clovis, New Mexico 88101**

We have started our Bible clubs again for another school year. We are using Bill MacDonald's book on Proverbs with one group. Last night we had 47 children at our Children's Bible Club, a record for us. We are using the study of the Tabernacle with this group.

We are rejoicing over answered prayer as the Lord has restored two men who had drifted away from the Lord. Thank you for praying for us.

*September 19*

**RAY CHAMPION, Pioneer Lodge, Box 237, Sundre, Alberta T0M 1X0**

November is the commencement of our third year here. The prayers and gifts of the Lord's people have been vital to our ministry and we acknowledge them with thanks. We are also much encouraged by the vision and initiative of the elders of our commending assembly who recognize the unique sphere of the ministry of Inter-Varsity that touches lives in areas of society that are not reached by conventional Christian witness.

We rejoice for those God has sent to us over the past year. Many have found Christ at camp and others have experienced healing and re-



family of seven to accept the Lord. We are praying that her family's interest in regularly attending the services may likewise blossom into their salvation. *September 29*

**WELCOME DETWEILER, 252 Hester Rd., Durham, North Carolina 27703**

Rod Sharp's coming to us (see "New Workers") and his handling of pastoral duties and visiting the sick, bereaved and others, has relieved me of duties that I shared with the elders for the past 36 years. Rod's gospel and teaching ministry has been a blessing to young and old.

My schedule for the fall and winter months begins with two October gospel series, first in Littleton Bible Chapel, Denver, and then in West Valley Bible Chapel, Thousand Oaks, California. Lord willing, I'll have two weeks in Spanish Wells, Bahamas, January 4-16, followed by a week at Grace Gospel Chapel in St. Petersburg, Florida. *October 8*

**RONALD EDGEcombe, 3739 Spruce St., Burnaby, British Columbia V5G 1X8**

This summer we helped at Anvil Island Bible Camp and at Morning Star Bible Camp. Gloria was busy with the music in all these places. We had over 70 turn out to our D.V.B.S.

This fall our program is really heavy. I'll be involved in preaching in many of the local assemblies and we'll be working at Cascade Chapel with the Home Bible Study and Boys' work. We'll be sharing the gospel in prisons, nursing homes and missions in and around Vancouver. We'll be organizing outreach dinners and a lot of visitation. I'll also be taking a few courses at a local theological college.

**DOUGLAS C. GILMORE, R.R. # 1, Seventy Mile House, British Columbia V0K 2K0**

We would appreciate prayer for this area. Rossland is a town of 4,000 and we are the only evangelical witness. Trail, a larger city six miles away, has some larger churches and a small assembly.

Our greatest need is for mature men. At the Breaking of Bread we average between 15 and 20—almost all women. We have ten women with unsaved husbands. The Family Bible Hour averages 40 to 45, including children and adults.

For the past six years, before coming to Rossland a year ago, we traveled in crusade activity in Western Canada and in the Yukon. There are many, many small towns and so few assemblies in Western Canada. There are many large cities with no assemblies either. *September 22*

**KARL J. PFAFF, 2613 S. Martha, Sioux City, Iowa 51106**

Several obeyed the Lord in baptism recently. Some of these are young people who were brought to the Lord through the Sunday School and Bible Camp ministry. Three are adults who have recently come to know the Lord. We trust that we will see a real desire on the part of these to grow and develop in the things of God, and to have an effective witness to His glory. *October 1*

## Golden Anniversary.

**SAMUEL STEWART, 831 Dunsuir Rd., Apt. 501, Victoria, British Columbia V9A 5B9**

After Margaret Wray of Windsor, Ontario, and I were married on September 6, 1930, we left immediately for Quebec's Gaspé Peninsula. We spent thirteen years there, first at Black Cape, then New Carlisle. The work prospered and in time interested brethren built a fine new Gospel Chapel. Later Grand Caspédia became our place of labor, and with the help of enthusiastic brethren we remodeled the chapel and built an apartment above it.

From the Gaspé we moved to Grand Rapids, Michigan. These were happy years in the Lord's work. While helping at nearby Sheridan, the brethren of the small assembly were encouraged to build a chapel. During this time we learned about a 4-month-old girl that we could adopt, and Linda Ruth became a loved member of our family.

Eventually we moved to the west coast. After spending some time in California, we were invited to help the brethren at Cosmopolis, Washington. They put their shoulders to the wheel. The chapel was



Samuel and Margaret Stewart

renewed inside and out, and Sunday School rooms added. We were there for thirteen years.

