


INTEREST

JANUARY 1979

- **The Centurions of Scripture**
- **The Training of Ministers—New Testament Style**
- **Harold Mackay—50 Years in Christian Service**



**Fight the good fight
of faith, lay hold
on eternal life.**

I Timothy 6:12

**The weapons of our
warfare are not carnal,
but mighty through God
to the pulling down
of strong holds.**

II Corinthians 10:4

INTEREST

JANUARY 1979 Volume 44 No. 1

Articles

- 3 **The Centurions of Scripture**
They were protectors, not persecutors.
- 5 **The Training of Ministers—New Testament Style**
God's servants are custom-made.
- 6 **Only a Sword?**
Victory is promised to the Christian.
- 18 **Salvation for the Gentiles**
Pentecost was the reverse of Babel.
- 21 **Stewards Foundation Annual Report**

Departments

- | | |
|--------------------|-----------------------|
| 12 Address Changes | 13 Notices |
| 13 Conferences | 8 Quotes from Workers |
| 14 Editor's Page | 14 Reports |
| 12 New Workers | 13 With the Lord |

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Editor— James A. Stahl	Directors of Letters of Interest Associates	Abner Bauman
Editorial Assistant— Naomi Bauman	President— Neil M. Glass	C. Donald Cole
Art Editor— John W. Sweeney	Vice President— John McCallum	Walter Liefeld
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		Donald J. Thomson
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The Cen

*Military officers
of the centurion
rank always appear
in a favorable light in
the New Testament.*



Centurions of Scripture

by W. Ross Rainey

IN YOUR READING of the New Testament have you ever wondered just who and what Roman centurions were? No doubt many Christians have read their Bibles for years, right to this day, yet if asked what a centurion was they would be at a loss to define the word as any more than a reference to a Roman soldier, if that. Unfortunately, even preachers will on occasion read or preach from a passage in which the word occurs, yet never explain to their listeners just what a centurion was (if indeed they know themselves).

As the name implies, a centurion was the commander of a hundred men in a Roman legion. On paper, at least, a legion consisted of 6,000 men and was commanded by a legate. This means that there would be somewhere around 60 centurions in each legion.

Usually, centurions were soldiers who had risen from the ranks and were chosen for their courage and reliability. The ordinary duties of a centurion were to drill his men, inspect their arms, food and clothing, and to command them in the camp and in the field. Centurions were sometimes employed on detached service. Acts 27:1 is an example of this, although the details of this type of service and assignment are somewhat obscure.

It is noteworthy that all the centurions mentioned in the New Testament appear in a favorable light. In various instances this was on account of their regard for the Jews, their fairmindedness and kindly character, or their positive response to the Lord Jesus Christ and the Gospel message.

THE UNNAMED CENTURIONS

Let us look now at the centurions of Scripture, noting first those whose names are not recorded for us.

At Capernaum a centurion urged Jesus to heal a servant who was desperately ill.

Paying tribute to Christ's authority, the centurion suggested the Lord need only speak a word to effect the healing. There was no need for Jesus to come to the servant's bedside (Matthew 8:5-13).

Of this extraordinary scene and that which immediately preceded it (vv. 1-4), W. Graham Scroggie has said, "In this comparatively long account attention is concentrated chiefly, not on the sick servant, but on the seeking soldier. The leper had faith in Christ's power, but this man in His word. Jesus is willing to bless Jews (leper) and Gentiles (centurion) alike, and is able to deal with sin's *enfeeblement* (palsy) as with its *loathsomeness* (leprosy)."¹

In Luke's account (7:1-10), which tells us that a delegation of elders preceded the centurion, we see the centurion's faith in relation to its prompting (v. 2), its basis (v. 3), its sincerity (v. 5), its humility (vv. 6-7), its confidence (v. 7), its intelligence (v. 8), and its reward (v. 10).

Only twice in the New Testament is it recorded that the Lord Jesus Christ "marveled." In this instance (v. 9), Christ marveled at the centurion's faith. In Mark 6:6 He marveled at the unbelief of those who should have recognized Him and believed on Him, for they were Jews of the very area where He was brought up.

Does Christ ever have occasion to marvel at your faith? Or at your unbelief?

Of the faith of the centurion at Capernaum, J. C. Ryle has written: "Such faith is better than all other gifts and knowledge in the world. Many a poor converted heathen, who knows nothing but that he is sick of sin, and trusts in Jesus, shall sit down in heaven, while many learned English scholars are rejected forevermore. Blessed indeed are they that believe!"²

At the cross the centurion on duty witnessed the earthquake after watching

Jesus die. "Truly this was the Son of God" was his fearful response (Matthew 27:54; Mark 15:39).

Roman soldiers were always present at the execution of criminals, both to carry out the execution and to prevent a last-minute rescue. In the instance of Christ's crucifixion a centurion was assigned to oversee the soldiers. Tradition says that his name was Petronius.

We simply do not know if this centurion became a Christian. In the Greek text there is no definite article with *God* or *Son*, so his words could mean "God's Son," "the Son of God" or even "a son of God." In any case, he must have been deeply moved by what he saw and heard. This included the taunts of hateful Jews directed at the Lord Jesus for claiming to be the Son of God. The centurion may also have heard this claim when Christ was on trial before Pilate.

Of this centurion, A. T. Robertson has said, "How much he meant by his words we do not know, but he probably meant more than merely 'a righteous man' (Luke 23:47). . . . If he was won now to trust in Christ, he came as a pagan and, like the robber who believed, was saved as Jesus hung upon the Cross. All who are ever saved in truth are saved because of the death of Jesus on the Cross. So the Cross began to do its work at once."³

At Jerusalem, centurions played an important role in the rescue of the Apostle Paul (Acts 21:32) after he had been falsely accused, seized and nearly killed (vv. 27-31). Following the interruption of his defense before the mob, it was a centurion to whom Paul pled his Roman citizenship to avoid the scourging ordered by Claudius Lysias, the chief captain (22:24-26).

The next day Paul's nephew told his uncle of a secret plot against his life, whereupon the apostle asked a centurion to take the young lad to the chief captain (Acts 23:17). Having learned of the plot,

The

Claudius Lysias commanded two centurions to ready 200 soldiers, 70 horsemen, and 200 spearmen to escort Paul to Caesarea that very night (23:23).

Finally, we learn that Felix commanded a centurion at Caesarea to keep Paul under guard, but not strictly confined, and that his friends be permitted to visit him (Acts 24:22-23).

In all of these situations the centurions were Paul's protectors rather than his persecutors.

THE NAMED CENTURIONS

We come now to the centurions whose names are recorded in the New Testament. There are only two.

Cornelius commanded 100 soldiers who were part of a cohort (band) known as the Italian cohort (Acts 10:1). A cohort consisted of 600 men. Ten cohorts formed a legion.

Roman cohorts were often named. The title of Cornelius' cohort probably means that it was recruited in Italy.

Was Cornelius already a Christian at the opening of Acts 10? No, I don't believe so. True, he was a deeply religious man and lived up to the light he had, but this was not enough, and it never is.

It did lead, however, to the events that followed. An angel of the Lord directed Cornelius to send for Peter, and this he did. Meanwhile, a vision was given to Peter designed to break down his Jewish prejudice and pave the way for the Gospel to be given to the Gentiles. Thus in Acts 10 we have the *providence* of God (vv. 23-33) in the divinely appointed meeting between Peter and Cornelius, the *preaching* of Peter (vv. 34-43), and the *Pentecost* of the Gentiles (vv. 44-48). All this issued in the salvation of Cornelius and many other Gentiles and, of course, in the coming of the Holy Spirit to indwell Gentile believers.

Julius was a centurion of the Augustan cohort, named in honor of Caesar Augustus, the first emperor of Rome. Julius was put in charge of Paul and other prisoners being sent to Rome (Acts 27:1). He treated Paul kindly, allowing him to visit friends at Sidon and to "receive care" (v. 3 NASB). This expression may simply mean that hospitality was shown to Paul by his friends, or it could mean that he received medical attention in view of his long confinement.

It's evident that Julius had a great deal of esteem for Paul, though at first he placed more confidence in the words of the captain and the owner of the ship on which they sailed (vv. 9-11). In fairness to Julius, we must remember that it was a government ship, and that as a military

officer he was responsible for the soldiers, the prisoners, and the cargo of wheat. It has been suggested that he probably feared to risk criticism by his superiors at Rome for any display of timidity, since the wheat was needed in that city.⁴

Our last glimpse of the disciplined yet benevolent Julius is in verses 42-44. Humanly speaking, but for this centurion the Apostle Paul would never have reached Rome. But whether or not Julius became a true believer in Christ, we do not know.

Here, then, are the named and unnamed centurions of Scripture. How good to know that, by God's grace, some like Cornelius were genuinely born again. One of these days we're going to meet them in heaven in the presence of our Lord.

¹*The Scripture Union*, "Daily Notes," Jan.-Feb., 1956.

²J. C. Ryle, *Ryle's Expository Thoughts on the Gospels*, I, 76.

³A. T. Robertson, *Word Pictures in the New Testament*, I, 236-237.

⁴A. T. Robertson, III, 461.

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."

*They enter the
cold world of
reality and
spiritual warfare
with untried armor*



Training of Ministers New Testament Style

by Donald L. Norbie

Timothy was well reported of by the brethren. . . . Him would Paul have to go forth with him.

Thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, unto which thou hast attained.

Acts 16:2-3; 1 Timothy 4:6

EARLY TRAINING PERSISTS. The way a young tree is bent marks it for life. Does not the Word say, "Train up a child in the way he should go and when he is old he will not depart from it"?¹

This, of course, does not guarantee conversion. But it does emphasize that patterns and attitudes instilled in youth tend to persist. At forty a man ties his shoe laces the way he was taught at four. A young wife tends to keep house the same way her mother did.

This can be good and it can be bad. Good training equips one to live well. But bad patterns of thought and behavior are difficult to change once they are established. This we have all experienced to our sorrow. The proverb is true which says, "It is hard to teach an old dog new tricks." Early training persists.

We know this is true in our families. As parents we are patterns for our children to mimic, and it is devastating at times to realize they seem to pick up bad habits more readily than good ones. Human nature is perverse.

When one desires to learn a trade, it is vital that he become an apprentice to a skilled craftsman. Although he may have studied and have theoretical knowledge, there is much he can learn only by watching skilled hands work. If he has a good teacher, he too can become a master craftsman, known for the excellency of his work.

For centuries, churches have emphasized academic training for their ministries. A learned faculty sits perched on professional stools pouring knowledge into young, plastic minds. The contact with students is primarily in the classroom, and it is a formal arrangement.

One may take a course in prayer, but never actually pray with his professor. The course on evangelism is interesting, but the student never sees his professor lead a person to Christ.

In fact, if he is interested in working among people, the student has no working model to follow. Few intend to become seminary professors, but that is the model students see. At the end of this formal training, men are ordained and expected to become ministers of God. They enter the cold world of reality and spiritual warfare with untried armor.

God prepares his servants in different ways for different ministries. A great mistake of religion has been to standardize training procedures and to stamp out clergymen like Ford parts. God never mass-produces his servants. Each is custom-made, unique and different from all others. With skill and patience, God forms the natural grain of the man into polished usefulness. Isaiah could say, "He hath made me a polished shaft."²

Formal study may be useful for some; it should never be made a requirement for all. What is needed for all is to see a man of God in a real life situation living the life of faith. The Lord Jesus chose twelve "that they should be with Him and that He might send them forth to preach."³ For over three years He lived with them in the most intimate way. By word and example He taught them the ways of God. He exposed Himself to them. They learned to hate sin and hypocrisy as they saw his revulsion against both. They learned to live by faith as they saw his transparent confidence in the Father. They learned to pray as they watched their Lord agonize in prayer. They became men of God because He was a Man of God. Then they went forth to preach.

This was also the pattern the apostles followed. Younger men were taken along on preaching missions.⁴ They learned to pray with men of God. They faced dangers and trials strengthened by the steady gaze of the man of God beside them. Evangelism was undertaken under

the experienced eye of a veteran. Steps of faith were taken, haltingly at first, then with more confidence, as the young men followed the steady pace of the older workers. What Paul said to the Philippians he could have also said to the young men he trained: "Those things which ye have both learned, and received, and heard, and seen in me, do."⁵

Young men learned to evangelize, to teach, to establish churches, to recognize elders, to work hand in hand with local churches. Theirs was no parachurch ministry but was a labor of love woven into the fabric of the local assembly. They learned to be co-workers under God among his people.⁶ Each learned to trust and to serve God as his servant in harmony with other servants and with the assemblies of his people.

Today we need to encourage a return to this way of training. Men of God need to be willing to take younger men under their wing. They need to be willing to expose their hearts and lives to the gaze of young disciples. Often we are afraid to do this. God knows our weaknesses, but we do not wish men to know them. It is easier to thunder God's truth from the pulpit than to practice it in our lives. But others know we are only "earthen vessels," clay pots. The glory and power are of God. Let us not be afraid to be transparent.

When the Spirit of God begins to move young men to serve Him, churches would be wise to encourage them to enter into a Timothy relationship with a servant of God. The life of faith and holiness is contagious. A few months or years spent with such a man can be the best practical training on earth. Choose men that are men of God, and men of faith. Then, "considering the outcome of their way of life, imitate their faith."⁷

¹Proverbs 22:6

²Isaiah 49:2

³Mark 3:14

⁴Acts 12:25; 13:5; 15:39-40

⁵Philippians 4:9

⁶1 Corinthians 3:9

⁷Hebrews 13:7

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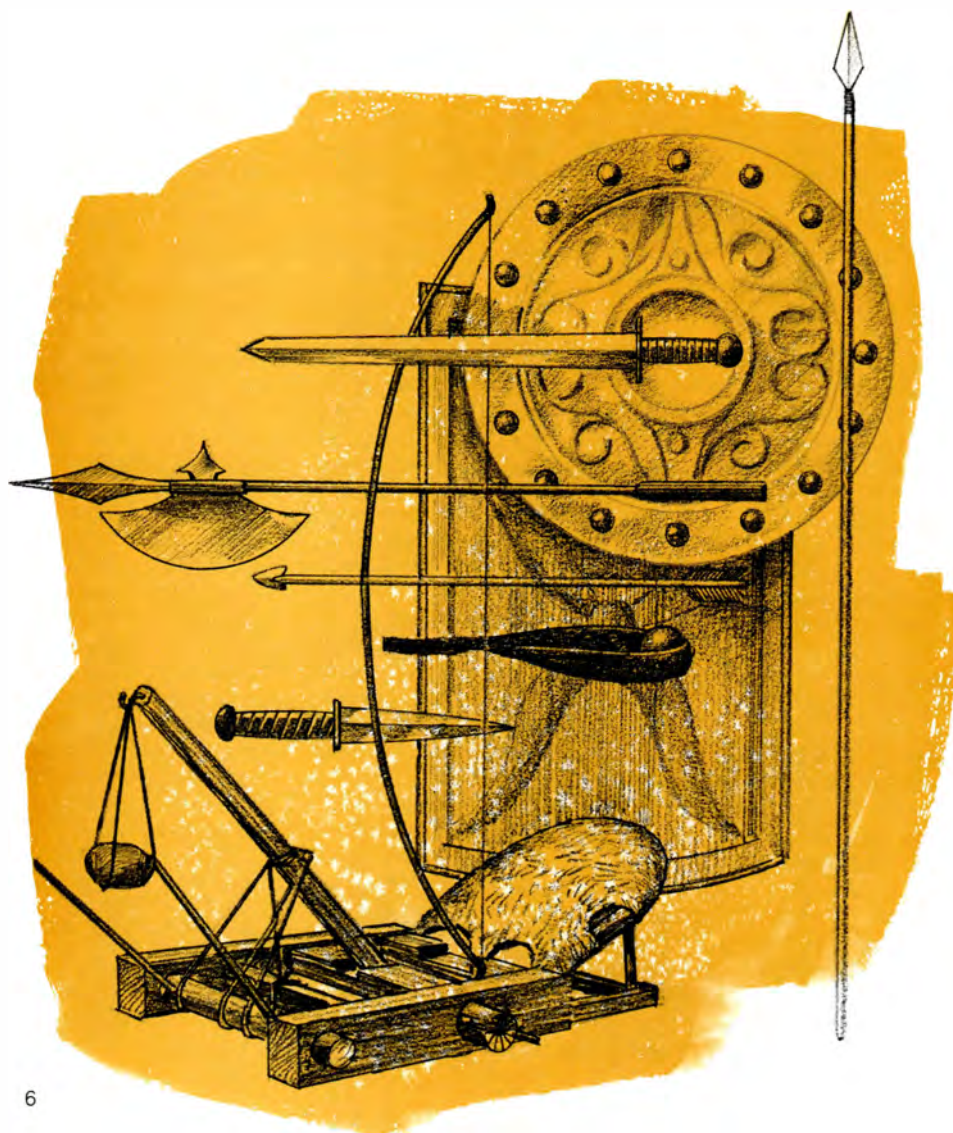
Donald Norbie serves the Lord in Greeley, Colorado. He is a frequent contributor to *INTEREST*.

Only a Sword?

by Robert S. Stewart, Jr.



Why aren't Christians armed to the teeth? Why isn't an arsenal placed at our disposal?



BEING A MILITARY MAN and a history buff, I have always been intrigued by the list of spiritual armor found in Ephesians 6:10-18. One thing often puzzled me, however. That was the glaring shortage of offensive weapons given to the soldier of Christ. God only equips him with the "sword of the Spirit, which is the Word of God."

It is true that both the "preparation of the gospel of peace" and prayer, also given in this passage, can be used offensively, but why was the only overt weapon a sword? What about alternate or contingency systems? Why are Christians, who fight against Satan, the most formidable foe known to man, not armed to the teeth? Why isn't an arsenal placed at our disposal? Then we could choose the proper weaponry as the situation dictated?

The Roman army had a great array of weaponry, including javelin, bow, and sling. Familiar also to any Roman veteran would have been the dart, the spear, the pike, and the club or battle-ax. There was also the horse and chariot, and crew-served weapons such as the ballista and catapult. So why does the Spirit limit us to only a single sword?

Perhaps the answer lies, not in what the Spirit has not given, but in the effectiveness of what He has supplied. The sword, after all, is not such a meager weapon. Until the advent of gunpowder, and even then extending well into its present era, the sword in one form or another was the weapon in principal use by almost all the armies of the world. Such lasting and universal acceptance speaks highly of its capabilities, reliability, and versatility.

The questions at hand then become: Since the sword is our sole weapon, how should we handle it? And how should we conduct ourselves?

First, we should hold tightly to our sword at all times. It is not a weapon that is thrown, as a javelin or spear. It functions only when firmly grasped. The grip is indeed the key here, just as it is in golf, bowling, and many other sports. How many of us, for example, have loosened our grip on a racquetball or tennis racquet at a critical moment and inevitably suffered defeat? Because our very lives and effectiveness depend on it, we should cling to the sword of the Spirit, that is, to the Word of God.

It is probably worth noting here the tactics used by bowmen in Paul's day. After loosing their entire supply of arrows, they then picked up and shot back those belonging to the enemy. We need not fear that our sword will be used against us in this way if it is bound fast in our hand. Our adversary does well when he renders the Christian oblivious to this fact or persuades him to lay his weapon down.

Second, our sword is not to be used in a static, unmoving way as the Greeks utilized 16-foot pikes in their famous phalanx. That formation resembled a porcupine. It assaulted by pushing into its enemy. It was considered invulnerable until the Roman legions with their short swords defeated it.

Nor is our sword to be used like the clumsy battle-ax, which must defeat the enemy with its first heavy blow or fail. This limited its effectiveness in extended engagements. We should be agile and limber. We should prove highly skilled in the use of the Word, an ability which requires constant training and drilling. We should be with God's Word "workmen that need not to be ashamed, rightly dividing the word of truth" (II Timothy 2:15).

Jesus utilized this principle when He was tempted by Satan in the wilderness. He countered Satan's fallacious use of Scripture with Scripture rightly divided. We too should know God's Word well and use it often. The welfare of our souls

The author, Robert Stewart, was saved at age 11 in a Baptist church in Texas. In 1968 he started fellowshiping at Believers Chapel in Dallas, and is now in Parkside Gospel Chapel in San Francisco, where he teaches a high school age Sunday School class. He is a Captain in the Medical Corps of the U.S. Army, stationed at Letterman Army Medical Center in San Francisco. This is his first contribution to INTEREST.

and the souls of those around us depends on it.

Third, the condition of our sword is important. Its blade has an edge without equal. It should be properly oiled and sharply honed at all times.

"The Word of God is quick, and powerful, and sharper than any twoedged sword" (Hebrews 4:12). However, we should never neglect our Bibles, or we might find ourselves in an embarrassing position. It would be disastrous to have the blade fall off in the midst of a pitched battle because of a lackadaisical attitude toward the sword's condition and upkeep.