By now we are both getting on in years and the doctor has ordered us to slow down. We moved to Victoria. Two years ago I had a serious stroke and have had two slight ones since. I am not crippled, but have had to curtail all activities. I am grateful that I am still allowed to drive and so can visit rest homes and hospitals.

We are in a comfortable apartment overlooking Victoria Harbor.

We acknowledge gratefully the help sent to us from time to time from some of the Lord's stewards. The Lord will surely reward them.

**ARNOLD J. M. REYNOLDS, R.R. 2, Lennoxville, Quebec J1M 2A3**

I have been kept busy both in our local French assembly in Sherbrooke and in French assemblies elsewhere in Quebec. One very interesting trip last month took us to Hauterive, a town on the north shore of the Gulf of St. Lawrence, 260 miles northeast of Quebec City. Two young men from Montmagny moved to Hauterive about two years ago and began witnessing for the Lord. Now there is a nice little growing assembly there. One of the young men is enrolled in the current term at Institut Biblique Bethel.

On our way to Hauterive we stopped at a village called St-Fidèle to visit a couple who accepted the Lord through Joseph Tremblay's radio ministry. As far as I know they are the only believers in their village or the surrounding area. We trust that some day there will be a thriving assembly there.

Many of the French assemblies in Quebec are now composed largely of young adults, comparatively well-educated, who have been saved three or four years. They are a new crop of believers and are zealous to learn the Word and witness for the Lord. *October 1*

**DAVID W. RICKERT, 3310 Longwood Lane, Conway, South Carolina 29526**

The last few months here in Conway have been a time of encouragement, change and uncertainty. We rejoice in the salvation of a number we have prayed for for a long time. Others

show interest and do not seem far from the kingdom.

This week at the new work in Buck Creek Jim Redling held gospel meetings and three young people trusted the Lord. They come from families in the neighborhood and had been attending Sunday School.

The uncertainty I mentioned refers to the health of one of our leaders. Hilmon Horton is the brother who was responsible for starting the work here in Conway. He has been in and out of the hospital because of chest pains and heart problems are suspected. A serious curtailment in his ministry would cause a great need at Buck Creek and leave a void here as well. Pray for Mr. Horton. *September 27*

**HENRY SANCHEZ, 307 Cornelia St., Brooklyn, New York 11237**

A weekend retreat at Pine Bush Camp was greatly blessed of the Lord. Families from various Spanish assemblies of the city sat under the sound of God's Word. James Cochrane of the Dominican Republic and Dr. Morales of Puerto Rico spoke to the adults and John Barnow and Paul Fox ministered to the children. We had the joy of baptizing a young couple and a teenage girl, and a young woman accepted the Lord on this weekend.

There is much on our hearts that we would like to share with you. As the Lord provides, we plan to build a swimming pool at camp to be in use for the summer of 1981. Pray for the follow-up work being done to feed the many who professed faith in Christ last summer. ➔



Pray for pastoral and teaching work needed in our local assembly. Pray for some major repairs needed in our chapel and youth center. We are in one of the most destroyed areas of the city but know the Lord wants us here to be a light to the lost. Pray for our children's and youth programs, and pray for Sara as she has several home Bible studies with women each week. *September 26*



**CECIL SIMMS, Simms, Long Island, Bahamas**

I am now 80, but continue to preach the Gospel. Ministry and teaching are my principal forms of service. By His enabling I carry on, and do value your prayers for help and guidance.

My present residence is at Simms, Long Island, the settlement being named for my forebears who came here from the Carolinas in the 1800's. Here I was born twice. Here I entered full-time work 60 years ago. In 1924 I moved to George Town, Exuma, as a commended evangelist.

The years spent in Exuma were years of pioneer labor, traveling on horseback from village to village, eating what the poor folk could give me, and sleeping where I could find a place. I returned to Simms for a Crusade of ten weeks, during which the Lord wrought mightily in the hearts and lives of many who were later baptized and an assembly formed.

There are now four assemblies on Long Island. I can no longer maintain weekly visits to each, due to inability to drive because of failing sight. When they meet together here, I am able to minister.

When Leroy Knowles is present we alternate. He ministers in Long Island assemblies and occasionally visits other islands. He returned recently from Nassau, having spent a month at Grace Gospel Chapel. *September 29*

**HUBERT SMITH, 426 Woodlawn Rd., Charlotte, North Carolina 28209**

I am having a very busy fall. Lord willing I will be with the Augusta Center for Biblical Study in Augusta, Ga., November 2 through 7. I will be teaching Evangelism in the mornings and probably work with the students in the evening. From there I go to Conway, S.C., for a Sunday-through Sunday Gospel series with the assembly. Also I will be working with the meeting in Salisbury, North Carolina. All my Sundays are filled into the new year.