As a workman carefully maintains the tools of his trade, so the soldier must look to the status of his source of livelihood and safety. Thus hiding God's Word in our hearts and continually dwelling on Him and His truth is vital to us in our conflict. It is to the spiritual slacker that goes the requiem of defeat.

Fourth, we must realize the self-sufficiency of our sword. A Bowman must take his eyes off the enemy to look for arrows when his quiver becomes empty. The soldier with a sling must grovel for stones. But the swordsman has all he needs right in his hand.

One of Satan's favorite tactics is to convince the Christian that he needs something else to be effective. Victory over the Christian is half way achieved if the Christian feels his sword to be inadequate for the task set before him. To seek for more, through whatever means or for whatever reason, is to call to question the fullness of Christ, the Living Word.

This is not to minimize the value of Christian literature. Much of it is highly beneficial for the building up of the saints. Nevertheless, more than one well-known theologian has expressed the thought that, if given his life to live over again, he would have read his Bible more and other material less.

Fifth, our sword is not crew-served. That is, it is not a weapon like the Roman ballista and catapult which required more than one person to operate.

We are not to depend on others in our use of our sword. On the battlefield, although we are under a unified command and move according to a divine plan, we are still uniquely responsible for our own conduct. Failure or success depends on our skill, our understanding, our reliabil-

ity, and our efficiency. It boils down to "me and my sword" and no one else is to blame if I fail.

Please remember, however, that we do not fight under our own power, for we are to "be strong in the Lord and the power of His might."

Sixth, because of the short nature of our sword (the Roman short sword was about 18 inches long), we must close with the enemy in order to defeat him. We cannot stand far off and ignore him. Nor can we be satisfied with simply worrying our foe with a longer but less effective javelin or spear. We must get him within arm's reach.

There are no armchair Christians in the spiritual warfare. Nor are there any buttons which can be pushed from relative safety. We are all in the fight and there is no leaving the field until the battle is over.

Lastly, our efficiency at swordsmanship should not depend on the terrain or on conditions in which we find ourselves. In other words, **our usefulness to God should not depend on our environment.** We are on foot and are not encumbered by large elaborate weaponry. Nor are we limited by a horse's unfortunate tendency to be killed in battle.

Our being armed with a light, versatile sword, which the Lord provided in His wisdom, is what allows us such flexibility and maneuverability. Are there boulders blocking the way? Step around them. Can't go around? Climb over them. Is there a ditch in the way? Jump across. Such movement would not be possible in a more formidable chariot. It is for this reason that the foot soldier has long been called the "queen of battle."

"Only a sword?" Yes, we have been given "only" a sword, but its apparent smallness does not detract from the power which wields it. Ultimately, its most effective use is realized when we claim the sweetest promise available to the soldier of the cross—the promise of ultimate victory. In this promise resides the key to triumph. The cry of success in the Christian's heart is a hated thing to Satan. He realizes the inevitable outcome, especially when we ring out with the anthem, "but thanks be to God, who giveth us the victory through our Lord Jesus Christ" (I Corinthians 15:57).

So go forward, fellow believers. Brandish your sword, for the battle is as good as over and the victory's begun.

QUOTES

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

California:
Migrant workers
receiving
Gospel tracts

Florida:
An assembly "at
the crossroads"
asks prayer for
Gospel meetings
through January

Quebec:
Sam Stewart
returns to Gaspé
for meetings

Alaska:
Anchorage worker
goes on furlough
to Ireland

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Shockley Few

**F. EDWARD ALLEN, P.O. Box 5858,
Nassau, Bahamas**

I have just returned from the Abaco Islands where I conducted meetings in several of the assemblies, spending most of my time in Man-O-War Cay. Prior to this I spent some time in the assembly in Hamden, Connecticut, and the Germantown assembly in Philadelphia with B. Sam Hart.

We still continue the broadcast ministry with very encouraging results. God is blessing through this medium and we are constantly rejoicing at the way He is working in the hearts of the hearers. *October 12*

**LEROY BEVERLY, Rt. 1, Box 424,
Ellsworth, Maine 04605**

We have been very much encouraged by the interest shown by neighborhood young people. About fifteen attend a meeting in our home on Friday evenings. We are praying that they will respond to the Holy Spirit and receive Christ.

The little assembly in Union, Maine, is experiencing growth and blessing. Our son, David, and his wife Cheryl are laboring there and seeing good results of the experience gained at the Discipleship Training Center in California. Donald Sabins has been faithful and often alone in the work there, but now with David and Cheryl there the saints are more encouraged.

Here in Ellsworth we have home Bible classes on Tuesday and Thursday. On the Lord's Day a few of us meet to worship in our home. On occasion we visit the Union assembly and take some of the saints from Ellsworth and we all are blessed by the fellowship.

I still drive a bus for senior citizens and handicapped people and this provides a little income to meet our day-to-day needs. *October 31*

**CHARLES G. COLEMAN, 6217 Beachway
Dr., Falls Church, Virginia 22041**

After a summer of youth camp work for both my wife and I, we have launched into a busy fall schedule of teaching in local assemblies, speaking at youth retreats and adult meetings, and writing. We also find ourselves involved in fostering and coordinating a needed "gift development" program in our local chapel. We are praying and looking for great results. *November 14*

**ARTHUR W. DEWHURST, Box 518,
Pittsboro, North Carolina 27312**

The North Carolina state fair was the largest attended in its history. This is the third year we have taken advantage of the opportunity to get gospel literature into the hands of the fair goers. With the help of others, we were able to get 25,000 pieces of literature into the outstretched hands. Many we could not satisfy because of the crowds.

At 86 years of age, we could spend only part of the three days at the fair, but we are sure that the Lord does not demand more of us than He has fitted us for. *October 26*

**NEIL DOUGAL, 7 Tyson Road,
Worcester, Massachusetts 01606**

I spent a week in the ministry of the Word at Palos Hills [Illinois] Christian Assembly. Being my first full week in the ministry since my heart attack [see June, page 15], it had to be the happiest week of my life. The saints were so encouraging in their receptivity of the Word.

We are preparing to return to the Bahamas where I took the heart attack. There is some unfinished work there and some souls who were anxious have been inquiring about my return. It will be a great joy to see the converts of that crusade. *October 31*

**SHOCKLEY FEW, P.O. Box 1447,
Columbia, South Carolina 29202**

God has blessed us with a fine new building now for the use of those in fellowship at Believers Chapel. We are seeing some growth, though not as rapid as we had hoped. We have a number of gifted men who are able to minister the Word both in the Gospel and in teaching. Because of this gift I find it possible to be away from time to time.

Late this month I will be at Wilmington, N.C., for a Lord's Day, and the first weekend in December I will spend in Long Island. Easter weekend is to be at Turkey Hill Ranch in Missouri for a youth conference, and I will appreciate the prayers of the Lord's people. *October 23*

**JOSEPH GIORDANO, 2118 Ludlow Lane,
Winston-Salem, North Carolina 27103**

Our home missions journey is over. We traveled 7,230 miles in over 63 days, touched 17 states and ministered 33 times. The hours spent in private conversation with the Lord's



Joe and Connie Giordano

people proved to be very profitable, and the Lord blessed in many ways.

We visited four places in Montana: Plains, Missoula, Stevensville and Helena. In each place there was a pioneer spirit evident. In Plains, for example, four men left a denominational church three years ago. After meeting in homes for some time they built a building in 1977. They began with 36 people and have doubled that now.

Two couples meet in Sheridan, Wyoming. They have a small Sunday School in the home and are visiting in a nearby trailer park where the children live.

At Emmaus Bible School I spoke to the students at the Friday chapel service and then talked with several of the young men about the Lord's work in new or established assemblies.

On this trip we observed a real interest in the Word of God in the remote, pioneer areas of the west. We also observed a strong desire for Christian fellowship and a sense of commitment to the Lord and the assembly testimony. These three qualities make for vigorous assemblies, no matter where they are or how large they may be. *November 7*

**PHIL GUKEMA, 222 Apollo Dr.,
Apopka, Florida 32703**

The assembly at Bear Lake Bible Chapel is at a crossroads. We plan, Lord willing, to have special Gospel meetings during the whole month of January. In planning for this, we are doing a lot of physical work to prepare the grounds and building. The believers plan on a week of prayer preceding the meetings, with a lot of personal visitation door-to-door during the meetings. The results will have an impact on the future of the assembly. Pray that if it is the Lord's will we will see much blessing and a renewal of interest in the continuation of this work. *November 9*

**VAN HAIRGROVE, 8162 Calle del Humo,
San Diego, California 92126**

The migrant work is still a joy to do. The people who come over from Mexico to work on farms in southern California are very kind to take the literature. We are giving out more and more English tracts. I don't know if it is curiosity or hunger for the Word.

I have just returned from Ventura and Santa Barbara counties where we used to live. Many

remembered me and were glad to receive calendars and papers again. *October 17*

**J. H. HERBERT MEEKS, 6611 Laura Lane,
Fort Wayne, Indiana 46804**

I want to sincerely thank all those who prayed for my recovery from a heart attack. Please pray for complete healing so that I may be able to return to the work of ministering the Word to children and adults in special meetings, D.V.B.S. and camp work, or for the Lord to show me a new field of service. *October 27*

**HENRY PETERSON, 948 N. Cedar St.,
Inglewood, California 90302**

Fifty-one elders from 14 southern California assemblies met for our first Elders' Retreat at Verdugo Pines Bible Camp on September 22 and 23. All felt the messages, panels, discussions and warm fellowship were very worthwhile. In the informal prayer time, under the blue mountain sky, we came to know each

other and our Lord just a little better.

Plans are being considered for a similar retreat next year, and may include younger men who are elder material. *October 26*

**WAYNE SCHLICHTER, 3003 Layhigh Rd.,
Hamilton, Ohio 45013**

The Lord has been good to us, answering so many prayers. We are experiencing a little growth and rejoice to see a hunger for the Word of God among the younger married couples.

We have just been through the double wedding of our daughters, and also have moved to a different home. Our new address is shown above. *October 23*

**J. ARTHUR SPRINGER, Rt. 1, Box 307,
Sister Bay, Wisconsin 54234**

Having recently returned from a month of speaking engagements in northern New Jersey, I look back on the trip with much thank-

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J. Arthur Springer

fulness to the Lord. Keen interest was shown in character studies from the Bible, together with lessons drawn from them.

From this point on it seems wise for me to restrict my ministry pretty much to gatherings of the Lord's people between my home and the Chicago area, apart from specific invitations to go elsewhere *November 8*

SAMUEL STEWART, 2925 Glasgow Ave., Victoria, British Columbia

For the first time, I flew to the Gaspé Peninsula of Quebec to conduct gospel meetings. Two weeks of nightly meetings were held at New Carlisle. It was the first time the saints there had a sustained series on the Tabernacle, with illuminated charts. Interest and attendance were good.

Then followed two weeks at the chapel in New Richmond and following that at Grand Cascapedia.

My wife and I had spent fourteen years in this area in the Lord's service, but it is years since I had been back for meetings. I also conducted two funerals when there, reminding us that seats are being emptied faster than they are being filled. It was good to see old friends and many who remain faithful to God and His Word. One young man came out for Christ during the meetings.

Prayer for this needy area is much needed and appreciated. *October 30*

THOMAS J. THOMPSON, SRA Box 4345 Anchorage, Alaska 99502

After six years of labor in Alaska it is time to go on furlough for needed restoration of mind, body and spirit. Lord willing, we leave Alaska to go to Ireland the beginning of December and will be in residence there for the duration of our furlough, first at 48 Beechgrove Dr., Belfast BT 60 NW. After mid-February we will be in the missionary home, 16 Twinburn Road, Monkstown, Newtown Abbey, County Antrim, North Ireland.

October 25

JOHN WILLIAMS, 2023 Casa Marcia Cresc., Victoria, British Columbia V8N 2X5

We are building quite a large extension onto our facility at Lambrick Park Church. The work is growing and we need more room. We are especially encouraged in almost a doubled enrolment in our Sunday School. This gives good community contact. *October 12*

Reaching Those Who Sit in Silence

by Leila Lightbourne

During the summers of 1962 and 1963, I worked at Faith Home Orphanage in Jamaica. Little did I know then that God was preparing me for a work I was to pioneer in the Bahamas some fourteen years later.

Among the one hundred boarding students at Faith Home were three deaf children. How we communicated with them has since left my mind, but the impression that the experience left on me is unforgettable.

Several years later I began a pen-pal correspondence with a young lady in the Cayman Islands. We corresponded for two years before I knew that Cheryl was deaf. After five years she visited me in the Bahamas. Once again I was impressed that the deaf should be reached for Christ. Possibly God wanted to use me in this way. Cheryl gave me a card with the alphabet for the deaf, but I put it aside in favor of more pressing matters.

About that time my husband and I moved to Florida for four years of study at Miami Christian College. During the final year I became active in a ministry to the deaf. The church we were in that year was ministering to aged and handicapped persons, including the deaf.

I found my alphabet card, and in one afternoon had it memorized. Later I attended sign language classes, and also joined the Sunday School class for deaf adults. I gained a wealth of knowledge.

On returning to the Bahamas in 1975, I visited the local Educational Centre for the Deaf. I shared my desire to start a Sunday School class for the deaf. I realized that a ministry of this nature would need helpers, so I began a sign language class at my assembly, Grace Gospel Chapel. Six young people began the class, but it gradually dwindled down to two faithful individuals, Claudette McAlpine and Evalyn Taylor.

Throughout 1976, the three of us studied together, learning all we could of teaching methods for the deaf. Meanwhile, I became acquainted with quite a number of deaf children at the Centre.

After a year of praying and plan-



Leila Lightbourne

ning, we were ready to start. I asked the Sunday School Superintendent for a classroom and began visiting some of the children I had met. Their parents welcomed me. One gentleman said my visit was an answer to prayer, for his deaf son was not receiving any systematic religious training that he could understand.

In the spring of 1977 we started the class with four deaf students. Claudette and I taught simple Bible verses and choruses. Using visual aids we told Bible stories written especially for the deaf. Some months later, I again visited parents and guardians of deaf children. The class now totals seven teenagers. Others would like to come but lack transportation.

These teenagers take part in all of the special functions of the Sunday School. In the future we hope to have them attend other services of the assembly. The class has made some of the people more aware of the needs of the deaf, and has stirred the interest of several professional people in the assembly to learn how to communicate with the deaf.

It is a challenge for me to teach this class each week. I pray that as God's Word is planted in the students' hearts, God will give the promised increase.

Leila Lightbourne and her husband Marcel are full-time workers among assemblies in the Bahamas, commended by Grace Gospel Chapel in Nassau. For Marcel's ministry with Ed Allen in the Gospel Bells Radio broadcast, see INTEREST, March 1978, p. 15. The Lightbournes' address is P.O. Box N-3322, Nassau Bahamas.

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NEW WORKERS

MR. & MRS. LORETO DiCESARE,
4659 Richmond, Houston, Texas 77056

The Christians that gather to the name of the Lord at the Spanish Bible Chapel (Iglesia Cristiana Evangelica) in Houston, Texas, have commended Loreto and Nora DiCesare to the work of the Lord in preaching the gospel and ministering the Word amidst the Spanish-speaking community of Houston. Four other Houston area assemblies (Braeburn, Colonial Hills, Pineview and South Houston) have added their endorsement.

Loreto and Nora have been active in the

Spanish assembly since its inception 15 years ago. Loreto has served as an elder and been involved in radio, Sunday School and youth ministries as well as in the preaching of the Word.

The DiCesares have five children. Grace and Carlos are married. Samuel, 17, Claudia, 14, and Rebeca, 4, are still at home.

FOREIGN MISSIONARIES

The Christians of Fellowship Bible Chapel in Denver, Colorado, have commended two couples to the Lord's work on the foreign field. **Philip and Barbara Dindinger** and **Jeff and Mary Wilson** have been in happy fellowship in the assembly and have demonstrated godly character and devotion to prayer. Both couples have been involved in visitation and the assembly's home Bible study programs.

The two couples were scheduled to begin language school in Costa Rica January 7th in preparation for service in Latin America. They expect to stay together as a team. Phil and Jeff have been praying together about the mission field for some time, and Barbara and Mary are sisters. Jeff met Mary when he and the Dindingers visited her parents in Belize.

The Fair Oaks Gospel Chapel in Winston Salem, North Carolina has reinstated the commendation of **Mrs. Annie Louise Gentry** to serve the Lord in the Republic of Korea. The commendation was withdrawn in 1977 at her request for health reasons. Since coming home she has been in happy fellowship with the assembly.

Christians of the Local Evangelico de Avondale in Chicago and the Spanish-language assembly at Woodside Bible Chapel in Maywood, Illinois, have joined in commending **Michael and Sara Meiers** to the work of the Lord in Paraguay. While studying at Emmaus, the Meiers have been active in every aspect of the Chicago work, as well as helping start and develop the Maywood testimony.

CHANGE OF STATUS

In 1976, three British Columbia assemblies commended **Miss Camille Dunlop** to the work of the Lord, and she has served since at a clinic in Mexico City. In August 1978 Camille married **Eduardo Jimenez** of Mexico City. The couple is presently residing at 2202 Georgia St., Rossland, B.C. V0G 1Y0. They may return to full-time service in the future, but are presently secularly employed. They are in fellowship in Rossland Gospel Chapel.

In Sacramento, California, **Eugene R. Fuqua** was assistant superintendent of Union Gospel Mission, commended to that ministry by The Bible Chapel of Sacramento. Brother Fuqua is no longer on the mission staff, but has been employed as a teacher in a local Christian school.

After serving the Lord in Puerto Rico, **David and Joy Hall** returned home for further studies. It is not their present intention to return to the field.

ADDRESS CHANGES

WORKERS CHANGES

Vernon Markle, 6 Forest Laneway,
Apt. 203, Willowdale, Ontario M2N 5X9

Leslie Muirhead, 5534 Belanger,
Montreal, Quebec H1T 1G1

Wayne Schlichter, 3003 Layhigh Rd.,
Hamilton, Ohio 45013

James N. Smith, 200 Dudley Town Rd.,
Windsor, Connecticut 06095

ASSEMBLY CHANGES

BIRMINGHAM, ALABAMA, Westside
Believers Chapel, 2036 Hanchey Rd.

% Stephen S. Underwood, 1409 Iroquois
Circle, 35214 (798-1448)

SS 10, M 11, BB 6:30, Thurs. 7

PHOENIX, ARIZONA, Gospel Hall

% James Brown, 2412 N. 37th Way, 85008

ENGLEWOOD, COLORADO,

Bellevue Bible Chapel,

9950 E. Bellevue

% Edward H. Ristow, Sr., 5836 S. Ironton
Ct., 80110

BB 9:15, FBH 11, M 6, Thurs. 7:30

SPRINGFIELD, ILLINOIS,

Grace Bible Chapel,

% Robert Isringhausen,

5 Twilight Lane, 62707

WINONA LAKE, INDIANA, Bethany Bible

Chapel, Lincoln and Market St., Warsaw

% Box 416, Winona Lake, 46590
(267-3919)

CEDAR RAPIDS, IOWA, Bible Chapel

BB 9:30, SS 11, M 6, Wed. 6:30

GREENVILLE, SOUTH CAROLINA,

Overbrook Gospel Chapel,

% Larry D. LaPlue, Jr.,

312 Hudson Rd. 29607 (288-4331)

FBH 10, G 11, BB 6, M 7:15, Wed. 7:15

RICHMOND, VIRGINIA, Carlisle Avenue

Gospel Chapel, % W. Horace Reams,

5420 Campbell Ave., 23231 (222-2955)

HAMILTON, ONTARIO, Bethany Gospel

Chapel, 155 Gage Ave. N.

% Marshall McCreadie, 189 Houghton Ave.
S., L8K 2N1 (416/545-1685)

NEW LISTINGS

FORT LAUDERDALE, FLORIDA,

Bethel Gospel Hall, 1535 NW 15th Ave.

% Stanley Lawrence, 5701 NW 12th St.,
Lauderhill 33313 (305/581-0436)

SS 9:30, BB 11, FBH 12, Thur. 7:30

This assembly has been in existence for three years.

STEVENSVILLE, MONTANA, Meeting in
the Grange Hall, % Nathan Luibrand, 1141
Summerdale Orchard Rd., Corvallis 59828

BB 9:30, FBH 11

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CONFERENCES

JANUARY 19-20—LAKE GENEVA, WISC.

The Annual Married Couples Sno-Ball weekend will be held at the Lake Geneva Conference Grounds. Charles Fizer, formerly of Korea, will be the speaker. Write to: Bruce Hamilton, 2909 Walnut, Homewood, Illinois 60430.

FEBRUARY—SAN DIEGO, CALIF.

The annual conference held at Laurel Bible Chapel the first weekend in February is being discontinued this year in favor of occasional mini-conferences (Friday evening through Saturday afternoon). Watch for announcements.

FEB. 20-22—S.E. WORKERS CONFERENCE

The 26th Annual Southeast Workers Conference will be held at Central Gospel Chapel, 2135 W. Busch Blvd., Tampa. Contact Woody Murphy, 1517 W. Linebaugh Ave., Tampa 33612. This is the first time the conference will be held in Florida. Registration at 1 p.m. Tuesday. Conference ends at noon on Thursday. Limited accommodations will be available and motel bookings can be arranged at the worker's expense.

MARCH 3—ETOBICOKE, ONTARIO

A conference for women sponsored by Hill-top Chapel will be held at Richview Collegiate, 1738 Islington Ave., beginning at 3:30. Guest speakers and panel on the theme of "Peace." Register before February 17 by contacting Mrs. Willie Martin, 1234 Winding Trail, Mississauga, Ontario (625-3435).

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

been meeting on Lord's Day mornings. Other believers traveling or moving to this area are invited to share in the fellowship. Evening Bible studies are held in various homes.

FAIRBORN, OHIO, Believers in Christ Jesus, 2176 Beaver Valley Rd. (513/879-2580)
% Rennes Bowers III, 2176 Beaver Valley Rd., 45324

BB 9:30, M 11:15, Wed. 7:30, Fri. 7:30
The assembly was formed in 1975. There are now 45 remembering the Lord. The morning services are followed by a fellowship dinner at 12:45.

WITH THE LORD

PEARL BURTON, 78, and **SUSAN WOODMAN, 76,** of New Richmond, Quebec. These sisters (in the flesh and in the Lord) died within two weeks of each other. Saved in their early years they were in fellowship at Black Capes and New Richmond, Quebec for many years.

ELISE RIXSON LOIZEAUX, 60, of Oakhurst, New Jersey, on September 4 of cancer. She was in fellowship in the White Plains, N.Y., assembly and later at Fifth Avenue Chapel in Belmar, N.J. She was deeply interested in the Lord's work and was marked by warm hospitality. She gave her time and interest to Sunday School work, Pioneer Girls, missionary meetings and other Christian activities.

CARROLL D. MAYES, 83, of Zephyrhills, Florida on September 30. For many years he was the correspondent for the Gospel Chapel at 4th Ave. and 8th St.

MAX A. SCHNEIDER, 94, of Barnegat, New Jersey, on October 7 after a long illness. He was born in Dresden, Germany, and came to the U.S. in 1923. He served with the assemblies for many years and at the time of his passing was correspondent for the Barnegat Gospel Chapel.

WILLIAM WARD, 96, of Mystic, Connecticut, on October 4. He was one of the founders of the assembly at Groton Bible Chapel in 1919, and was active through the years in ministry to folks of all ages. His pastoral care made a profound effect on many, and he kept in touch with military people who were saved while in the area. A son, David, is in the Lord's work in Groton.

GEORGE A. WEGENER, SR., of Chicago, Ill., and Bloomington, Indiana, on October 12. He was one of the early brethren of the Larrabee Gospel Hall, now Lakeview Bible Truth Assembly, where he was an elder for more than 50 years. He faithfully maintained a ministry of prayer and encouragement through correspondence to missionaries and workers around the world.

NOTICES

WANTED: MATURE CHRISTIAN woman to care for two small children. Must live in. Write: Don Kopp, 1907 Essex Rd., Durham, North Carolina 27704 or call 919/688-4620.

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REPORTS



Dick Andrews, an elder at Shannon Hills, presents a check and a money tree to Mr. and Mrs. Mackay on behalf of many friends of the last fifty years.



Harold Mackay —Half a Century In the Service of the Lord

On September 30, 1928, Harold G. Mackay was commended to the Lord's work by his home assembly in Galt, Ontario. He was 21 years old.

On October 1, 1978, 50 years later almost to the day, the Christians of Shannon Hills Chapel in Greensboro, North Carolina, gathered to honor the man who had served in their midst for 35 of those 50 years. It was a happy occasion.

Harold Mackay was born and raised in Galt, but he had left home to escape the restraints of godly parents and to engage in a life of pleasure and worldly pursuits. In May 1926, a few days after his 19th birthday, he returned to Galt for a brief visit. At that time special gospel meetings were being conducted in the Gospel Hall by William Gillespie, Sr., and Fred W. Nugent. Attending the Sunday night meeting on May 23, Harold came under deep conviction of sin. He stayed behind after the meeting and was pointed to Christ by brother Gillespie, using the beautiful words of Isaiah 53:5, "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

The new convert was not long in getting involved in Christian service, and by the end of September, two years later, the Galt assembly was ready to commend him to full-time work. The Lord directed him into pioneering work in the American southeast. During the next twelve years he preached the gospel and taught the Word of God in Maryland, in Asheville, North Carolina, in Huntington, West Virginia, and in Bristol and in Marion, Virginia. During these same years he was married (to Miss Gertrude Eckert in 1931) and became the father of two sons, John and Stanley.

During these same years the assembly planting ministry of Canadian pioneers in North Carolina was moving forward. Fred Nugent had introduced young Lester Wilson to Raleigh in 1931. Wilson went on to Winston-Salem in 1934. The work there was slow in starting, but the persistent outreach of small Bible studies, radio preaching and gospel ser-

Left: Lester Wilson, co-worker for many years, with Gertrude and Harold Mackay at the fiftieth anniversary gathering.

vices brought about the development of an assembly. By 1940 there were 90 in fellowship, and Harold Mackay moved to Winston-Salem to shepherd the growing assembly.

Meanwhile Lester Wilson had gone on to Greensboro, 25 miles to the east of Winston-Salem. He gathered converts and taught them the Scriptural principles of gathering, as well as other biblical truth. An abandoned church building on Forest Avenue was purchased, an assembly started with 25 in fellowship. Here the idea of a Family Bible Hour was originated, to attract 11 o'clock churchgoers as well as their children. Radio and newspaper ads were employed.

In 1942 Mr. Wilson began concentrating on Burlington, another 20 miles to the east. The following year Harold and Gertie Mackay moved to Greensboro, where they have been ever since.

Through the years that followed, Harold's ministry continued to include practically every facet of the Lord's work, with a strong emphasis on Bible ministry, radio broadcasting, and pastoral care. The work grew. By 1954 there were 200 in fellowship. In 1966 the old Forest Avenue Tabernacle was replaced by the much larger Shannon Hills Chapel, located in a new and much larger neighborhood. Today there are about 400 in fellowship, making the Shannon Hills assembly one of the largest in the United States. Family Bible Hour attendances, including children, run from 500 to 600, peaking at 700.

Harold Mackay has not been alone in the work. In addition to frequent visiting preachers, the assembly has had two full-time resident workers since 1965. First Jim Redling until 1967, and then J. Eddie Schwartz have shared in the pastoral and evangelistic ministry with Harold Mackay. Also, the assembly has been characterized by strong elders sharing in all aspects of leadership.

After the Mackays moved to Greensboro, a third son, Ron, was born to them. All three sons, and their wives, are currently in fellowship in the Shannon Hills assembly.

Over the years Harold Mackay has been a frequent contributor of written ministry appearing in *INTEREST Magazine*, and we at *INTEREST* join with his North Carolina friends in honoring him on the occasion of his 50th anniversary in the service of the King of Kings.

The Editor

THREE SIMULTANEOUS COMMUNION SERVICES

The outreach of Laurel Bible Chapel in San Diego to minority language groups has been expanded. The adult Sunday School classes for Mexican immigrants and Cambodian refugees were mentioned in an earlier issue of *INTEREST* (September 1978, page 7). The assembly has recently added Breaking of Bread meetings for the two language groups, meeting in different rooms simultaneously with the English-language service in the main auditorium.

The Cambodian group consists of about 15 adults and as many children. **John and Beverly West**, formerly medical missionaries to China, and commended workers **Byron and Pearl Berry** are working with the refugees. The work includes visitation in the homes of other refugees and summertime training schools for children in Bible and in the English language.

The Wests and a younger man visiting with them recently came in contact with a newly arrived family of eleven Cambodians, and within a month five members of the family had received Christ. The first contact was with a son, standing with three other fellows on the sidewalk on the day of his arrival in San Diego. Dr. West welcomed the boys in the Mandarin language, then found initial housing and paid the rent. (The Cambodians are very careful to repay as soon as they are able. They don't want welfare.)

The flow of Cambodian and Vietnamese refugees into the United States is expected to continue, now that Congress has approved the receiving of people who escape by boat and are picked up by ships at sea.

The Spanish communion service at Laurel is a bit larger than the Cambodian one, with 30 to 40 in attendance, including children. A Tuesday night Bible class is held in Spanish, along with the Spanish Sunday School class for adults. The children are taught in the English-language classes, but the parents generally need more time to adjust to a new language and culture.

Several bilingual Christians from Laurel Bible Chapel are helping with the Spanish outreach, including **Gwen Tidmarsh**, her husband **Wilfred** when he is home from Ecuador, and **Cliff Peterson**, one of the Laurel elders.

The new Remembrance meetings are not viewed as separate assemblies. They are a part of the Laurel meeting, and a means of helping the refugees and immi-

grants until they are able to function in the English language.

SILAS AND EMMA FOX

Silas and Emma Fox served the Lord as missionaries in India from 1916 to 1962, almost 50 years. In 1962 they retired to Vancouver because of Mrs. Fox's health. Silas continued preaching, making occasional trips back to India.

For the last five years Mrs. Fox has been a total invalid, unable to move or speak. On June 18th, 1978, Silas suffered a cerebral hemorrhage. After six weeks in the hospital he returned home, where his daughter Ruth is now caring for both her parents. Ruth is a registered nurse.

Silas is not paralyzed, but has suffered brain damage of some kind. No conversation is possible. He can say only a few words, "Lord, help" and "thank you, yes."

An article by Silas Fox and a brief sketch of his life's ministry appeared in the October 1977 issue of *INTEREST*. The Foxes' present address is 231-2621 Tims Cresc., Clearbrook, British Columbia V2T 4B1.

PARK OF THE PALMS EXTENSION

An eight-room, 15-bed addition to the extended care facility at Park of the Palms, Keystone Heights, Florida, is under construction and should be ready for occupancy shortly. Rooms are designed as comfortable living quarters for two people. Residents must be able to move about on foot or in a wheel chair or walker. Meals are provided along with all utilities, cleaning and linens in one modest price.

Reservations are also being received for new apartments offered on the "life lease" basis. These will be two-bedroom and one-bedroom apartments. For information or reservations, write to Park of the Palms, Keystone Heights, Florida 32656.

GLAD TIDINGS MISSION

On October 10 the Glad Tidings Mission, located in downtown Minneapolis, celebrated its 14th anniversary with about 125 people attending. The rescue mission was started in 1964 as a result of the exercise of a few Christians in the assemblies to reach the American Indians and others for Christ. The Lord has blessed this labor with the salvation of precious souls.

Don Osbeck



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Dr. William W. Wells is visiting professor of church history at Regent College, Vancouver, and in fellowship at Marine View Chapel. He has traveled extensively in Europe leading similar tours.



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Robert H. Baylis is a teaching elder at Valley Church of Moraga and author of *Europe On Purpose: The Christian Traveler's Guide*. He has led Britain and Europe tours for over two decades.

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EDITOR'S PAGE

by James A. Stahr

Salvation for the Gentiles

AT BABEL GOD REJECTED THE NATIONS—AT PENTECOST HE RECLAIMED THEM.

Two great rebellions mark the early chapters of Genesis. Both brought down the judgment of God on the entire human race. The first judgment was more spectacular: the second, more significant.

The first judgment was the flood. Seventeen or more centuries had passed since God created Adam. Humanity had become utterly corrupt. The cancer of moral decadence was too far advanced to be cured. God destroyed the race and started over (Genesis 6:1-8).

God started over with a man named Noah. He, along with his wife, three sons and three daughters-in-law, were the only human survivors of the great flood. Consequently, all present members of the human race are direct descendants of Noah, as also of Adam.

Another four centuries passed (or, another 13 centuries, if the figures carried down in the Septuagint are correct).¹ Once again humanity found itself in direct rebellion against God. Refusing to scatter across the face of the earth as God had commanded (9:1, 7), men united in opposition to the revealed will of God. The focal point of their opposition was the famous tower of Babel (11:1-4).

Once again, God started over. This time, with Abraham. But what of the rebellious multitudes? God had committed himself never again to destroy humanity with a flood (9:11-15). Nor was such a drastic judgment necessary, for at Babel there was none of the extreme sexual perversion that apparently characterized the first great rebellion (6:2, 4).²

Therefore, when God started over with Abraham, he did not destroy the rest of humanity, but only set it aside. He turned His back on the multitudes that had turned their backs on Him.

Not so spectacular a judgment as the flood? No. But more significant? Yes, indeed, for those rejected multitudes would henceforth be called the Gentiles (literally, "the nations," in contrast to the Jewish nation).³ And it is from those first Gentiles, not from Abraham, that the great majority of us are descended.

TWO KINDS OF PEOPLE

From the time of Babel and the new start with Abraham, there were two kinds of people on the earth. The Jews were the people of God. To them belonged the covenants and the promises

and the giving of the law and the service of God (Romans 9:4). The Gentiles were strangers to all this. They were outsiders, "having no hope and without God in the world" (Ephesians 2:12).

This went on for the next 1900 years. There was no Great Commission, no missionary program, no world-wide evangelism. Even Jesus, when He came, expressed extreme reluctance to minister to Gentiles (Matthew 10:5; 15:23-26).

Calvary changed all that. The Lord said it would. "If I be lifted up from the earth," He said, "I will draw all men unto me." He said that right after declining to see some Gentile visitors, for He was not yet able to help them (John 12:20-24, 32).

The change that Calvary made possible became evident as soon as our Lord rose from the dead. We have shown in earlier articles that the Great Commission, never given before Calvary, was the constant theme of the post-resurrection appearances (June 1978, p. 22 and October, p. 23).

But it was the day of Pentecost that most graphically portrayed the great opening to the Gentiles. In our series of

articles on Pentecost we showed how the gift of tongues in Acts 2 illustrated the Great Commission in Acts 1:8. The miraculous outpouring of foreign languages was an object lesson in world evangelism (October 1978, p. 23).

In this article we must go a step further. We must observe that Pentecost reverses Babel. Babel marked the casting off of the Gentiles. Pentecost tells us that God was going out looking for them. The Great Shepherd was going out after the sheep that had gone astray.

THE GIFT OF TONGUES

Both Pentecost and Babel were marked by a miraculous outpouring of foreign languages, and that fact makes the comparison hard to miss. At the tower of Babel, tongues were a judgment. God gave the multitudes an assortment of brand new languages, and evidently took from them the memory of their former speech. They could no longer understand each other. Confusion resulted (Babel means "confusion"). The scattering that God had commanded became inevitable (Genesis 11:1, 6-9).

At Pentecost God used foreign languages not to confuse but to enlighten, and to evangelize. And, more than that, to symbolize world-wide evangelism. The foreign speech at Pentecost did not actually evangelize Gentiles, for the listeners were foreign-born Jews. But it was the appearance of world-wide evangelism, and this is consistent with the other two miracles of Pentecost. The first miracle was not wind, but the sound of wind. The second was not fire, but the appearance of fire ("cloven tongues like as of fire"—Acts 2:3). Similarly, the foreign speech was the appearance or symbol of world evangelism. It helped the disciples understand that Christ meant business about "making disciples of all the nations" (Matthew 28:19 NASB).

Tongues at Babel told the Gentiles to "go away." Tongues at Pentecost told the disciples to "go get them" and bring them back.

NO EASY TASK

It was very difficult for the Jewish disciples to understand and accept this new opening to the Gentiles. Perhaps that is

why the subject of "salvation for the Gentiles" is a major theme of three New Testament books. It took a lot of convincing and a lot of explaining to get the new truth across.

The "convincing" is found in Acts. The "explaining" is in Romans and Ephesians. Romans teaches the new equality of Jew and Gentile in conversion. Ephesians relates that equality to the Body of Christ.

THERE IS NO DIFFERENCE (ROMANS)

In concluding the book of Romans, Paul speaks of "the mystery, which was kept secret since the world began but now is made manifest." That mystery was Paul's gospel ("my gospel"). It was the gospel of free grace in its aspect of being "made known to all nations for the obedience of faith" (16:25-26). And there lies a major emphasis of the book of Romans. The Gospel was for all nations, not just for the Jews.⁴

A fascinating insight into this theme in Romans is found in the two occurrences of the phrase "there is no difference." In both occurrences the phrase refers to the absolute equality of Jew and Gentile in the present dispensation. First, there is the equality in a lost condition: "For there is no difference, for all have sinned and come short of the glory of God" (3:22-23; compare verse 9). Then there is the equal opportunity to be saved: "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved" (10:12-13).

FELLOW CITIZENS (EPHESIANS)

Hard as it was for Jewish disciples to accept equality in the plan of salvation, it was even harder to concede equality to Gentiles among the company of the redeemed. Surely they must take the place of second class citizens. "Not so," says Paul, in his epistle to the Ephesians. Christ has made us one, and "broken down the middle wall of partition between us. . . . Now therefore ye (Gentiles) are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God" (2:14, 19).

This truth was the great mystery, hid-

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den in bygone ages (3:5) but now revealed through the Apostles' ministry, "that the Gentiles should be *fellow heirs*, and *fellow members of the body*, and *fellow-partakers* of his promise in Christ by the gospel" (3:6, Greek).⁵

This is the truth that lends distinctiveness to the present dispensation. We should be careful when we describe the present age as "the dispensation of the grace of God" (3:2). The grace of God is manifest to some degree in every dispensation, and no man has ever been saved on any basis other than grace. But our dispensation is distinctively *the dispensation of grace extended to the Gentiles*. And this the Apostle has been careful to point out, as a closer look at Ephesians 3:2 will reveal. Paul proclaimed "the dispensation of the grace of God . . . toward you," i.e. toward the Gentiles.

CONVINCING THE JEWS (ACTS)

In the book of Acts the subject is handled historically rather than doctrinally. A series of nine events are used by God to bring the Jewish Christians, particu-

larly the apostles and elders at Jerusalem, into full acceptance of Gentile salvation and Gentile equality. I like to call these events "the nine persuaders."

Two of the nine we have already seen. They are the Great Commission in Acts 1:8 and the outpouring of tongues in chapter 2. The rest must await the next article in this new series.

Next month: SALVATION FOR THE GENTILES, Part II, "The Nine Persuaders"

¹In the lengthy genealogies of Genesis 5 and 11, the Greek text of the Old Testament (the Septuagint) adds 100 years to the ages of many of the men at the birth of their oldest sons (and subtracts 100 years from the balance of their life-spans). The result is an increase of 600 years in the total time from Adam to Noah and 900 years from Noah to Abraham. This is called the long chronology.

²Many believe the "sons of God" in Genesis 6:2 were angelic or demonic beings, just as in Job 1:6. Three New Testament passages (I Peter 3:19-20; II Peter 2:4-5; and Jude 6) seem to confirm this view. If correct it would help explain not only the freak offspring (Genesis 6:4) but also the severity of the judgment that followed.

³The Hebrew word *goim* and the Greek word *ethnē* are variously translated Gentiles, nations or heathen. On occasion the reference may be to countries (as in "United Nations"). At other times it is to the masses of individuals, so that the word is usually equivalent to "the non-Jews."

⁴In keeping with this theme in Romans, chapters 9-11 demonstrate the relationship of Jewish covenants and promises to the new truth of Gentile salvation. Those promises are not invalidated (11:29). The nation Israel has not been cast away (11:1) but will be converted at the second coming of Christ (11:26). The present blindness of the nation is temporary and will be lifted once the fullness of the Gentiles has come (11:25).

⁵The truth of the church as the body of Christ is presented in I Corinthians 12:12-14 in terms of the uniting of many individual members. In Ephesians the emphasis shifts to the uniting of Jew and Gentile, pictured as two individuals now made one: "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; . . . to make in himself of twain one new man. . . . For through him we both have access by one Spirit unto the Father" (2:14, 15, 18).

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1978 ANNUAL REPORT
STEWARDS FOUNDATION, STEWARDS FOUNDATION (ONTARIO)



When the tide comes in your imprint will be washed away, but the fact that you were there is known by God. Thank you for being part of this continuing ministry.