Please pray for me. My health is not good and I am 62 years old. *September 15*

**BOOK REVIEWS**



**MAN-O-WAR, My Island Home, by Haziel L. Albury. The Holly Press, 1977. 167 pages, cloth. Available from the author for \$9.00 postpaid. U.S. check or M.O. acceptable. Address: Man-O-War Cay, Abaco, Bahamas.**

Benjamin Albury was 16 years old when the sailing vessel on which he was mate was wrecked on the reef off Man-O-War Cay. When the crew came ashore, Benjamin met 13-year-old Eleanor Archer. They called her Nellie. Her parents were New England Loyalists who had come to the Bahamas after the American Revolution.

For Ben and Nellie, it was love at first sight. The rest of the crew returned to their homes, but Benjamin remained on the tiny island to marry Nellie. When she was 15 she gave birth to the first of her 13 children. What happened after that is shown in the geneological appendix of

Haziel Albury's book. Today there are 235 Bahamians on Man-O-War, and all but five of them are descendants of Ben and Nellie Albury.

Man-O-War is only 2½ miles long, and a quarter mile at its widest part. Bahamians are clustered in the central community around the beautiful harbor. American vacation homes occupy both ends of the island. There are no hotels or luxury resorts.

In the Bahamas a cay (pronounced "key") is a small island adjacent to one of the major islands of the Bahama chain. Man-O-War nestles close to Great Abaco Island, which in turn is 200 miles east of Miami.

Haziel Albury, a great, great, great grandson of Ben and Nellie (through two of his grandparents) describes in fascinating detail the island on which he grew up. He tells how the men captured turtles, or

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got conch out of their huge shells for cooking. He follows the women through their weekly schedule—their methods of cooking and baking, washing, mending, and cleaning. He talks about education, recreation, government, and the local industries (boat building and sail making).

The particular relevance of this volume for INTEREST readers is Haziel Albury's account of the progress of the gospel on Man-O-War Cay. Early efforts were by Church of England and Methodist clergymen. Assembly work began with open-air meetings in the late 1890's. A Gospel Hall was built in 1902. Early evangelists included August Van Ryn and A. H. Stewart. In 1932 a hurricane destroyed the little Hall. It was replaced, but difficulties arose and for some years there was no assembly meeting on the island. In time Sunday School work was resumed. A Gospel Chapel seating 150 was opened in 1954. With most of the local population in the assembly, this building was found inadequate, especially at conference time, when visitors come from Abaco. So in 1975 a new chapel, seating 250, was erected next to the old one.

There are no automobiles on Man-O-War Cay, but golf carts prove well-suited to the mild climate, the short distances, and the 10-foot-wide streets. The visitor, seeing the golf carts lined up in front of the Gospel Chapel at meeting time, has to jolt his thinking to realize he is visiting a thriving congregation of local Christians, far away from the tourist hotels found in other parts of the Bahamas.

Author Albury was one of the founders of the present assembly. He is schoolmaster of the two-room school house, Justice of the Peace, and was formerly postmaster for the community.

Twenty-five pages of drawings and four pages of photographs add to the attractiveness of this book.

*Reviewed by the editor*

**THE HOLY SPIRIT, Lord and Life-giver, by John Williams. Loizeaux Brothers, 1980. 320 pages, \$8.50.**

Here is a thorough study of the person and work of the Holy Spirit. It begins with His deity and personality. It moves on to His role in the incarnation and life of Christ, and in the inspiration and interpretation of the Scriptures.

Next the book gives extensive attention to the ministry of the Holy Spirit in the church and in the individual, discussing such topics as indwelling, regeneration, and spiritual gifts. An entire section deals

with the baptizing work of the Holy Spirit, examining both biblical and unbiblical views of the subject.

The author, John Williams, served with assemblies in England, Detroit, and Victoria before moving recently to Vancouver, British Columbia. He is well-known to INTEREST readers, having contributed frequently to this magazine. In fact, all but six of these 27 chapters were originally published as articles in INTEREST, appearing at various times from 1972 through 1980. Readers who studied these articles will be glad to see the material combined in one volume, supplemented with additional chapters on the Holy Spirit and the Church. Also added is an appendix giving an historical survey of the doctrine of the person of the Holy Spirit during the first six centuries after Christ.

If you don't possess a book on the doctrine of the Holy Spirit, get this one. It is a very thorough, sound, biblical presentation.