Stewards Foundation, Stewards Foundation (Ontario) Year Ended June 30, 1978



	UNITED STATES (U.S. Dollars)		CANADA (Canadian Dollars)
	HOSPITALS	TOTAL	
ASSETS			
Cash	345,283	1,659,076	787,195
Accounts Receivable—Net	1,780,518	1,835,543	
Loans and Accrued Interest—Net	-	7,536,798	1,828,422
Inter-Division Notes Receivable	-	1,062,080	
Property Accounts-Net	4,557,023	4,708,918	53,000
Real Estate	-	693,666	
Due from Affiliate	151,770	151,770	
Plant Improvement Funds	1,726,978	1,726,978	
Marketable Securities—At Cost	-	1,046,021	
Inventories	272,235	272,235	
Other Assets	177,510	177,510	
TOTAL ASSETS	9,011,317	20,870,595	2,668,617
Deducted Inter-Division	-	1,062,080	-
ACTUAL TOTAL ASSETS	9,011,317	19,808,515	2,668,617
LIABILITIES AND FUND BALANCES			
Notes and Accounts Payable	835,448	1,238,833	96,703
Inter-Division Notes Payable	1,062,080	1,062,080	
Bonds Payable	-	9,260,992	2,381,000
Annuities	-	92,162	
Long-Term Indebtedness	6,640	6,640	
Fund Balances	7,107,149	9,209,888	190,914
TOTAL LIABILITIES & FUND BALANCES	9,011,317	20,870,595	2,668,617
Deduct Inter-Division	-	1,062,080	-
ACTUAL TOTAL LIABILITIES & FUND BALANCE	9,011,317	19,808,515	2,668,617

REVENUE AND EXPENSE STATEMENT

REVENUE			
Hospital Patient Revenue	10,670,257	10,670,257	
Hospital Allowance and Free Service	(688,654)	(688,654)	
Interest Earned	67,029	890,206	218,765
Loan Service Charge	-	5,212	954
Other Services	-	91,069	
Rent	-	16,185	
Other Income	65,455	168,939	
Gifts Received	-	721,456	11
GROSS REVENUE	10,114,087	11,874,670	219,730
Deduct Inter-Division	-	113,747	-
ACTUAL GROSS REVENUE	10,114,087	11,760,923	219,730
EXPENSE			
Hospital Total Expense	8,652,829	8,652,829	
Interest Expense	-	620,401	190,384
Administrative Expense	-	206,477	18,083
Annuity Expense	-	9,837	
Other Deductions	-	97,117	
Gifts Made	-	672,633	8,500
Depreciation	332,002	337,538	
TOTAL EXPENSES	8,984,831	10,596,832	216,967
Deduct Inter-Division	-	113,747	-
ACTUAL TOTAL EXPENSES	8,984,831	10,483,085	216,967
NET REVENUE	1,129,256	1,277,838	2,763

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.

Again we have been thankful to God for His goodness to us as we participated in the ministries that serve the assemblies following the pattern of New Testament principles.

Thirty-three years of service is not a long time when measured by history. There has been, however, much activity in this period of time that stimulates us, as well as some inactivity that causes us concern.

As we report to you the activity of building and enlarging facilities in various places, we are aware too of assemblies disbanding and closing. Let us pray together that leadership might be responsive to the leading of the Lord; that leadership will seek to feed the flock and also be concerned about outreach in the neighborhood.

Fire Stations Still Responding to Life Saving Services

As we report to you this year regarding the opportunities of service, we desire to acquaint you with two assemblies that we feel are now in unique structures. We are pleased that we were able to lend funds for these buildings.

The Bethel Gospel Chapel in Gardena, California was established in Los Angeles about 15 years ago. They had a building which they sold about 4 years ago to get a more suitable and central location for the assembly. When they sold their building they were invited to fellowship with the assembly meeting in Villa Chapel, Pasadena, until they found suitable accommodations. A public notice appeared in the newspaper offering a fire house to bidders who would pay a fair price and utilize it for the best use. The assembly put in a bid and it was accepted. The fire house is situated in an ideal residential location and the renovating of the building is almost complete. We trust that the community again will look to the old fire house as a place of safety, security and fellowship.

On the other side of the United States an assembly was formed in 1963 by a few believers who had emigrated from the Dominican Republic to New York City. They have been meeting in rented quarters and the facilities have been inadequate for the numbers of people who desired fellowship. Recently they had opportunity to purchase the fire station just around the corner from where they have been meeting. The old three story structure will provide adequate space for the chapel, Sunday school and young people's activities. The men of the assembly are busy transforming the fire house into a place which will provide life saving ministries for time and eternity.

Let us pray for the outreach not only of these two assemblies but for each testimony that is seeking to proclaim the good news of salvation.

Bethel Gospel Chapel, Gardena, California



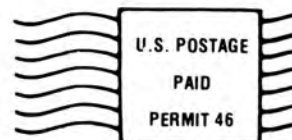
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Loan Activities

We are happy to report that Stewards Foundation approved loans in the United States totaling \$732,570 to 21 local churches for expansion or building new facilities. There were two loans approved in Canada amounting to \$290,000 for assembly expansion.

Hospital Ministry

The hospital ministry continues to provide quality medical care. The spiritual ministry of the chaplains is a source of blessing to all who are involved in the hospital exposure, either as staff, patient or visitor. Pray for these godly chaplains who seek to aid and encourage the patients and their families. Pray too for the administrators who are doing an excellent job under trying circumstances. The restrictions and paper work of regulatory agencies demand patience and grace. We are thankful to God for our dedicated and efficient administrators.

Scholarships

There were 24 scholarship awards made to students totaling \$17,250. Since the scholarship program began in 1962, 382 awards have been made totaling \$206,480. These have been made possible from gifts made by individuals or organizations to Stewards Foundation for that purpose, and from Stewards Foundation Hospitals. Scholarship funds assist students in medical and nursing training, and also assist children of missionaries and workers in obtaining their education, usually with a view to contributing in some way to the work of the Lord.

Estate Planning and Stewardship Help

There is a great need to be concerned about maintaining income at retirement and disposing of assets when the Lord invites us to "come up hither." We would and do encourage the sharing of these funds to the various works of the Lord. If you need help in fulfilling such exercise, our Executive Director, Mr. John McCallum, will be pleased to serve you in answering questions or getting helpful information into your hands.

It has been an exciting year. We are thankful to you for your partnership with us. There are many challenges ahead; opportunities to serve. Pray for us as we seek to be responsive to the leadership of our Lord and Savior Jesus Christ.

A handwritten signature in orange ink that reads "Donald R. Parker".

Donald R. Parker,
Chairman of the Board of Trustees

A handwritten signature in orange ink that reads "J. Wilson McCracken".

J. Wilson McCracken,
President



Stewards Foundation

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INTEREST

FEBRUARY 1979

Words:

Mirth

rhymes with
birth.

Strife

rhymes with
life.

And **breath**
with **death.**

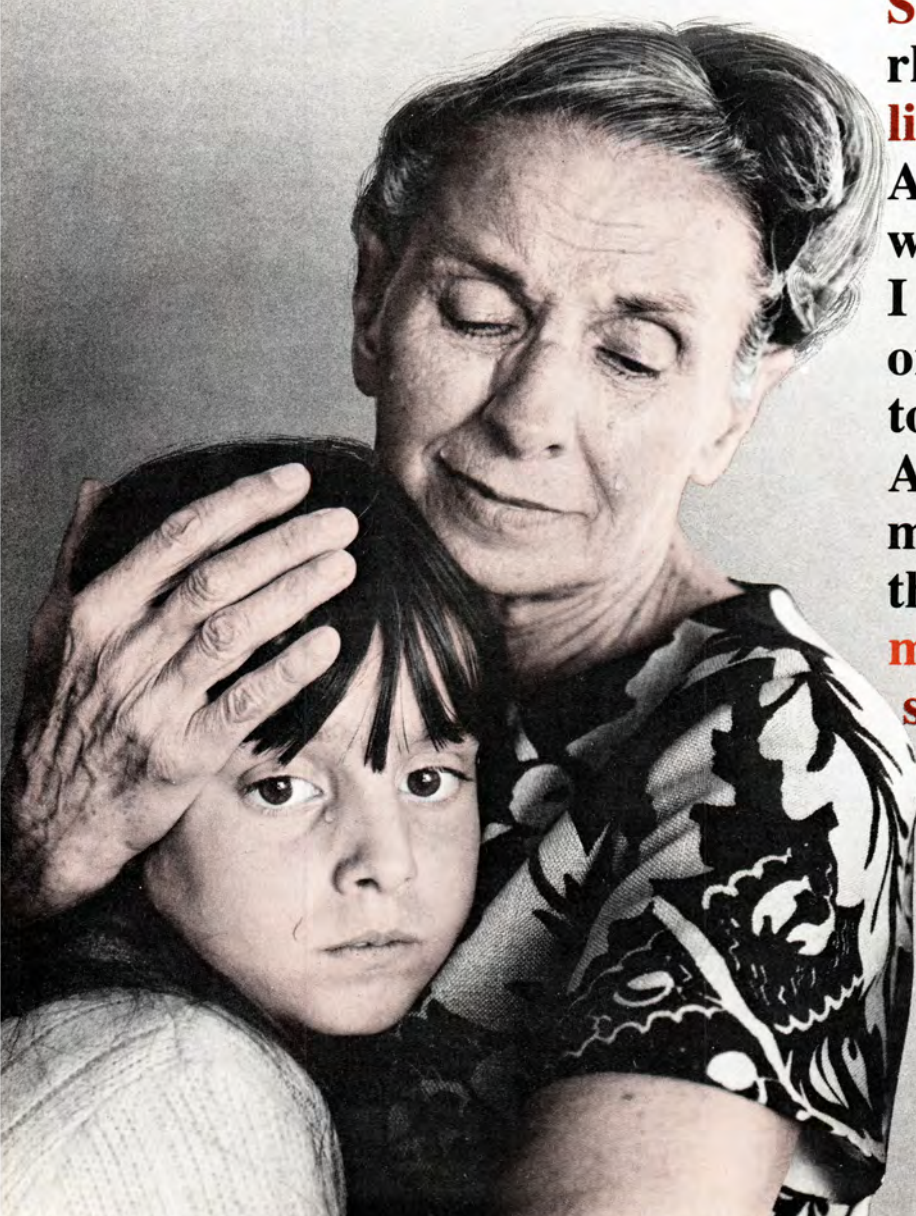
I have not **heard**
or seen a **word**
to rhyme with **FAITH.**

And yet
my sorrow **sees**
that all of **these—**
mirth, birth,
strife, life,
breath, death—

all rhyme with **FAITH**
in words beyond our **ears,**
our **tears,**
our **years.**

KEN ANDERSON

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Articles

2 Pouring Out Treasures

What is waste to one is worship to another.

4 Christian Stewardship

Before we give we must possess; before we possess we must receive.

6 Supporting the Commended Worker

He is not in it for the money, but for the Lord.

7 Supporting the Christian Organization

Investment demands investigation.

20 1978 Index to INTEREST

21 The Nine Persuaders

A journey through the book of Acts

Departments

12	New Workers
13	Address Changes
13	Notices
19	Book Reviews
8	Quotes from Workers
13	Conferences
24	Readers' Comments
21	Editor's Page
16	Reports
10	Letters to the Editor
14	With the Lord

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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.

Pouring

Transform

This is the third in an intermittent series in which inanimate Bible objects come to life long enough to tell their own stories. The series began with Gideon's fleece (July/August 1978). Next came the twelve stones from Jordan (Nov. 1978), and now Mary's vial of precious ointment.

The author, Mike Hamel, was commended to the Lord's service in January 1977. He is working with Fellowship Bible Chapel in Denver, Colorado.

I AM an alabaster vial.

I belong to Mary, the sister of Lazarus. I was involved in one of the most moving events in sacred history. This is my story.¹

Six days before the feast of Passover I was taken to the home of Simon the leper in Bethany. People from the surrounding districts were crowded into Simon's guest chamber to see Jesus, the one they called the Christ. Lazarus was there, too. Only a short time before he had been consigned to the grave by his grieving sisters. But a command from this same Jesus had lifted him out of the arms of death and restored him to his awestruck family.

Such miracles were not uncommon for this most uncommon of men. "I am the resurrection and the life," Jesus had told Martha and Mary when He brought their brother back to life.² Yet on this particular evening Mary could see the shadow of death upon Christ's



Out Treasures

by Mike Hamel

your precious possessions into everlasting wealth.

face. She had often heard Him refer to His own impending death as she sat at His feet among the disciples. And now, with God-given insight, she could see the storm clouds gathering on the horizon. Sensing that the Master, for such He had become to her, was entering into His hour of darkness, she moved through the crowd to His side. She was holding me firmly in her hand.

No one was ready for what happened next!

Without a word Mary slowly poured upon the Lord my liquid treasure of costly ointment. Emboldened by unrestrainable love, she wanted to comfort Him in His time of trial. His head, now dripping with the perfume, would soon be wreathed with a crown of thorns. His feet, which Mary now towelled with her soft hair, would soon be brutally nailed to a Roman cross. With even deeper significance than Mary herself realized, she was anointing His body for burial.

Mary seemed oblivious to the others in the room. The Lord Jesus filled her heart and vision.

But the disciples weren't oblivious to her. On the contrary, her extravagance brought an immediate outcry from one of them. "Why this waste?" Judas demanded, as if the Lord had to answer to him for what had just happened.

Although often instructed, the disciples still did not comprehend the lateness of the hour. They were busy arguing among themselves about who would be greatest in the kingdom; the

Lord was moving steadily toward Calvary. They had become insensitive to the King on the eve of His death.

Judas thought it wasteful that I should be so quickly emptied upon one individual. "What about the poor?" he asked. They could have been helped immensely if Mary had not been so rash.

"The poor will always be with you," was the Lord's reply. "But you will not always have me."³

Perhaps Christ was saddened that He who was giving so much had to defend His own right to receive so little.

Then the Lord spoke of His burial, and of the subsequent evangelization of the world. "When she poured this perfume upon My body, she did it to prepare me for burial. . . . Wherever this Gospel is preached in the whole world, what this woman has done shall also be spoken in memory of her."⁴

That which had been entrusted to my keeping was permeating the room with the fragrance of ardent devotion. The Lord Jesus wafted that fragrance down the corridors of time when He linked my story (and Mary's) with the gospel story of His love for man.

Such expensive devotion is not limited to the Bible stories. Men and women in every age have brought their alabaster vials and poured out their riches before the Lord. They cheered His heart and filled His church with the sweet smelling savor of sacrificial love.

Others have not understood why a believer would "waste" his treasure,

yea, his very life, on the Lord Jesus. Is it because they are anxious about lesser things? Because they haven't spent time at His feet? Perhaps they haven't saturated their hearts with His glorious person, or else they would realize that nothing is squandered if it is spent on Him who is altogether worthy.

No one who has been mastered by Christ's love can question the cost of pleasing Him. Rather, he will lament that he has so little to give.

Isaac Watts stated this beautifully in his hymn, "When I Survey the Wondrous Cross":

Were the whole realm of nature
mine,
That were an offering far too
small;
Love so amazing, so divine,
Demands my soul, my life, my
all.

Have you an alabaster vial? Have you a precious treasure? If you keep it for yourself, you will waste it, truly waste it. Transform it instead into eternal wealth. Lavish it upon the Master. Use it to please the heart of the Almighty. Purchase with it a blessing from the lips of the Lord Jesus Christ.

To do so is not waste.
It is WORSHIP!

¹John 12:1-8

²John 11:25

³John 12:8; Matthew 26:10-11

⁴Matthew 26:12-13

Quotations are from the New American Standard Bible

Christian Steward

SCRIPTURE nowhere gives a definition of stewardship. We may be permitted to suggest, therefore, that stewardship is the receiving and sharing of God's gifts which are entrusted to us for His glory and for the benefit of others (Matthew 10:8; I Corinthians 4:1; 12:7; I Peter 4:10-11).

In this article we shall look at some principles of Christian stewardship. We shall first discuss the nature of stewardship, and then consider its scope, its motivation, its exercise, and finally its results.

I. THE NATURE OF STEWARDSHIP

All too often we regard stewardship simply as a matter of our giving to God, but this aspect is secondary. Before we can give, we must possess, and before we possess we must receive. Therefore, stewardship is, in the first place, receiving God's good and bounteous gifts. And once received, those gifts are not to be used solely for our own good. They must also be used for the benefit of others, and ultimately for the glory of God the giver.

The steward needs an open hand to receive from God and then an active hand to give to God and to others.

In Biblical times a steward was a house-manager, a supervisor of domestic concerns. He was responsible for the master's money and property and even for other slaves. The case of Joseph is a

fine example of the function of a steward. Potiphar "made him overseer of his house and put him in charge of all that he had . . . and having him he had no concern for anything but the food which he ate" (Genesis 39:4, 6).

The steward, then, was a person to whom a responsibility was entrusted, a person who administered someone else's goods or estate. Stewardship implies, therefore, (1) a responsible servant, (2) a master who retains ultimate authority and ownership, and (3) a final accounting for the exercise of the trust.

Not only is Christian stewardship *the receiving and sharing of God's gifts*, it is also *an act of worship and of fellowship*. When Christians act as responsible stewards in sharing God's gifts with others, they are offering to God an acceptable sacrifice (Philippians 4:18; Hebrews 13:16). They are performing an act of Christian fellowship and service (II Cor. 9:12-13).

Even more is involved. To share with others in need is *an expression of God's grace* (II Cor. 8:1-2, 6-7; 9:14). Also it expresses our dedication to Christ (II Cor. 8:5).

II. THE SCOPE OF STEWARDSHIP

No Christian is exempt from the obligation to give, since all have received (I Peter 4:10). All believers have the privilege of giving, since all are the be-

The steward needs an open hand to receive, and an active hand to give.

neficiaries of God's generosity.

It comes as no surprise to learn that "the rich" should give (I Timothy 6:17-19). What is surprising is that Paul seems to regard "the rich" as all those who have more than the bare necessities of life—more, that is, than food, clothing and shelter (I Tim. 6:8-9).

On the other hand, Paul warmly commended those Macedonians of "extreme poverty" (by his standards) who generously contributed to the collection for the poor in Jerusalem (II Cor. 8:1-2). So we see that both rich and poor must give.

Thus *every Christian is a steward*. More than that, *all of life is a trust*. Everything we have is a sacred trust from God, not simply our possessions. The breath of life, the opportunities to worship and serve brought by each new day, our family and business relationships, and the knowledge that we acquire are part of our stewardship. All of life is involved.

Paul remonstrated with the Corinthians, "What have you that you did not receive? If then you received it, why do you boast as if it were not a gift?" (I Cor. 4:7). Life has been picturesquely described as a pilgrimage between two moments of nakedness—birth and death (I Tim. 6:7). Everything the Christian has is therefore a gift from God and related to his stewardship. We should view nothing as being exclusively or ultimately our own.

III. THE MOTIVATION OF STEWARDSHIP

In this matter of receiving and giving, attitude or motivation is all-important. This is what determines whether or not the gift we give is acceptable to God.



ship

by Murray J. Harris



Ananias and Sapphira offered a gift, but received divine judgment, not divine commendation (Acts 5:1-11). Nothing is gained by way of God's approval if we give away all we possess yet lack love (I Cor. 13:3). The case of Abel and Cain also illustrates the importance of right motivation. Both men brought offerings, but one offering was not accepted (Gen. 4:1-7; Heb. 11:4).

In the eyes of God the acceptability of a gift is determined by the attitude of the giver. Consequently a small gift may be in reality an immense gift.

What are proper Christian motives for the sharing aspect of stewardship? First, there is our love for Christ and for others (II Cor. 5:14-15; I Cor. 13:3). Along with this goes our desire to emulate his example (John 15:12; II Cor. 8:9; I John 4:19) and that of other believers (II Cor. 9:2) in selfless giving.

Secondly, we are called on to repay spiritual debts in material terms at least in part. Paul spoke of the spiritual indebtedness of Gentiles to the mother church of Christendom at Jerusalem and the appropriateness of acknowledging the indebtedness by contributing to the physical needs of the believers there (Rom. 15:26-27; cf. I Cor. 9:11). Also, the person who is taught the word should share "all good things" with the one who teaches (Gal. 6:6; cf. I Tim. 5:17-18).

Thirdly, there is the need for equality in the provision of the necessities of life (Deut. 15:7-8; II Cor. 8:13-15). John associates this matter with the reality of Christian profession. "If any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?" (I John 3:17; cf. Matt. 26:31-46).

What Paul and John envisage is not a simple exchange of financial burdens so that the rich become poor and the poor rich. That would merely serve to prolong inequality. Rather, those who enjoy a greater share of material benefits are under a Christian obligation to ensure that those who lack the necessities of life through no fault of their own are not in want.

Lastly, we should recall that stewards are accountable to their Master (Rom. 14:10-12; I Cor. 4:2). The life and work of

the diligent and faithful steward will be judged "good" and rewarded with the personal commendation of the impartial Judge. The careless steward will be deprived of reward, since his work is assessed as "inferior" and "bad" (I Cor. 4:5; II Cor. 5:10; Col. 3:24).

IV. THE EXERCISE OF STEWARDSHIP

The Scriptures give considerable attention to *how* we give as well as to *why* we give. It will be convenient to set down this Biblical teaching in a series of antitheses.

Our stewardship should be voluntary, not enforced (Exod. 25:1-2; I Cor. 16:2; II Cor. 8:3; 9:5, 7). It should be generous, not parsimonious (II Chron. 24:8-11; II Cor. 8:2; 9:6, 13; I Tim. 6:18). One of the most common causes of spiritual barrenness is a failure to be liberal in giving to God.

Our stewardship should be enthusiastic, not grudging (II Cor. 8:4, 11-12; 9:7); deliberate, not haphazard (Acts 11:29; II Cor. 9:7); and regular, not spasmodic (I Cor. 16:2). It should be sensible, not reckless (Exod. 36:1-7; Deut. 16:16-17; Acts 4:34-35; 11:29; I Cor. 16:2; II Cor. 8:11-12), and creative, not unimaginative (Luke 16:1-9). In the passages cited, Acts 4:34-35 refers to the intermittent, spontaneous sale of property as needs arose in the Christian community. Luke 16:1-9 speaks of the duty of forethought and the wise use of resources.

Finally, our stewardship should be unobtrusive, not ostentatious (Matt. 6:1-4),

and in reliance on God's power, not our own (Phil. 4:10-13; I Pet. 4:11).

V. THE RESULTS OF STEWARDSHIP

When stewards are faithful in the discharge of their God-given trust, several encouraging results follow. First, generosity not only reflects the nature of the divine giving; it produces thanksgiving to God (II Cor. 9:11-13).

Secondly, the needs of others are met (II Cor. 8:14; 9:12) and a Christlike example is afforded them to emulate (II Cor. 8:1-5; 9:2). One Christian's zeal in stewardship can influence a whole church (as in the case of Lydia—Acts 16:14-15, 40; Phil. 4:14-16).

In the third place, the person who gives lavishly finds that God multiplies his or her resources for further giving (II Cor. 9:8-10; Phil. 4:19). It is impossible to outgive God.

Finally, faithfulness in the stewardship of one's life, abilities and possessions prompts the answering of prayer (Prov. 21:13; Is. 58:6-9; I John 3:17-22). It leads to personal enrichment in the present life (Acts 20:35; II Cor. 9:6, 11) and to reward in the life to come (Matt. 6:4).

Murray J. Harris was Professor of New Testament at Trinity Evangelical Divinity School in Deerfield, Illinois. He and his family returned to his native New Zealand in June to assume a teaching position at the Bible College of New Zealand and to work among the assemblies in Auckland.

A previous contribution to INTEREST was "Translating the Bible into English" in the October 1974 issue.



**Do full-time workers
have two wallets?**

Supporting the Commended Worker

by William Snyder

WHOSE MONEY DID YOU USE?
Yours or the Lord's?

Such was the question asked by our dear friend. Marian and I had been telling about our trip home from Africa. We were returning from three years' missionary service in Zaire.

We told our friend and her husband about visiting in two European countries on our way back to the States. It was this that prompted what is perhaps the most often thought, but seldom asked, question concerning commended workers. Without condemnation, and in genuine curiosity, she asked "Whose money did you use—yours or the Lord's?"

A bit embarrassed, I explained the privilege air travelers have of taking stop-overs in other countries en route home at no extra charge. We had stayed in inexpensive hotels, in missionary apartments free of charge, and with friends and missionaries working there.

Our friend was satisfied with my explanation, but the incident pointed out to me just how grey an area this is in most Christians' thinking.

Do commended workers have two wallets, one for the Lord's work, and one for general living expenses? That is to say, do they separate between money used

for such things as evangelism and money for their own needs and wants?

How many workers and their families have to "tip-toe" financially, lest they appear to lead too normal a life-style? Should you discover they have a stereo in the living room, a C.B. antenna on their car, or that their children have ten-speed bikes, would that offend you? Or would you praise the Lord with them for His sufficiency, even in the mundane things?

If we're normal, we seem to be more likely to say, "How can they afford that?"

I think most workers have only one wallet. But that wallet is governed by the same principles of good stewardship which should govern yours. Do you lay aside something for the Lord for the first day of the week? So does the commended worker. Do you give of your first fruits? So does he. Do you send a special gift to a worker, or to missionary

enterprise? So does he.

The gift you send is given "unto the Lord," and the worker receives it "as from the Lord." This is as it should be. Now unless that gift is specified for something, it comes under his stewardship to use wisely. For those who have no other outside support, that includes personal needs, and the needs of the family, which, believe it or not, could include a new ten-speed for someone's birthday.

What then should be your attitude in giving to a worker? Give as unto the Lord. The Lord sees it that way and so should we. The worker, in turn, receives each gift as from the Lord, and knows full well he must answer to his Master as to how he uses it.

It is perfectly proper to say how you want your gift used, whether for direct evangelism, for personal living expenses, or whatever. But apart from high-expense ministries like radio broadcast-



Supporting the Christian Organization

by Haddon W. Robinson

How to separate the conscientious from the "con men"

ing and literature programs, the bulk of a worker's income will go into such things as housing, groceries, clothing and transportation, not to mention tithes and taxes. These are the very things your own income goes into. And the bulk of his time will be spent in low-cost activities like preaching and visitation. It is the money he uses for living expenses that make these ministries possible.

If a worker is associated with an interdenominational organization, it may be helpful to him if you specify the purpose of the gift. Otherwise he may be required to put it into the organization's general fund, where it may be used for a purpose with which you have little sympathy or concern. If designated for his own support or ministry, your gift should serve the purpose for which you intended it.

Generally speaking, there is an element of trust involved. If you can't trust a worker to use funds wisely, then don't give to him. But most workers have a deep respect for money that comes to them as gifts. They are not likely to squander it. They will probably use it with more caution than you yourself would.

Workers are like that. They often have to be prodded to spend more on themselves, to buy new clothing or a safer car, or to take a vacation.

If they get too much, they can be trusted to pass it on to others who aren't getting enough.

There are, of course, exceptions—men who make a "good thing" out of the ministry. But the great majority of workers commended by assemblies have a lower income and a lower standard of living than what would have been theirs had they stayed in industry or whatever job they resigned.

They don't mind that. They are not in it for the money, but for the Lord.

In 1974, a year after returning from Zaire, Bill and Marian Snyder moved to Quebec to serve in the French evangelical printing ministry (Publications Chretiennes Enr.) at Cap de la Madeleine. They were commended to this work by Grace Gospel Chapel, Plumsteadville, Pennsylvania (INTEREST, March 1975, p. 21). The original commendation to Zaire was from River Forest Bible Chapel in Illinois (1970).

HOW DOES A RESPONSIBLE STEWARD distribute the goods entrusted to his care?

"When the Possessor of heaven and earth brought you into being and placed you in this world, He placed you here not as an owner but a steward. As such He entrusted you for a season with goods of various kinds—but the sole property of these still rests in Him, nor can ever be alienated from Him. As you yourself are not your own but His, such is likewise all you enjoy."—So wrote John Wesley to his Methodists.

As responsible stewards, part of our responsibility lies in giving to organizations representing Jesus Christ in the world, but here, too, investment demands investigation. While hundreds of groups discharge their ministry with efficiency and effectiveness, other groups play upon the commitment of Christians to solicit funds, but then either waste or misuse what is given to them.

What tests separate the conscientious from the "con men"?

According to George Rutenbar, director of development at Dallas Theological Seminary, several questions should be asked in giving to God's work. What does the organization *really* believe? Does it express your personal Christian philosophy? Do the doctrinal statement and the activities of the organization reflect a dedication to the Scriptures?

Another test, says Rutenbar, is financial. "Especially when considering large gifts, a look at the books is essential." Are the books open for inspection? Are they audited frequently? Are the books well kept? What is the philosophy of storing funds after they are received?

An organization is only as good as the people running it. Who is the chief officer of the group? What do you know about him? What about the board of the

organization? Are they people of integrity and do they actually make the policies? Is the board merely the family of the founder? What are the qualifications of the men and women who make up the staff? Do the lives of the leadership illustrate the message that they proclaim?

A fourth set of questions probe how the organization functions. Is there a standard of excellence along with freedom from waste? How does the leadership spend the money entrusted to them? While administration is essential to any church, board, or society, does a significant part of the income stop with administration or does it actually get invested in service? Is the organization actually doing what it proposes to do?

"In considering how best to use your funds and how best to help the group you are interested in, a donor might ask about alternate ways of contributing," says Rutenbar. "While most organizations need regular contributions to carry on their work, significant large gifts are needed to carry out special projects. Besides that, the government allows tax advantages for certain kinds of gifts that a steward should be aware of." Tax laws have changed recently, but they still encourage creative giving. A contributor might consider gifts of stock, real estate, personal property, and life insurance as special ways to give. Most organizations will gladly give counsel about the most advantageous way to make these kinds of contributions.

The foregoing article is from the Christian Medical Society Journal and is used by permission. The Christian Medical Society is a fellowship of Christian physicians and dentists throughout the United States and Canada. Hadden W. Robinson is general director of the Society, as well as being a faculty member at Dallas Theological Seminary.

QUOTES

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

Indiana:
Evolution seminar
causes campus stir

Ontario:
Literature going
out to three
countries

Quebec:
It is reaping
time in French
Canada. Workers
share a vision
for establishing
assemblies throughout
the province.

**ROBERT M. ARTHUR, 36310 - 28th Ave. S.,
Federal Way, Washington 98002**

For the first time in two years I have been enabled to take the ministry at the Family Bible Hour, even though I am aware of emotional drain in doing it. I am content to think of only occasional and local ministry, but praise God for His help in it all. *November 29*

**DAVID CROMPTON, 6107 S. 4th St.,
Tampa, Florida 33611**

The young military men encourage us by their seriousness of purpose to follow the Lord and to study His Word. On the military reservation we have very little freedom to display Christian literature and distribute tracts, so the work must be done almost entirely by the young men and women on the base, coached by us. Pray for patience, endurance and creativity to find ways to spread the Gospel within "sanctioned" limits.

We are always encouraged by the visitors from the north who stop in to see us, but not many do.

**JOSEPH DARLING, 1892 St. Laurent,
Shawinigan, Quebec G9N 3N3**

The first Lord's Day in November we drove to Montreal for the baptism of four young French Christians. The last part of August six were baptized here in Shawinigan. A week ago we spent the day in Farnham with our brother Vincent Davey in ministry and gospel meetings.

A Montreal policeman who was saved two years ago has been pleasantly surprised to see a gradual change come over his parents. Imagine the son's joy when his mother said she was saved during a gospel meeting. A song chosen by her son spoke to her and she told all present that she was saved. Her husband looked very serious and we pray that before long he too will be saved, as well as the policeman's wife. *December 1*

**AUBREY DELLANDREA, 247 Greenhill
Ave., North Bay, Ontario P1B 8G2**

Yesterday I had the joy of leading a doctor's wife to the Lord. She is 49 years of age and in the hospital with cancer. A neighbor of hers, in fellowship in our assembly, has been faithful in witnessing to her and we rejoice together that prayers have been answered and a soul saved.

In recent meetings in Boulter, Ontario, attendance far exceeded expectation and, while the messages were mainly for Christians, one teenager confessed that she had received the Lord Jesus. *November 28*

**WELCOME DETWEILER, 252 Hester Rd.,
Durham, North Carolina 27703**

Encouraging news is that I am enjoying good health, after a period of less activity due to the removal of a malignant tumor which required two years of chemotherapy. For the present it appears that I am back to full health and a normal schedule of activities.

Special meetings scheduled for 1979 are: eight nights each in Colorado Springs, Colorado, March 4 to 11, and in Conway, South Carolina, April 1 to 8. For these special efforts we would appreciate the prayers of all who are interested in the salvation of lost sinners.

At the Gospel Center here in Durham it is encouraging to see young men developing and accepting responsibility in various duties of the local church. On November 8 we witnessed the baptism of eleven believers, which is always an occasion for thanksgiving.

Discouraging aspects of the work are that some are content to let others do the work while they are busy with less important things. *November 29*

**R. EDWARD HARLOW, 230 Glebe Mount
Ave., Toronto, Ontario M4C 3T4**

We have been encouraged in seeing open doors for more literature in three countries: Brazil, Angola and Mozambique.

In Brazil the Pentecostal movement is very strong and we are in touch with a national brother who can distribute 3,000 copies of David Long's booklet on tongues. In Angola the Cuban dominated government is gradually restricting the importation of literature, so we are pushing ahead with the printing and mailing of six Chokwe titles.

We have never had any contact before with Mozambique, but we are now sending a one-pound package a week there as an experiment. A brother there believes he can receive and distribute them.

You will see the necessity for prayer in each of these situations. *November 28*

**HERBERT M. McCauley, 57 Hillcrest
Ave., Hamden, Connecticut 06514**

While Jack Spender is ill I am doing the college work. We are seeing some growth as we study the book of Acts. On one campus we have just begun an earnest outreach program and we praise God for the joy He has given in this effort. The Moonies have given us quite a challenge on this campus. Please pray, for the battle lines are clearly drawn. God will have the victory!

At another college we are preparing for a radio talk show. We pray for wisdom in answering questions and that many will be touched by the message.

We are moving ahead in Branford. The saints are growing and we give thanks to our Lord as He works out His perfect will in each of their lives. *November 30*

**E. RAYMOND MOORE, 614 Evergreen,
West Lafayette, Indiana 47906**

Approximately 1200 attended our two-night seminar called "Evolution on Trial." We sold a lot of books and gave out over 500 pieces of free literature prepared by the Institute for Creation Research and others. The seminar caused quite a debate in the campus paper. Many students are seriously considering the



Welcome Detweiler



- Doug Robinson

case of special creation, and the evolution monolith seems to be weakening. Creationism is not necessarily sweeping the campus, but at least it is being heard loud and clear and intellectually well presented so that many are seeing that Christ is not only Lord but Creator as well.

Pray for the development of Christian Education by Extension for the Secular University by the fall of 1979. And pray also for our evangelistic outreach and shepherding activities.

December 2

HAYWARD L. MORRISON, 3214 Oaklawn Blvd., Hopewell, Virginia 23860

We are going on here and have rejoiced in a few professing faith in Christ. Our Sunday School is small and the number fluctuates from Sunday to Sunday. We break bread at 9:30 and the 11 a.m. service is for gospel and ministry to the saints. We have no Sunday evening meeting.

We thank God for what He has done in the past and look forward to a brighter future.

November 14

LESLIE MUIRHEAD, 5534 Belanger, Montreal, Quebec H1T 1G1

Louise and I are involved in a relatively young assembly in the east end of Montreal. In October '77, twenty other believers and ourselves felt called to start breaking bread in St. Leonard, a place near our homes where there was no local church.

In the past year, although there have been transitional trials, the Lord has stood by us and strengthened us. Quite a few people have come to know Christ as their Savior, especially through home Bible studies, this being one of our most effective outreaches. Several of us go into homes during the week to teach topical or book studies and the Lord has used these to bring many people into contact with the gospel.

The testimony throughout Quebec from all evangelical churches is that the province is

definitely in a time of reaping. With so many people coming to the Lord, one of the greatest needs is for dedicated disciples to teach new Christians. These disciples need training and this forms one of my main ministries in our own assembly.

A vision which is shared with others in the Montreal area is the establishing of New Testament assemblies in all areas of Quebec that do not now have a local witness. To be able to see this accomplished, more leadership is needed for the existing assemblies and for the establishing of new ones. Our prayer request then is that you will "pray the Lord of the harvest that he will send forth laborers into his harvest," and that these laborers might say "My meat is to do the will of him that sent me and to finish his work."

November 20

GEORGE RAINEY, 9257 Caprice Dr. Plymouth, Michigan 48170

We had days of blessing at Beechwood Chapel in Pittsburgh, Pennsylvania and at a young people's service in Pleasant Hills Bible Chapel. This small assembly has a good number of young people who want the Bible and I had a good time with them over the Word of God.

I thank God for His care as I left home in the early part of August. Will be back in Plymouth, Michigan, next week.

November 27

ARNOLD J.M. REYNOLDS, Box 420, Lennoxville, Quebec J1M 1Z6

We rejoice that the Lord is continuing to bless our French assembly in Sherbrooke. Last Sunday seven young people confessed the Lord in baptism.

Attendance at our worship meeting and Sunday School has increased to the point where our chapel is too small to accommodate us, so we hold these meetings at a community hall. Since the beginning of November we have been holding Bible study for young people in our home on Friday evenings. Their

enthusiasm is encouraging.

Seven from our French assembly are planning to attend the Missions Congress in Wheaton. **Sam Coppieters** and I shall be providing simultaneous French translation of all sessions.

I am thankful that my health is reasonably good, although I find that cold air irritates my lungs. The doctor recommended that I go to Arizona for the winter. I think he is right about getting away from the cold so we are planning to work in the French-speaking countries of the Caribbean for about two months, beginning shortly after January 15.

December 12

DOUGLAS ROBINSON, R.R. # 1, Peterborough, Ontario

Marion and I would like to express sincere thanks to the Lord's people for their prayer support during these months of slow recovery from the injuries I suffered in June. I still have a lot of discomfort with both my ankle and back, but I guess that can be expected. The doctor has advised me not to do any lifting, or anything that would cause a strain on my back, as it will take a good two years to heal. The vertebra below the last rib was badly crushed.

Due to a conviction starting over a year ago from Acts 6:2, "it is not reason that we should leave the Word of God and serve tables," and the fall from a roof in June, we have asked the board of directors of Elim Lodge to replace us so we can go back into full-time ministry with the assemblies.

Presently I am speaking in Belleville at Bethel Chapel until the end of December. Then I will be speaking in Peterborough and area for several months.

November 23

RAY ZANDER, Box 1315, Boca Raton, Florida 33432

I have seen rich blessing of late and find opposition keen. Hospital visitation proves to be a real blessing and several have recently professed to be saved. One will be baptized in about two weeks.

November 27

Living Churches

by John Williams

A study of the New Testament pattern for the local church in its application to churches today. Life and leadership, ministry and service are discussed.

AVAILABLE FROM INTEREST, P.O. Box 294, Wheaton, Ill. 60187. Price \$2.00 postpaid. Payment must be sent with order.

LETTERS to the editor

WHOSE FAITH FOLLOW

Just a little note about beloved brother Robert Peacock mentioned in your obituary column in October.

I had the privilege and joy of serving with our brother in Newcastle, County Down, North Ireland in summer campaigns on the sea front. I found him a fearless and faithful witness who could present the gospel message in an attractive way that held the crowd who listened. Many were saved as a result. We carried our sandwich boards with our texts displayed round the seaside town.

On his last visit I shared ministry meetings with him in different places. Although ill he had lost none of his zeal—"whose faith follow."

Sam Thompson, Evangelist,
Belfast, North Ireland

VIEWPOINT ON VIEWPOINT

Just a few thoughts on the meaning of "baptism for the dead" (I Cor. 15:29). Brother Liefeld's explanation [Viewpoint, Nov., p. 20] that "Paul does not approve of the practice, but that he is merely using it in his argument" seems to lack support. Why would the Spirit of God inspire Paul to use such a strange practice to prove the importance of resurrection?

The primary thrust of the text is the fact and importance of Christ's resurrection and that also of the believer (vv. 16-19). Verse 29 ties back to verse 19. Baptism was that public act by which one was placed into the "public" ranks of the Christians. The verse is saying "Why would anyone join the ranks by baptism, and by so doing fill the public position of one who had gone on before (died), if there is no resurrection?" Why put my life on the line, as those before me, if they will not be raised (verse 30)?

It is hard for us to appreciate the thought, because in our professing Christian land we do not have to put our lives on the line.

I appreciate brother Liefeld's efforts and trust this small disagreement will not reflect otherwise.

S. Hulshizer, Hatfield, Pennsylvania

I would like to pass along a few remarks regarding Walter L. Liefeld's answer to the question concerning the antichrist in Revelation 13 [Nov., p. 20]. It seems to me that the answer is very wishywashy. It is true that the chapter doesn't tell us in so many words which one is the antichrist, but the great question is which one fulfills the general description of the antichrist in the Scripture. I would say that

it is the second beast that fits in with the picture. After all, our most profound Bible scholars saw in the second beast the personal antichrist, men like J. N. Darby, William Kelly, F. W. Grant, Walter Scott, H. A. Ironside, and A. C. Gaebelein.

Virgil F. Corbin, Luray, Virginia

Not all the great scholars! The opposite view (that is, that the first beast of Revelation 13 will be the antichrist) was held by Sir Robert Anderson, Donald G. Barnhouse, Lewis Sperry Chafer, William R. Newell, William Pettingill and W. E. Vine). I have written in more detail on this in Lesson 12 of the Emmaus Correspondence Course on Daniel. Here I would merely suggest that we let the Apostle John referee the debate. His solution: "There are many antichrists" (1 John 2:18).