*Reviewed by the editor*

**EXPLORATIONS IN JOHN'S GOSPEL, by Donald M. Taylor. Letters of Interest Associates, 1980. 150 pages, \$3.00 paper. Available from INTEREST for \$3.00 postpaid if payment is sent with order.**

"The Sculptured Gospel" was Donald Taylor's favorite name for the biography of Jesus written by the Apostle John. That apostle's mission was not merely to compile historical events. "Instead, he must carve out from a massive block of recollections and teachings, an image of our Lord Jesus Christ which would engender in readers faith, and consequent eternal life" (p. 2). This concept fascinated Mr. Taylor, and in the years between his retirement as editor of INTEREST and his death, he studied John's Gospel intensely. Many of the articles that resulted were published in INTEREST and in a British magazine, *The Witness*.

When he died on March 3, 1976, Mr. Taylor left, in draft or final form, four book-length studies, and a score of articles and essays on John's Gospel. After his death his sons Donald and Marshall gathered into a single work those portions that seemed "most useful, most enlightening, and most characteristic of his thoughts." The result is the present volume, 32 chapters in length, with meditations from every chapter of John. Proportionately, the first five chapters of John get the most attention, approximately one-third of Mr. Taylor's book.

*Reviewed by the editor*

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## EDITOR'S PAGE

by James A. Stahr

# Politics in the Pulpit

## THE RISE OF THE NEW CHRISTIAN RIGHT

The race for the presidency is finally over. It dominated the American scene for almost a year. The bitterly fought primary campaigns of winter and spring continued long after the nominations were locked up. The midsummer nominating conventions were anything but routine. The autumn campaigning was characterized by debates about debates, and the final outcome was unpredictable even on election eve.

The 1980 presidential race opened up, and left unsettled, a new issue of concern for America's evangelicals. The organizing of conservative Christians into right-wing voting blocks brought this on. It raised the question of the validity of political action by religious groups. It ran contrary to a long history of evangelical non-involvement.

Needless to say, many voices were raised in warning. Stan Mooneyham, editor of *World Vision Magazine*, wrote: "I am as scared of an evangelical power block as I am of any other. Worldly power in religious hands—Islamic or Christian—has hardened into more than one inquisition." Pat Robertson, president of the Christian Broadcasting Network, reminded us that "God isn't a right-winger or a left-winger."

It was another widely known T.V. preacher who stood in the forefront of the new effort to organize evangelical political strength. Jerry Falwell's "Moral Majority" quickly enlisted a membership of 400,000, and just as quickly came under fire from news organizations and from candidates of a liberal bent, especially those whose chances of winning were threatened. Other conservative organizations led by preachers also drew fire.

The most common complaint was that such organizations violate the principle of separation of church and state. For example, one T.V. commentator was quick to remind his audience that Jerry Falwell is the pastor of a tax-exempt church. But when did any commentator mention that Dr. Martin Luther King, Jr., and many of his prominent successors in civil rights leadership, were, or are, pastors of tax-exempt churches?

Why does the church-state issue wait till now to surface? Before the civil war preachers were in the forefront of the fight against slavery. More recently, clergymen marched on the streets of Selma, protested the Viet Nam War, and encouraged draft-card burning?

Could it be that politics in the pulpit is only wrong when it expresses conservative positions? As Don Cole put it, the outrage of the critics has been highly selective. Such hypocrisy!

The editors of *Christianity Today* take a consistent path

(Sept. 19, p. 11). "Do evangelicals and religious lobbies have the right to organize?" they ask. "Of course, they do. And it's about time evangelicals exercised that right. For too many years they have shied away from political activity, while National Council of Churches lobbyists and liberals in mainstream denominations pressed for their own humanistic platforms."

Aggressive as they might seem, the new organizations are really on the defensive. They know our country was founded on a recognition of God, but they see that foundation being eroded by floods of atheistic and secular humanism. They see the cherished structure of the family continually threatened by a small minority of far-out people who are determined to force their cultural views on the masses.

Newsweek columnist George F. Will stated it bluntly: "Don't blame evangelicals for inflating abortion as a political issue. The Supreme Court did that by striking down fifty states' laws that expressed community judgments about the issue. Those who opposed those judgments got them overturned by fiat, not democratic persuasion."

Nor is it evangelicals who are determined to legislate morality, as Wills' next example shows: "Evangelicals did not set out to alter social attitudes about homosexuality. Government has begun teaching, through many measures, that homosexual and heterosexual relations represent only different 'preferences' . . . among 'life-styles.' Militant homosexuals are responsible for this, and for making a hot political issue of government attempts to inculcate new attitudes."

I am convinced that the rise of the New Christian Right, to use theologian Martin E. Marty's term, is a reaction to excessive government interference. I saw this vividly in a couple of "in-depth" looks at the phenomena on two different TV networks.