Why not leave it at that?

The Editor

REGARDING INERRANCY

Norman Geisler's article on Inerrancy [November, p. 3] was a fine example of compressed, controlled writing touching the essentials of most points.

I did wonder, however, about the analogy of man's creation and fall to illustrate perfect originals and subsequent lapse. The creation of man was accomplished without a particle of his help, but the originals of Scripture were very much a cooperative affair. Also, the deviation from the original as far as Scripture is concerned is minute when compared to the deviation resulting from the fall of man.

I like the analogy of the Incarnation to illustrate the inerrancy of Scripture. Our Lord's origination as the God-Man, though a far greater Original than Adam, was nonetheless accomplished with man's aid (strictly, woman's aid). He was conceived in the virgin's womb by the Holy Spirit. Was Mary perfect? We think not. Then did God countenance the use of the imperfect to produce "that Holy Thing"? Yes. Catholics, of course, impute impeccability to Mary, to buttress the sinlessness of Christ, but we prefer to rest in the restraining power of the Holy Spirit to ensure that none of Mary's taint was passed on.

So with Scripture. The minor discrepancies (scribal errors) that we find in our present texts have to be acknowledged. But they have as little effect to blur our vision as scratches on a glass pane. In fact, when our eyes are on a scene outside, we look right through the scratch without seeing it.

Donald S. Fox, Westbank, B.C.

Your article on inerrancy, though timely, nevertheless projected a distorted view of this controversy. The evangelicals who hold the misnomered "errancy" position on Scripture are neither heretics nor liberals—nor is the question itself a "watershed" doctrine as some would have us believe.

The real issue has always been the Authority of Scripture—the ability of God's Word to communicate in history, through time, and across culture.

James L. Sauer, Buffalo, New York

It may be true that "battle lines" must be drawn, but I am convinced, sadly, that Harold Lindsell [in the book that brought the controversy to public attention] has led us to draw those battle lines in the wrong place; he has not only excluded the enemy.

Peter S. Armstrong, Pasadena, Calif.

Dr. Geisler went directly to the heart of the matter. He answered adequately the essential arguments which have been advanced against the inerrancy of the Bible, distinguishing carefully in the process between inerrancy and inspiration.

It is difficult, if not impossible, to think of a topic of greater significance to the Church—or to the world, for that matter—than that of the inerrancy of the Scriptures, involving as it does the whole subject of God's salvation of fallen men, and their redemption to Himself.

J. Arthur Springer, Sister Bay, Wisc.

THE DAY OF PENTECOST

Your article, "Wind and Fire and Foreign Speech" [October, pp. 22-23], has much in it that is important for our present day. But you say, "After the resurrection Christ spoke repeatedly of world evangelism, as indicated by the five appearances of the Great Commission." This puzzles me. I do not see that the Great Commission as given in John 20:21 makes any reference to the Gentiles.

Sam Martin, Fordwich, Ontario

You are correct. The other four occurrences of the Great Commission, speak either of "the world," "all nations," or "the uttermost part of the earth." John records an incident when Jesus spoke only of sending his disciples, as He himself had been sent, without indicating where they were to go.

I didn't mean to imply that every form of the Great Commission mentioned Gentiles, but that the variety in the occurrences shows that after the resurrection the Lord was talking repeatedly about sending and going and evangelism and the world.

In reference to John's Gospel, mention of "the world" comes at the beginning rather than at the end. Whereas Matthew, Mark and Luke quote John the Baptist only in respect to his message to Israel, John tells us that the forerunner described Jesus as the one who "takes away the sin of the world" (John 1:21). John 1:11-12 and 3:16-17 also convey the truth of eventual Gentile evangelism. Because John was writing for Gentile readers, he would bring out these things, though I doubt if he had any grasp of them back in the days of John the Baptist and Nicodemus.

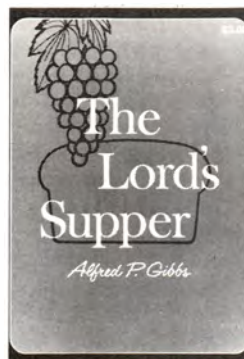
The Editor

Your illustration of the upside-down pyramid [October, p. 22] helps one to see that all Scripture must fit together. Some scholars call the principle [of the right-side-up pyramid] "Using the whole counsel of Scripture." . . .

A. B. Jahraus, Traverse City, Mich.

Thank you for introducing a new window through which to look at Pentecost. . . .

Don Hall, Oak Lawn, Illinois



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NEW WORKERS



Michael Dingman, Oregon

MICHAEL DINGMAN, 565 S.W. 15th Ave., Troutdale, Oregon 97060

The Christians at Clinton Street Bible Chapel in Gresham, Oregon, have commended Michael Dingman to the Lord's work. Michael came into fellowship at Clinton Street in 1967, and since then has attended C.C.B.S., served two years in the army, and worked in a children's home in Los Angeles. For the past five years he and his wife Barbara have been actively involved in the commanding assembly and in the Portland area. Mike has been effective as a teacher, a speaker at camps and children's clubs, and an elder at Clinton Street. Since the home call of Barbara Jo Marks, he has taken on the responsibility of Emmaus Correspondence School Regional Director for Oregon. His ministry will be with the commanding assembly and elsewhere as God enables.

Mike and Barbara have one child, Amy Elizabeth, born in October.

MR. & MRS. MERLE RIDLEN, Box 55A Burton, West Virginia 26562

Merle and Colleen Ridlen have been commended to full-time gospel and pioneer church building ministry in the vicinity of Hundred, West Virginia. The commendation is from Fairview Bible Chapel in Boulder, Colorado, where Merle and Colleen grew up and where they have proven themselves in youth work and gospel activity. Merle is a graduate of Colorado School of Mines and Florida Bible College.

In 1978, the Ridlens moved to Hundred, where a Christian couple had expressed interest in seeing a gospel effort launched. There are small churches in the area, but no youth work and no assembly testimony.

GORDON RUMFORD, 3260 Klaiman Dr., Mississauga, Ontario L4Y 3C8

The assembly of Christians meeting at

Erindale Bible Chapel in Mississauga, Ontario, has commended Gordon Rumford to the Lord's work and the fellowship of His people. In his four or five years with the commanding assembly, Gordon has demonstrated an effective gift of teaching the Scriptures, of counseling and of visitation. These ministries have been blessed of the Lord to the commanding assembly and to assemblies, camps and conferences in many parts of Ontario. The assembly prayerfully commends Gordon to a full-time service for the Lord in southern Ontario or elsewhere as the Lord further leads.

Gordon and his wife Marie have two children, Grant 6, and Paul, 3.

PAUL ST. PIERRE, % Joy Bible Camp, Bancroft, Ontario

Paul and Ruth St. Pierre, with two daughters Andrea and Karen, have taken up residence at Joy Bible Camp, where Paul now serves the Lord on a full-time basis as Camp Administrator. He will also be visiting assemblies on behalf of the camp and continuing to exercise his gift in the ministry of the Word, as opportunity permits.

The commendation is from Northside Bible Chapel in Barrie, Ontario, where Paul has been in happy fellowship for 14 years. He has been actively involved in the testimony of the assembly and in youth activities both locally and at Camp Aush-Bik-Koong.

MR. & MRS. DAVID WILKINSON, Box 699, Ft. St. James, British Columbia V0J 1P0

Having had opportunity to observe the work of David and Kay Wilkinson for a number of years, the Prince George Gospel Chapel of Prince George, British Columbia, has recently joined in their commendation. The original commendation was from Longmont (Colorado) Bible Chapel in 1962. David had been a science teacher in Colorado Springs for several years, and Kay had served for three years as matron in the Christian Home for Children in Colorado Springs before training as a nurse. The Wilkinsons were burdened for people who did not have the Word of God in their own language, and had prepared themselves by completing two sessions of Wycliffe linguistic training, also jungle survival training in southern Mexico. Then in 1962 they were commended to the Lord's work and moved to British Columbia for translation work among the Sekani Indians. They lived in an isolated village not served by roads, where supplies had to be brought in by a four-day boat trip or the monthly mail plane. Kay served as the village nurse.

At first the Wilkinsons were with Wycliffe Bible Translators. They resigned that connection in 1974 in order to be more directly responsible to the commanding assembly, rather than to an "extra-church" organization. They continue in good relationship with Wycliffe and their Wycliffe co-worker (INTEREST, Dec. 1978 p. 17).

In 1971 the Wilkinsons moved 200 miles south to Fort St. James, located at almost the

exact center of British Columbia. Here they became involved in translating and evangelistic ministry among the Carrier Indians. Here also they began an association with the Prince George assembly, 100 miles away by road. The Prince George assembly has recognized them to be "sincere, able, and loving servants of God. Their zeal and passion for souls is evident, and we sincerely commend them to the service of the Master."

David and Kay have five children, Lori 19, Nathan 18, Lisa 15, Cheryl 12, and Valery 11.

SHORT-TERM SERVICE

The Elliot Lake (Ontario) Bible Chapel has commended **Lori Gordon** for a period of one year. She will be working in Montreal as office assistant at Christian Direction.

CHANGE OF STATUS

After serving with the Congress Bible Chapel in Rochester, New York, **Wesley Milligan** has entered linguistic training with Wycliffe Bible Translators in Dallas, Texas. His ministry in the assembly included Bible clubs, jail visitation and Bible classes in local colleges. He enters his new field of work with the full approval of the elders of Congress Bible Chapel.

After two and a half years in Zambia, **Dennis and Miriam Brubacher** are now residing in Indiana, where Dennis is pursuing professional studies to obtain a degree in primary education. Upon completion of these studies, the Brubachers plan, in the will of the Lord, to return to Zambia and serve in a teaching ministry at Sakeji School. The commanding assembly, Wallenstein Bible Chapel in Ontario, have expressed their continuing confidence in the Brubachers in this step.

After faithful service to the Lord in Korea, **Charles and Darlene Fizer** have returned home and are seeking the Lord's will for the future. Charles has continued to minister the Word in Chicago-area assemblies. He has taken secular employment with the full approval of the elders of Lombard (Illinois) Gospel Chapel, who have withdrawn the commendation until such time as the Lord leads the Fizers into another ministry.

FOREIGN MISSIONARIES

The Lafayette (Indiana) Christian Assembly have commended **Dave and Fran Jordan** to work with New Tribes Mission. The Jordans have three young daughters, Kari, Kami and Kristi. They have been doing language study in Thailand, and will soon begin evangelistic, church planting and translating ministry among the unreached Tin tribe in the northern part of that country.

Christians at Grand Haven (Michigan) Gospel Chapel have commended **Mark and Carol Kieft** to the work of the Lord in Bolivia. The Kiefts will be leading a two-year Literature Crusades team scheduled to depart for the field in May.

The Kiefts have been active in the commanding assembly in Sunday School,

AWANA and Bible Study activities. They have a one-year-old daughter, Tasha. Mark was born and raised in Mexico where his father is a teacher.

The Kiefts go to Bolivia with prospects of continuing there on a permanent basis after the L.C. team completes its ministry.

Outgoing to Zambia are **William Randall Myers** and his wife **Ronniannne**, commended by the Gospel Center in Durham, North Carolina. Randy attended the Gospel Center in his youth, and was later in fellowship in Parkway Gospel Chapel in Winston-Salem. In 1977 he joined the Durham police force, and once again became active at the Gospel Center. Ronniannne has been in fellowship at the Center since 1966, and has been active in the youth program. In 1975 she spent six weeks in Africa with an Emmaus Bible School team, and since returning home her interest in Zambia has increased. When Paul Logan visited Durham, he encouraged Randy and Ronni to pray earnestly about helping in the expanding work in Zambia.

ADDRESS CHANGES

WORKERS CHANGES

John H. Adams, Salem Acres,
Box 707, Elnora, Alberta T0M 0Y0

John M. Davies, % F. Greer,
9808 103rd St., Apt. 401,
Edmonton, Alberta T5K 0X8

W. Archie McLellan, % Rest Haven,
1424 Union S.E.,
Grand Rapids, Michigan 49505

Cyril Shontoff, 740 Place Desormeaux,
Apt. 11, Sherbrooke, Quebec J1G 3L5
(Incorrectly listed in Nov. issue)

ASSEMBLY CHANGES

HARTFORD, CONN. Prospect Gospel
Chapel, 576 Prospect Ave.
% Thomas Woods, 31 Strickland St.,
Manchester 06040

BB 9:30, SS 11, M 7, Wed. 8.

DES MOINES, IOWA, Central Gospel
Chapel, % Lew Clarkson,
5668 NW 86th St., Rt. 2, Grimes 50111
(515/278-6901)

BELLINGHAM, WASH., Bible Chapel,
Corner Northwest and Aldrich Roads
(formerly meeting in homes).

SPOKANE, WASH., Monroe Park Gospel
Chapel, % John A. Carlson,
E. 119 Billington Ave. 99218
(509/466-8177)

SS 10, M 11:15, BB 6, Wed. 7

HOPEWELL, VIRGINIA,
Kenwood Heights Gospel Hall
BB 9:30, G 11, Tues. 7:45

NEW LISTINGS

PEMBROKE, ONTARIO, Pembroke Bible
Assembly (Presently meeting in homes)
% Len W. Pilatzke, 3-510 Pembroke St. E.
BB 9:30, G 7, Wed. 7:30

The new assembly is a hive-off from Emmanuel Gospel Chapel, formerly of Pembroke, now meeting in a school in Petawawa Township. Emmanuel Chapel relocated after many of the younger families moved to Petawawa Township to be nearer their employment. Some of those remaining in Pembroke formed a new assembly to maintain a testimony in that city. Pembroke has a population of 18,000. It is located on the south bank of the Ottawa River, opposite the province of Quebec.

SAVANNAH, GEORGIA,
Berean Bible Chapel, 1413 West 52nd St.,
% T. Michael Flowers, Box 1464, 31402
SS 10, FBH 11:30, BB 6, G 7, Wed. 7:30

ROCK ISLAND, ILLINOIS
Valley Christian Fellowship (Meeting in the
Midwest Care Center, 3316 Black Hawk
Road). % William Seefried, 3402 15th Ave.
61201

BB 9:30, FBH 10:45, M 6, Tues. 7 in
homes

Twelve couples on the Illinois side of the Mississippi River have started an assembly in Rock Island, with the blessing and help from the Harrison St. Chapel in Davenport, Iowa. A year ago they began meeting on Tuesday nights for prayer and Bible study in a former fire station. After much prayer and waiting on the Lord, the pre-school building was located and the first Sunday in November they began meeting as an assembly. Ray and Laura Routley have been of great help to this new work. The Christians ask for prayer that sinners might get saved and the work grow for the glory of God.

ROCKVILLE, MARYLAND, Rockville Bible
Fellowship (Meeting in homes). % Peter S.
Loizeaux, 23 Harvard Ct. 20850 (301/340-
0298) or John W. D. Kay, 304 Old Stone Rd.,
Silver Spring 20904 (301/384-1054)
FBH 10, BB 7, Wed. 7:45

The assembly has been meeting in homes for more than a year and have enjoyed the presence of the Lord together. They welcome others to join in the fellowship.

LANOKA HARBOR, NEW JERSEY,
Lacey Bible Fellowship,
713 Lake Barnegat Dr.

This assembly of about 25 meets each Sunday at 9:30 for Breaking of Bread.

ASSEMBLY DISCONTINUED

DETROIT, MICHIGAN
Schoolcraft Gospel Hall has been sold and the Christians have gone to other assemblies in the area.

CONFERENCES

FEBRUARY 16-18—VANCOUVER, B.C.

LIFT '79, ("Learning in Fellowship Together"), will be held at Granville Chapel, coordinated by Vancouver area alumni of the California Center for Biblical Studies. Speaker will be Nate Smith of C.C.B.S. The theme is "Practical Ways of Cultivating a Christ-like Character." Contact: Peter Rogers, 3442 W. 33rd Ave., Vancouver (604/261-0597).

APRIL 6-8—WINNIPEG, MANITOBA

A reunion of campers, counselors and staff of Faith Bible Camp will be held to celebrate 25 years of operation. Activities for all ages. Speakers will be Boyd Nicholson and Aubrey Dellandrea. For more information contact Murray J. Taylor, 765 Garfield St., Winnipeg, Man. R3G 2M4 (204/783-5536).

APRIL 13-15—TORONTO, ONTARIO

The Annual Easter Conference will be held at East York Collegiate, Coxwell and Cosburn Aves. Speakers expected are T. E. Wilson, Gordon Rumford, W. J. McRae, and James Booker. Meals provided. Contact: Len Virgin, 3 Farnsworth Dr., Weston, Ont. M9N 2Z5.

APRIL 28—STURGIS, MICHIGAN

The Ladies Missionary Conference will be held at Sturgis Bible Chapel. Speakers expected are Ruth McLellan, Miriam Brubacher, Margaret Van Ryn and Jane Wolcott. Meetings begin at 9:30 a.m. Contact: Mrs. Neal Warmbread, RFD 5, Sturgis, Michigan 49091.

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

NOTICES

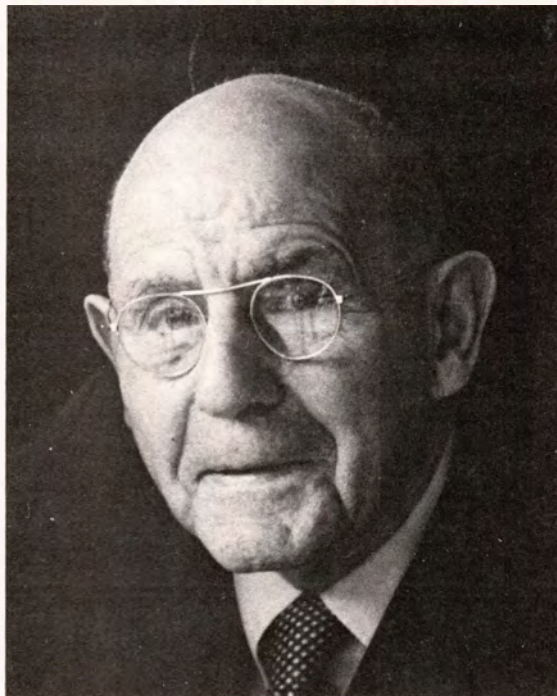
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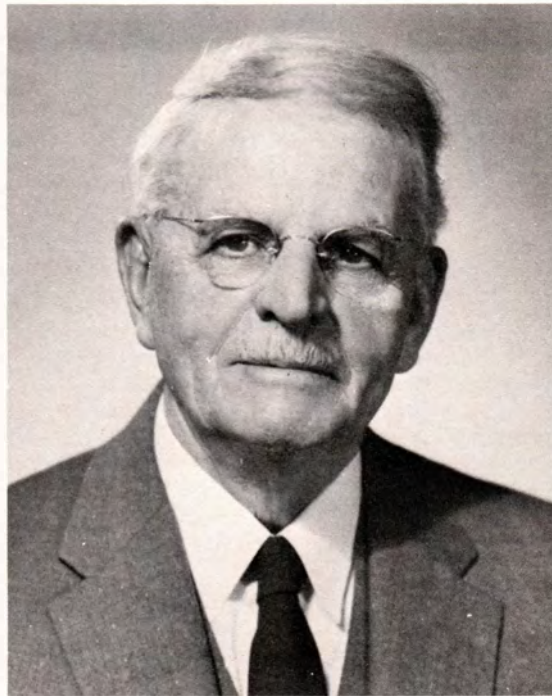
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WITH THE LORD



Howard Laird



John Rankin in 1963

SIDNEY ATZINGER, of Belleville, Illinois, on November 8. He was in assembly fellowship for 42 years and served as elder and Bible class teacher. He was a faithful brother and honest in his business.

JOHN U. GEHRIS, of Wyomissing, Pennsylvania, on November 3. He served for many years as the treasurer of the Bible Truth Chapel, as well as performing many other services for the assembly.

LENA (WALLER) GILBERT, 78, of Huntsville, Alabama, on November 8. She served the Lord in children and women's Bible classes and in visitation. She showed love and hospitality to the needy and to the Lord's servants. Many children from broken homes found a place of refuge and care in her home and many found Christ as Savior through her witness.

ELIZABETH MARY GORDON of Portage, Manitoba and Long Beach, California. She served the Lord in children and women's Bible classes and in visitation. She showed love and hospitality to the needy and to the Lord's servants. Many children from broken homes found a place of refuge and care in her home and many found Christ as Savior through her witness.

JANET CRAIG GUNN, 90, of Pittsburgh, Pennsylvania, on October 16. She was born and saved in Scotland, came to Pittsburgh in 1910 and was in fellowship at Friendship Gospel Chapel. She was given to hospitality, and did sewing for missionaries, even through her extended illness.

HOWARD LAIRD, 92, of Hayward, California. He has made his home at Bethesda Home for the past number of years (see *INTEREST* cover, June 1972). He was in fellowship in Sacramento and at Fairhaven Chapel, San Leandro, and has always been zealous for God.

ANTHONY R. LITE, 73, of Montreal, Quebec and Boca Raton, Florida, on November 12. He was in fellowship at Ebenezer Gospel Chapel in Montreal and at the Boca Raton Bible Chapel where he was active in the assembly activities, especially through prayer and intercession.

Since 1964 Tony Lite had been a trustee of Stewards Foundation and its related corporations. He was also involved in many other Christian organizations, including C.B.M.C.,

Christian Direction, Bibletown and Park of the Palms.

JOHN RANKIN, 94, of Waterloo, Ontario, on December 4. He was born in Motherwell, Scotland, and brought up in a God-fearing family. (His father, James Rankin, was one of the early pioneers of the Brethren movement in Great Britain.) He began preaching and singing at the age of 15 and in his early twenties the Roman Road assembly commended him to full-time service.

He worked for some years in the Highlands of Scotland, then went to the cities, towns and villages of Northern Ireland where there was often much opposition to the gospel. In 1921 the Roman Road assembly commended him to the Lord's work in the United States and Canada.

John Rankin regarded his commission from the Lord as threefold; to evangelize (often in isolated places), to teach the Scriptures, and to shepherd and counsel the flock. In this ministry he fully used his talents as a writer, singer and artist. Many still remember his children's meetings where he won youngsters

with his bright choruses and quick drawings, illustrating as he talked.

While resident in California, he learned Spanish in order to minister in the border towns and villages. In 1936 he made his first visit to Jamaica, where he returned frequently. During and after the war he traveled extensively, visiting, among other places, Australia and New Zealand. During this time he was of great blessing to servicemen. He lived for a time in Rhodesia and South Africa and finally settled in Canada. He preached his last sermon at the age of 88, during a two-year visit to the island of St. Vincent, but continued to write articles and play the piano until quite recently. He died in a nursing home in Kitchener, Ontario.

During his long life he wrote hundreds of articles and poems for Christian journals in North America, the United Kingdom and elsewhere, as well as for private individuals to meet particular needs.

John's wife Jessie was called home in 1968.

GORDON B. WRIGHT of Huntingville, Quebec, during heart surgery. He was in fellowship at the Huntingville Community Church where he served as an elder and Sunday School teacher for many years.

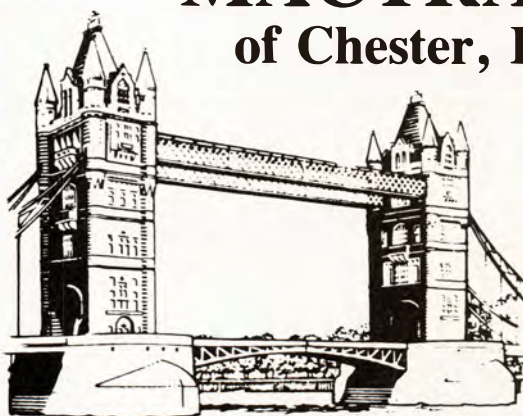
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REPORTS



Afternoon session in the high school auditorium

Left: Helen Flint and Betty McGehee

Photos courtesy of Cranford Studio



NORTH CAROLINA LADIES CONFERENCE

"Patterns for Christ" was the theme of the 27th N.C. Ladies Missionary Conference, held in Siler City on October 7, and attended by 230 women. **Helen Flint** and **Betty McGehee** gave challenging messages based on the life of Paul. A missionary slide presentation was accompanied by a taped narration from **Gertrud Harlow**. Local brethren served lunch to the ladies, and cleaned up after the conference.

A display table of sample missionary projects gave visitors some new ideas for

their own groups. The ladies chose, as a conference project, to help provide Emmaus Bible courses for prisoners. Almost \$2,000 was contributed.

The challenge of commitment to Christ, concern for others, consistency in prayer, and continuing in outreach ministered to the life of each one who attended.

WARWICK, RHODE ISLAND

The Christians of Buttonwoods Gospel Chapel are joining the ranks of those assemblies operating their own day schools (INTEREST, Sept. 1978). They began this year with a nursery school, and have

plans to move into kindergarten and the grades in subsequent years. The two present teachers are fully qualified and certified by the state.

The assembly is involved in various outreach ministries. Last summer they operated a summer camp on a 75-acre facility made available to them. A family week (July 1-8) has been added to the 1979 schedule. For a brochure, write **John Farrell**, 1 Sandro Circle, Warwick, RI 02886.

David and Ruth Stiefler conducted a Family Week Evangelistic Crusade at Buttonwoods in October. Several professed faith in Christ. **Philip Morgan** and **Ed Miller** ministered at the assembly's November Bible Conference, which was of great edification to the saints.

Several families have been added to the assembly recently. Some were saved through the ministry and others were Christians who moved into the area.

RUTHERFORD, NEW JERSEY

Christians of the Rutherford, New Jersey, assembly celebrated the final pay-



Donald R. Parker



Robert G. Dunlop

Stewards Foundation Announces Changes

At the annual meeting of the Stewards Foundation Board of Trustees, held October 9 and 10, **Donald R. Parker** resigned as Chairman of the Board and **Robert G. Dunlop** was elected to that position.

Mr. Parker will continue as a trustee of Stewards Foundation and related hospital corporations. He has been a trustee since 1962, and board chairman since 1969. His interests are widespread, and he has been equally active in many other Christian organizations. He is an elder at the Boca Raton (Florida) Bible Chapel. He has served in various capacities with Literature Crusades, Emmaus Bible School, Christian Missions in Many Lands, Greenwood Hills Bible

Conference, and Truth and Praise.

Robert G. Dunlop, the new Board Chairman, has been a trustee since July 1974. He is Chairman of the Board of Smithers Scientific Services, Inc., of Akron, Ohio, an independent testing and consulting organization specializing in rubber, plastic and petro-chemical industries. He is also involved in many Christian activities: teacher of the adult Sunday School class at Fairlawn Bible Chapel, where he and his family are in fellowship; and trustee of Moody Bible Institute and Literature Crusades.

The Dunlops have four children: Janice, John, Bonnie and Roger.

ment on their building loan with a mortgage-burning on Saturday, November 23. Joined by neighbors and friends from nearby assemblies, 200 people heard the elders give a brief history of the assembly and saw a movie of the construction of the building. In the evening a banquet and musical program and short devotional message by **Ernie Woodhouse** provided opportunity for socializing and rejoicing in the blessing of the Lord.

Donald Parker, who was visiting, described the activities of Stewards Foundation, the organization that had provided the building loan. Total cost for the building was \$205,000, part of which was covered by the sale of the former chapel. The Stewards Foundation loan of \$70,000 was repaid in nine years.

The Rutherford assembly has doubled in size since the present chapel was erected.

"He should have fed them also with the finest of the wheat"

Psalm: 81 :16



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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:

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2. How to keep assets intact for distribution to heirs and/or the Lord's work.

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John W. Sweemer with the DuPage County Courthouse and the Wheaton railroad station.

WATERCOLORS FEATURED

The art editor for INTEREST Magazine, John W. Sweemer, was recently named "Artist of the Month" by Central DuPage Hospital, which serves Wheaton, Illinois, and nearby communities. John's paintings, all water colors, were displayed in hospital corridors.

One of the paintings is a view of the Wheaton railroad station, with commuters boarding one of the familiar yellow and green, double-decker Northwestern trains. This picture has special significance to Mr. Sweemer, who commuted to Chicago for 25 years from his residence in Wheaton. (The deisel locomotive is out of sight at the rear of the train. Northwestern trains keep to the left, like British railroads. Commuter trains back-up into the city, 25 miles, and come out forward.)

During those 25 years John con-

ducted his commercial art business from a downtown studio. His work includes various types of illustrations, design, layout, lettering and photo retouching. He has done some of the INTEREST art and layout work since 1956, and all of it since 1970.

Millie Sweemer, John's wife, has been troubled with a defective heart valve. She underwent open-heart surgery twelve years ago, and again in 1976. In 1978, with all the children married and away from home, John decided to give up his Chicago office. He moved his studio into his own home, closer not only to Millie but also to most of his current customers.

These customers include C.B.M.C's *Contact Magazine*, for which John does the monthly design and layout. *Contact* won the 1978 "Periodical of the Year" award from the Evangelical Press Association.

The Editor

BY THE EDITOR

DANIEL—An Emmaus Correspondence Course

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BOOK REVIEWS

Recent Commentaries on Job, Psalms and Proverbs

The eleventh volume in the Tyndale Old Testament Commentary series is **Job, An Introduction and Commentary** by Francis I. Anderson, (Inter-Varsity Press, 1976, 294 pp. \$7.95 cloth). Covering a few verses at a time, the emphasis is on exposition rather than application.

Anderson's lengthy introduction (58 pages) analyzes both the poetry and the structure of Job: "The massive speeches that make up the bulk of the book have been incorporated into the narrative framework with a symmetry that effects artistic harmony. . . . The speeches are assembled in cycles through which tension is built up from stage to stage" (p. 19). The introduction also includes a section on the problems of suffering in Job.

In 1978, Inter-Varsity Press issued another volume in a series called "The Bible Speaks Today." These volumes are described in the preface as neither commentaries, for "the commentary seeks rather to elucidate the text than to apply it," nor sermons, "which attempt to be contemporary and readable, without taking Scripture seriously enough." Instead, the three-fold goal is to expound with accuracy, to relate the text to contemporary life, and to be readable.

The volume at hand is **Songs from a Strange Land, Psalms 42-51** (172 pages, \$3.95 paper). The author, John Goldingay, is a lecturer in Old Testament at St. John's College, Nottingham, England. He translates each of the ten Psalms, as well as commenting on it.

Psalms, A Guide to Prayer and Praise, by Ron Klug, is another in the Fisherman Bible Study Guide Series (Harold Shaw Publishers, 1979, 69 pages, \$1.75). Designed for use by conversational Bible study groups, it consists largely of questions, followed by space for answers to be written in. The 15 inductive studies cover 16 selected Psalms.

For a look at the Psalms through the eyes of a scientist, read **Sampling the Psalms** by Henry M. Morris (Creation Life Publishers, 1978, 228 pages, \$3.95 paper). Morris is well-known for his books on creation, the theory of evolution, and the Genesis record. He considers Genesis to be the most important book of the Bible ("since it is the founda-

tion of all the rest") and Revelation to be the most thrilling ("because it is the climax of all the rest"). Nevertheless, "the book of Psalms is my favorite, because here I experience more direct communion between my own heart and the heart of God than anywhere else in Scripture" (pp. 5, 6).

Morris gives verse-by-verse or section-by-section expositions of 35 of the Psalms, grouping them into five divisions. Psalm 1 is treated alone as the foundation for all the others. Psalms 2, 16, 22, 23, 40 and 119 are Messianic Psalms, containing "amazing prophecies fulfilled a thousand years later in the person and work of the Lord Jesus Christ." Psalms 120 through 134 are the Songs of Degrees. The name is in the traditional title of each of them and may have reference to the ascent of worshippers into the holy city for the annual religious festivals. Morris finds in these Psalms spiritual parallels to the Christian pilgrimage.

Another section deals with the five great Hallelujah songs (Psalms 146-150). But the distinctive section is the one entitled, "Modern Science in Ancient Psalms." Psalms 8, 19, 29, 33, 90, 91, 104 and 139 are studied in relation to the universe, creation, the flood, earth's early ages, and God's revelation in nature and in the Word.

Andrew Bonar was a Free Church minister in Scotland during the last century. Perhaps he is best known as author of the classic *Memoirs of Robert Murray McCheyne*. He also wrote **Christ and His Church in the Book of Psalms**. That volume consists of 150 studies, one for each of the Psalms. In each study the Psalm itself (King James Version) is followed by a careful exposition. Hebrew words are cited, but the explanation is clear enough for the English reader to follow.

The studies are inspirational as well as expository. Even Bonar's explanation of his method warms the heart of the believer: "The literal and historical sense is in the highest degree profitable. . . . But our principle is, that having once found the literal sense, the exact meaning of the terms, and the primary application of the Psalm, we are then to ask what the Holy Spirit intended to teach in all ages by this formula." Bonar continues in reference to early writers like Augustine: "Now, in

the early ages, men full of thoughts of Christ could never read the Psalms without being reminded of their Lord. They probably had no system or fixed theory as to all the Psalms referring to Christ; but still, unthinkingly we might say, they found their thoughts wandering to their Lord, as the one Person in whom these breathings, these praises, these desires, these hopes, these deep feelings, found their only true and full realization" (pp. viii-ix).

In 1978 Kregel publications reissued Bonar's volume on the Psalms as a part of their series of "Classic Reprints for Pastor and Student" (457 pages, \$12.95 cloth).

Though not in the "Classic" series, Kregel has also reissued **Studies in Proverbs** by William Arnot (1978, 583 pages, \$10.95 cloth). The 131 short chapters are rather like pungent sermons expounding the verse or two that heads up the chapter and serves as the sermon text. A portion of the comments on Proverbs 11:2 ("When pride cometh, then cometh shame") will serve as a sample: "In morals, things go in pairs as rigidly and regularly as living creatures in nature. . . . Pride and shame constitute a pair: they must go together whether they will or not. All the wriggling of the victims cannot break the chain that binds them. For wise and righteous ends, they have been made twins by the Author and Ruler of the world. As well you might try to tear away the shadow, so that it would not haunt the body, as to prevent shame from dogging the steps of pride. . . .

"It is not only that shame will appear as the punishment of pride on some future day: 'Pride cometh; then cometh shame.' There is always something at hand to gall pride. . . . A proud man is never at ease. . . ." (p. 203).

Born in 1808, Arnot was two years older than Bonar. Like him, he was a Scottish author and Free Church minister. Arnot was a Greek scholar and a man of strong scriptural convictions. His discernment is reflected in this volume, originally entitled *Illustrations of the Book of Proverbs* (1857). The sub-title of the reprint catches the thrust of the commentary: "Laws from Heaven for Life on Earth."

Reviewed by the Editor

1978 Index to INTEREST

ARTICLES

ARTICLES	Author	Month	Page
Aspects of Election	Albert E. Horton	Jan.	8
Aspects of Fear	Albert E. Horton	Sept.	4
Aspects of Flesh	Albert E. Horton	Dec.	6
Aspects of Light	Albert E. Horton	Feb.	10
Aspects of Reconciliation	Albert E. Horton	May	5

Balanced Partnership, A	Alfred Chote	Jan.	4
Beauty of Balance, The	Harold Barrington	Jan.	2
Call of the City, The	Audley F. McLean	Feb.	3
Consider the Cook	Marg Blair	March	6
Double Your Life	Henry Hintermeister	June	8

Formula for Youth	John R.W. Stott	Nov.	8
Four Anchors	George H. Peebles	June	3
Friendship	Carl Armerding	Oct.	8
From Light to Darkness	Edwin Fesche	Jan.	20
Great Physician, The	Theodore M. Dippy	Oct.	10

Heritage of Bedford Jail, The	Robert F. Ramey	Oct.	3
Holy Spirit in the Book of Acts	John Williams	June	4
Part II		July/Aug.	4
House of Glass, A	Marion J. Michaux	April	8
How to Start a Christian School	Walter E. Hatten	Sept.	11

Inerrancy Debate, The	Norman L. Geisler	Nov.	3
Jesus, Help Me! (Steve Merritt)	Rick Knox	May	8
Let's Get Behind our Young People	James H. Blair	March	5

Meager Harvest, The	Colin F. Anderson	May	3
Picking up Stones	Mike Hamel	Nov.	7
Putting Out the Fleece	Mike Hamel	July/Aug.	2

RARE CANADIAN BIRD (Series)	Arthur Durnan		
P.M. Appeal (leading in prayer)		Oct.	20
Re Me (for elders)		June	17
Virtues for Visitation		March	20

Rules and Regulations: Guidance			
From Above?	Donald L. Norbie	Jan.	6
Seeing and Believing	Carl Armerding	March	21
She Turned Me Down! (LeRoy Yates)	James A. Stahr	May	9
That Holy Thing	Carl Armerding	Dec.	3

Waiting Season, The	Janet Daniel	Dec.	5
What do you Say to a Teenager who			
Wants to Serve the King?	Rick Knox	March	3
Who Strangled What's-His-Name?	C. Donald Cole	Sept.	3
Whole Counsel of God, The	David L. Clifford	April	3

REPORTS

REPORTS	Month	Page
A.C.B.S. and K.L.B.S.	Nov.	17
A.C.E., An Individualized Approach to Christian Education	Sept.	9
Baltimore: Bursting at the Seams	Dec.	17
Barry Moore Crusade, Bancroft	March	11
C.C.B.S. Appointments	Feb.	21
Cassette Equipment	Sept.	20
Children's Calendar, 1979	Nov.	16
Christian Day Schools and the Local Church	Sept.	6
Church in Plains (Montana), A	June	10
Colorado Missionary Challenge	Feb.	20
Complexe La Grande	Dec.	16
Death and Destruction from the Sky	Dec.	13
Edited Curriculum Report	Jan. p. 14 and Oct.	16

Good News Publishers After Forty Years	May	6
His Mansion	June	6
Horton Haven	Jan.	15
How to Reach Your Neighborhood	Oct.	14
Illinois, New Assembly at Carbondale	Dec.	15
Immanuel Mission—A Correction	July/Aug.	17
Kawartha Lakes, The First Year at	Apr.	4
Lake Geneva Youth Camp (Roger Hoffmann)	March	11
Letters of Interest Annual Report	Dec.	19
Philadelphia Mission Closes	Feb.	21
Pittsboro Adds Nursing Wing	Nov.	18
Portuguese Assembly Work in the U.S.	March	10
Radio Gospel Fellowship	Dec.	16
Reaching Central Buffalo for Christ	Feb.	4
Robert Mojonier Retires	Jan.	15
Servants of the Lord (Workers Address List)	July/Aug.	9
Shepherd's Renewal II	Jan.	14
Southeastern Workers Conference, The 27th	May	12
Spanish Effort in Chicago	June	10
Spanish Workers Conference	Nov.	17
Stewards Foundation Annual Report	Apr.	21
Stewards Foundation Appointment—John McCallum	Jan.	14
Story Book Lodge—No Fees, No Pleas	July/Aug.	6
Summer Camps and Conferences—1978	March	6
T.M. a Religious Practice, Court Rules	Sept.	21
Toronto Crusade	Nov.	17
Turner Road Chapel	Nov.	17
Vancouver, Knight Road Chapel	Dec.	14

POETRY

POETRY	Author	Month	Page
Bracketed Between	Luci Shaw	Jan.	24
God's Moblles	Edith L. Norris	May	24
Help Us to Find	Betty Hollmann	Jan.	6
Letter from God, A	Lisa Meyers	June	11
My Joy . . . Or His	R. Graham Carver	Oct.	9
On the Death of My Mother	M. Patricia Davies	May	15
Pebbles of Jasper	Violet Munro	Sept.	17
River, The	Margaret Clarkson	Nov.	8
Setting Sun	H. L. Clacken	July/Aug.	24
Surprise Visit	Joan Suisted	Dec.	24

EDITOR'S PAGE

EDITOR'S PAGE	Month	Page
Are There Errors in the Bible?	March	22
Billy Graham's New Policy	Jan.	22
President Sadat and Bible Prophecy	Feb.	22
WHAT MEANETH THIS? (Series)		
The Promise of the Spirit	Sept.	22
Wind and Fire and Foreign Speech	Oct.	22
God is Passing You By	Nov.	22
It Happened on a Holiday	Dec.	20
Who Took Judea Out of the Great Commission?	June	22

VIEWPOINT

(By Walter L. Liefeld)

VIEWPOINT	Month	Page
Baptism for the Dead	Nov.	20
Bible Societies, Giving to the	June	19
Christian in Politics, A	March	18
Colossians 1:24	Nov.	20
Does Prayer Change Things?	Dec.	9
Home Prayer Meetings, Joint Participation	April	15
Musical Instruments in Worship	Sept.	16
Preparing Comments for the Lord's Supper	Feb.	18
Revelation 13	Nov.	20
Shall I Let the Mormons In?	July/Aug.	20
Theme at the Lord's Supper, A	Jan.	16
Unpardonable Sin, The	May	21

BOOK REVIEWS

(Book Briefs not indexed)

BOOK REVIEWS	Month	Page
Analytical Greek Lexicon Revised, The	Oct.	21
Children's Illustrated Bible Dictionary, The	March	18
Community of the King by Howard A. Snyder	June	18
Counting on God by Andrew Stenhouse	Nov.	20
Daring to Draw Near by John White	Sept.	19
Eerdmans' Handbook to the History of Christianity	June	18
Handbook to the Bible by Walter Scott	Sept.	18
John Bunyan: The Tinker of Bedford by William Deal	Oct.	21
Newberry Reference Bible, The	May	22
Pilgrim's Progress, Film Version	Oct.	21
Pilgrim's Progress on Records	Dec.	18
Textbooks on Trial by James C. Hefley	Sept.	18



EDITOR'S PAGE

by James A. Stahr

The Nine Persuaders

A JOURNEY THROUGH THE BOOK OF ACTS

“Go with them through the turmoil of a total change of attitude.”