According to the first program, Internal Revenue Service attempts to control church schools were the final provocation that brought groups like Moral Majority into existence. The job of I.R.S. is to collect taxes. When Americans discover that I.R.S. is beginning to be used as a political tool to control churches and church schools, then they feel it's time to stand up and fight back.

The second program looked at politics in Alaska. Why was the Alaska delegation to the Republican National Convention dominated by people from Moral Majority? A spokesman for the liberal side painted a picture of wild-eyed fundamentalists anxious to force their moral views down the throats of everyone else.



Asked to respond, the pastor of Anchorage Baptist Temple had a very different explanation. The problem arose, he said, when Gay Rights advocates tried to push a bill through the Alaska legislature that would have forced Christian schools to hire homosexual teachers. This was too much! Christian people saw their own freedoms going down the drain, and they decided to do something about it.

Do you see the significance of all this? It is not a matter of denying other people their rights. What really has stirred up the conservative movement is the threat to our own freedoms.

Particularly is this so in the matter of raising our own children. As the public school system has become increasingly pagan, Christians haven't fought back very hard. Here and there they put up some resistance to corrupt text and library books. On occasion they were able to tone down the excesses of sex education. When the federal government dictated that sex education and gym classes had to be co-educational, that was accepted with hardly a murmur.

By that time, Christians were well down the road to establishing their own school system, at their own expense. That seemed to be the answer.

Evidently we hadn't reckoned with the people who want to force their views on all society. Seeing our children slipping out of their grasp, they began closing in on Christian schools, using the I.R.S., state legislatures, or whatever means they could. And that, probably more than anything else, brought on

the formation of Christian political lobbies.

Such organizing may go too far, allying itself with every right wing cause, irrespective of religious or moral concerns. The Gospel of Jesus Christ must not be linked to political philosophies and economic systems, and issues like gun control, the Panama Canal Treaty, and bailing out Chrysler Corporation have no common ground with matters of Christian freedom. So words of caution are certainly in order. But to refuse to stand up and be counted on issues of freedom is to abdicate our responsibilities, and to encourage the destruction of those very freedoms.

Force, terrorism and lying propaganda are methods we cannot use. But the ballot is legitimate, and so are things that accompany it, like getting out the vote or letting legislators know where we stand.

Even though liberal churches have brazenly involved themselves directly in politics, it is better that evangelicals work through separate organizations, not through churches, and in accordance with the laws governing such activity. But organizing for political purposes is the way our democratic system works.

If we are to keep our religious freedom, it may be now or never. As Edmund Burke said nearly two hundred years ago, "The only thing necessary for the triumph of evil is for good men to do nothing."

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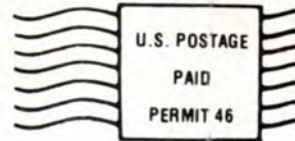




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## Readers' Comments

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We are so dependent on L.O.I. for  
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Florida

One gets to know so many people  
from different places and this is a  
nice way of keeping up with them.  
Nova Scotia

I pray for the ones I read about.  
Iowa

Very interesting and essential  
magazine re assembly work.  
Ontario

We get real stimulation and  
instruction from the  
well-researched articles.  
Georgia

I find INTEREST less interesting and  
less stimulating than in the past.  
Hopefully this trend will be  
reversed.  
Manitoba

Some articles and editorials shake  
us out of our lethargy and make us  
think. That is good.  
Minnesota

INTEREST contains so many  
interesting subjects not found in  
the other magazines.  
Rhode Island

Please keep the freshness in  
INTEREST. Other assembly  
magazines seem to suffer from a  
continual rehash of the old paths.  
Nice to see some green grass while  
walking these paths.  
Alberta

Appreciate Walter Liefeld's  
Viewpoint and Don Cole's  
stimulating thoughts. Also articles  
on resident workers and outreach  
ideas.  
Wisconsin

I have greatly enjoyed the  
messages by Albert Horton. The  
truth is so clearly stated. I never  
fail to read Mr. Stahr's  
contribution. His way of looking at  
Scripture is stimulating.  
Michigan

Appreciate articles written by  
women on child rearing.  
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Really appreciated the Sunday  
School Teacher Training  
suggestions.  
New Jersey

I would like to see more questions  
and answers pertaining to  
everyday circumstances.  
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Would like a discussion on the five  
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Be sure to defend the impeccability  
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INTEREST is now so up-to-date.  
Wish it had been that way when I  
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INTEREST is now an old friend. We  
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name for the entire magazine that I  
can't imagine anyone canceling  
unless they've gone home to be  
with the Lord.  
Ohio

You are not perfect, but thank  
goodness you are heading in that  
direction.  
North Carolina