HE TOLD THEM HE was going to die. They didn't believe it. He kept on telling them, but when it happened they seemed to be totally unprepared.¹

The Lord also told His disciples He was going to rise again, but neither could they hear that. Even after it happened, it took some convincing before they accepted it.²

After He rose, Jesus told His disciples to start evangelizing the Gentiles. This, too, He told them repeatedly, and this too seemed to fall on deaf ears.³

The death of Christ came to pass whether they believed it or not. The res-

urrection followed on schedule. The disciples were responsible for neither, so neither event depended on their comprehension of it.

Not so with world evangelism. This time nothing would happen until the disciples caught on. They were the ones who had to do it.

And so the Lord told them, and kept on telling them. He was very patient. After His ascension, when He could no longer tell them directly, He started arranging their circumstances so as to move them closer and closer to understanding and doing His will.

That's what the book of Acts is all about. Or, rather, I should say that is one of the major themes of the book of Acts—convincing the Apostles and elders at Jerusalem that salvation was just as much for the Gentiles as it was for the Jews! And forcing them out into a worldwide missionary outreach.

It took more than half the book of Acts to get that message across. Nine specific events in the first fifteen chapters might

be called “persuaders.” They were designed to get the Jewish Christians going on the job of Gentile evangelism.

A look at these nine persuaders will take us on a journey through the book of Acts. As we travel, try to place yourself in the shoes of the Jerusalem Christians. Feel for them! Remember their long heritage of racial and religious superiority. Visualize their concept of themselves as God's children and the Gentiles as dogs.⁴ Try to sense their resistance to Gentile evangelism. Go with them through the turmoil of a total change of attitude.

I. THE GREAT COMMISSION

The first of the nine persuaders was the direct command of the Lord Jesus, commonly called The Great Commission. Its appearance in Acts is found in chapter 1, verse 8. Since we have discussed this in previous articles, we will pass over it here with only this brief mention.⁵

II. THE GIFT OF TONGUES

The Day of Pentecost (Acts 2), was the second persuader. The gift of tongues provided an object lesson in world evangelism.

In its primary usage, the word “tongue” refers to the fleshly organ in the mouth. In a derivative use the term refers to the flow of words produced by the physical tongue and lips and throat, that is, to human language. When used in the plural, it means simply “languages.”

In Acts 2, the gift of tongues was a gift of recognizable, foreign languages. It was a vivid illustration of the Lord's command that His disciples should be involved in world missions.

We have discussed the Day of Pentecost in considerable detail in earlier articles.⁶ Here we would add only one point, passed over in those previous articles. That is the significance of the word “whosoever” in Joel's prophecy, as quoted by Peter in explanation of the gift of tongues: “And it shall come to pass that whosoever shall call on the name of the Lord shall be saved” (v. 21).

Joel had Gentiles in mind. So did the Apostle Paul when he used the same passage in a foreign missionary exhortation (Romans 10:12-18). And so did Peter when he quoted Joel, then concluded his message by saying that the promise of the Spirit was not only for his Jewish listeners and their children, but it was also

"to all that are afar off, even as many as the Lord, our God, shall call" (Acts 2:39).

And so also have the hymn writers understood the word. Eliza E. Hewitt wrote:

That grand word "whosoever"
is ringing through my soul,
In rivers of salvation
the living waters roll,
Whosoever will may come.

And Philip P. Bliss put it this way:

"Whosoever heareth,"
shout, shout the sound!
Spread the blessed tidings
all the world around;
Tell the joyful news
wherever man is found,
"Whosoever will may come."

It was there all the time in John 3:16, though nobody but Jesus really comprehended it until Peter used the word "whosoever" in his explanation of the gift of tongues: "For God so loved the world, that He gave His only begotten Son, that whosoever. . ."

III. PERSECUTION AT JERUSALEM

The third persuader was the scattering of Christians recorded in Acts 8:1. "And at that time there was a great persecution against the church which was at Jerusalem. And they were all scattered abroad throughout the regions of Judea and Samaria except the apostles."

Note the reference to Judea and Samaria. Had not the Lord commanded them to be His witnesses "both in Jerusalem and in all Judea, and in Samaria" (1:8)? Well, if they wouldn't get up and go on their own, He would give them a push.

It was a painful push. Young Saul, the persecuter, "made havoc of the church." But it worked. "They that were scattered abroad went everywhere preaching the word" (8:3-4).

IV. REVIVAL IN SAMARIA

God keeps things in balance. If the third persuader was a painful push, then the fourth would be some happy results. The scattering sent Philip to the city of Samaria, and when he preached the gospel there was a full-scale revival. Many were converted, and "there was great joy in that city" (Acts 8:5-8, 12).

Samaria was a halfway house on the road to Gentile salvation. The Samaritans were not Jews, but neither were they Gentiles. They were sort of a half-breed race that had come into being centuries earlier as a result of the Assyrian Captivity.

It was common practice for ancient kings to relocate masses of people from one part of the conquered territory to another. This deprived people of their national heritage, thereby reducing the potential for revolt.⁷ In Samaria, the peoples introduced to the land had in time intermarried with Jews who had not been carried away, or who returned in later restorations. The result was a people close enough to the Jews to be always distinguished from Gentiles, yet not close enough to be treated as equals.⁸ Consequently, evangelizing Samaritans was an easier step than evangelizing Gentiles.⁹

Learning of Samaritan conversions, the Apostles sent two of their number to Samaria. Not until Peter and John arrived did the Holy Spirit fall on the Samaritan converts (vv. 14-17). The evident similarity to the events at Pentecost indicated that Samaritans as a group had been introduced into the church on an equal footing with Jewish believers.

Once this had happened, Samaritan evangelism proceeded rapidly (v. 25). And a major barrier on the road to Gentile evangelism had fallen.

V. THE DAMASCUS ROAD

There was still one step to be taken before the first Gentiles would be brought into the church. That was the conversion and commissioning of the man who was to be the Apostle to the Gentiles (Acts 9:1-18).

In what sense could Saul's conversion be called a "persuader" as far as the Christians in Jerusalem were concerned? In this sense, that the purpose of the conversion was made known both to Ananias and to Saul himself, and from one or both of them the message would certainly get to the Apostles.

To Ananias the Lord said, "He is a chosen vessel unto me, to bear my name before the Gentiles . . ." (v. 15). To Saul, while he still lay on the Damascus road, Jesus said, "I have appeared unto thee for this purpose, to make thee a minister and a witness . . . , delivering thee . . . from the Gentiles, unto whom now I send thee, to open their eyes and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them who are sanctified by faith that is in me" (26:15-18).

With reports circulating of such a spectacular conversion and commission, who could be any longer in doubt about what God was doing in respect to the Gentiles?

VI. CORNELIUS THE CENTURION

No more preparatory steps. The sixth persuader was the big event itself, the bringing of the first Gentiles into the body of Christ.

At this point one might ask, "Was not the Ethiopian eunuch the first Gentile converted and brought into the church?" (Acts 8:26-39). A Gentile he undoubtedly was, but apparently one who had embraced the Jewish religion (v. 27). Other

"Having a few Gentiles in the church in those days was like admitting a few blacks into a white church today . . . What would happen if the newcomers became the majority?"

Gentile proselytes to Judaism were already in the church (Acts 2:10; 6:5). In the eyes of the Jews, these proselytes were effectively Jews. Their conversion to Christ raised no issue of Gentile salvation, a fact confirmed by the absence of any discussion of that issue in Acts 8. By contrast, the conversion of Cornelius created a crisis for the church.

The story of Cornelius' conversion is recorded in Acts 10, with a great emphasis on four miraculous things that happened. The effect of the miracles was to shatter Peter's reluctance (v. 28) and force him into the recognition of Gentile salvation and Gentile equality (v. 47).

The first miracle was a thrice repeated vision of a great sheet let down from heaven, containing all manner of animals and birds (vv. 9-16). Commanded to kill and eat, Peter protested that he had never eaten unclean animals. "What God hath cleansed, that call not thou common," was the response he received. Meditating on the vision, Peter soon realized that it applied to Gentiles, as well as to foods (v. 28).

While Peter was on the roof puzzling over the vision, three men had appeared at the front gate, asking for him by name. Before a messenger ever came to the

rooftop, the Holy Spirit told Peter about the three men, and instructed him to go with them. This was the second miracle (vv. 17-20).

Two of the men were servants of a Roman centurion named Cornelius. The third was a trusted soldier. Cornelius was a God-fearing Gentile, but not a convert to Judaism and not saved in the New Testament sense of the word. An angel had appeared to him in a vision telling him to send messengers to Joppa to bring back a man named Simon Peter. The angel gave directions to the house of Simon the Tanner, where Peter was lodging (vv. 1-8).

This had happened the day before Peter's vision of the great sheet, but from Peter's standpoint it was the third miraculous event. When Peter arrived in Caesarea, Cornelius told him what had happened (vv. 30-32). Then Cornelius forced the next move on Peter: "Now, therefore, are we all here present before God, to hear all things that are commanded thee of God" (v. 33).

Peter preached! He started off by baring his own soul, telling what he had learned about God's purposes for the Gentiles (vv. 34-35). Then he continued with a gospel message.

Bear in mind that his hearers were believing the message as fast as Peter could put it forth. By the time he got to the part about forgiveness of sins, they were saved, and the Spirit of God descended on them (vv. 43-44).

As on the Day of Pentecost, the outpouring of the Spirit was accompanied by a gift of languages. This was the fourth miraculous event. It convinced Peter and his companions that everything the Jewish believers had received at Pentecost was also the portion of these Gentile converts (vv. 45-48).¹⁰

When Peter got back to Jerusalem he was called on the carpet (Acts 11:1-3).¹¹ To justify his behavior in Cornelius' house, he recounted all four miracles: his vision (vv. 4-10), the instructions to go with the three men (vv. 11-12), Cornelius' vision (vv. 13-14), and the coming of the Holy Spirit on the converts (vv. 15-17). The repetition of this entire story in Acts 11 shows us how important these miracles were. They were so convincing that the church at Jerusalem "held their peace, and glorified God, saying 'Then hath God also to the Gentiles granted repentance unto life'" (v. 18).

VII. THE CHURCH IN ANTIOCH

The story didn't end at Caesarea, even though Gentiles could now be evangelized. That bridge had been crossed and the lesson accepted. But having

a few Gentiles in the church in those days was somewhat like admitting a few blacks into a white church today. It might never get beyond tokenism. What would happen if the newcomers became the majority?

That did happen in Antioch, where large numbers of Greeks responded to the gospel message (Acts 11:19-21). Still a little cautious, the Jerusalem church asked Barnabas to check things out. He sent back a good report, and everybody was happy. The first Gentile congregation had come into being (vv. 22-24).

Because Antioch was the first Gentile church, it plays a major role in the New Testament story. We will leave the details of that story for Part III of this series.

VIII. A MISSIONARY JOURNEY

From Antioch, the Apostle Paul went on his first missionary journey. Sent forth by the Christians and by the Holy Spirit, he and Barnabas planted churches in Cyprus and Galatia before reporting back to the assembly from which they had been commended to the grace of God (Acts 13:2-14:26).

The significance of this missionary journey as one of the nine persuaders lay in the fact that the door of faith was opened to the Gentiles in a big way (14:27). Paul and Barnabas also told the church in Jerusalem "what miracles and wonders God had wrought among the Gentiles by them" (15:12).

IX. THE JERUSALEM COUNCIL

The final persuader was the great Jerusalem conference (Acts 15). It was held to settle the question of whether the Gentile converts of the first missionary journey, as well as those in the church at Antioch, had to adopt the regulations and rituals of the Jewish religion. The issue arose in Antioch, but because the argument was started by men from Judea, the church at Antioch decided to send Paul, Barnabas and some others to Jerusalem to get the matter settled (vv. 1-3).

The Apostle Peter told his story: "You know how that a good while ago God made choice among us that the Gentiles by my mouth should hear the word of the gospel and believe." Peter reminded the Christians that God had given Gentiles the Holy Spirit, "even as He did unto us, and put no difference between us and them." So Peter saw no reason for putting the yoke of Jewish religion on the necks of Gentile converts (vv. 7-11).

After Barnabas and Paul had described their missionary journey (v. 12), James put the future of Israel in context with

the new opening to the Gentiles. He described the era that began in Cornelius' house as God visiting "the Gentiles to take out of them a people for His name" (v. 14). After this is accomplished, God will restore the house of David to its throne, a reference to the return of Christ that will bring both the Jewish nation and the Gentile nations under the blessing of God (vv. 16-17).

With this, the apostles and elders and brethren at Jerusalem prepared letters for the new Gentile churches, asking them to abstain from some things that would be offensive to Jews, but assuring them that they were under no commandment to be circumcised and keep the Jewish law (vv. 19-24).

There were still other issues to be settled, particularly the relationship of Jewish Christians to Judaism and the temple worship. The book of Hebrews would deal with this. But when we reach the end of Acts 15, the great issues of Gentile salvation had been settled once for all. The door of Gentile salvation had been pushed wide open, and the apostles and elders at Jerusalem were thoroughly convinced that's the way it should be.

NEXT MONTH: The Salvation of the Gentiles, Part III, The First Gentile Assembly.

¹Matthew 16:21-22; 17:22-23

²Matthew 16:21; 17:9, 23; Luke 24:6-7, 11; John 20:9, 24-28

³Matthew 28:19-20; Mark 16:15-16; Luke 24:47-49; John 20:21; Acts 1:8

⁴Matthew 15:26

⁵INTEREST, June 1978, p. 22, and October p. 23

⁶"What Meaneth This?"—a series of four articles appearing in INTEREST, September through December, 1978. Also "Salvation for the Gentiles," Part I, January 1979.

⁷II Kings 17:24-28; Ezra 4:1-2

⁸Matthew 10:5; Luke 10:29, 33, 36; John 4:9 (Note in v. 12 the Samaritan claim to Jewish ancestry).

⁹The Lord Jesus had been willing to help Samaritans, though reluctant to help Gentiles. Compare John 4:7-10, 39-41 with Matthew 15:21-28 (Mark 7:26). Nevertheless, he commanded his disciples to evangelize neither group (Matthew 10:5-6).

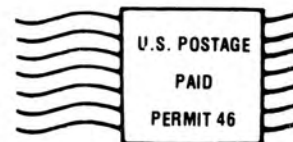
¹⁰Acts 2, 8 and 10 record the entrance of Jews, Samaritans and Gentiles into the church. Since Peter played a central role in each chapter, we may understand his role as his use of the keys of the kingdom, given him by the Lord. Such an interpretation of Matthew 16:19 is much more Biblical than the mythical concept of Peter as the gatekeeper who decides if you can enter heaven when you present yourself at the pearly gates shortly after dying.

¹¹Those who call Peter the first pope should take careful note that his behavior is in marked contrast to later popes. At Cornelius' house he forbade people from kneeling before him (Acts 10:25-26). Back in Jerusalem he was answerable to the church, not in charge of it (11:2-4).

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.

INTEREST is like a visit from an old friend.

Illinois

It always seems to hit the topics we are talking about at the time.

Ohio

Some articles are helpful; others are remote.

Virginia

Too many doctrinal articles and poems. Not enough letters of interest.

Ontario

I don't jump up and down and wave a flag, but I do read every word.

Nebraska.

We often use your articles and editorials at our Bible study group on Wednesday evening.

Virginia

The Inerrancy Debate article was just what I've been looking for. It makes it so clear that our God makes no mistakes.

Illinois

Why not news of local activities by women of the assembly? They are God's workers too.

North Carolina

More articles like P.M. Appeal!

California

Section I like best—Book Reviews. Always a help in choosing material for counseling and personal enrichment.

Quebec

Dr. Liefeld's column is especially appreciated.

Illinois

I read it all—well almost.

Pennsylvania

I like the way you handle publishing costs through the annual survey.

Washington

I suggest you stop copying the secular magazines and cut out pictures in favor of reading material.

Nova Scotia

I like the numerous pictures, as I find it easier to pray for someone when I know what they look like.

Alberta

The more letters there are, the better. We use them to pray as specifically as we can for home workers. We appreciate letters that explicitly give prayer needs.

Arizona

Like some other things, **INTEREST** improves with age.

Alberta

Man being what he is, I guess **INTEREST** is O.K.

New Jersey

INTEREST

MARCH 1979

CONGRESS 78

You Are the Light

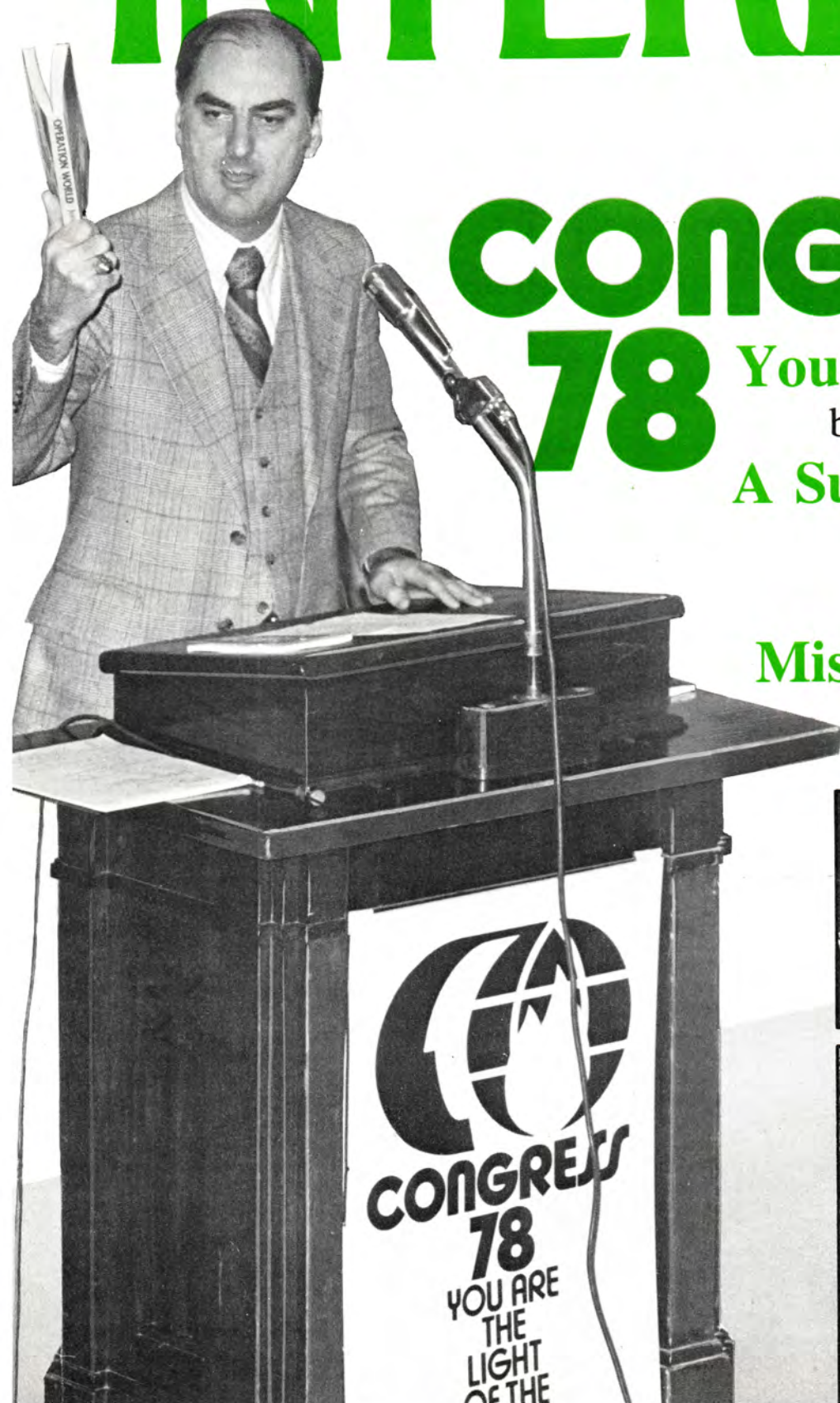
by David M. Howard

A Suffering World

by Peter Foggin

**A Young
Missionary Today**

by Luis Palau



INTEREST

MARCH 1979 Volume 44 No. 3

Articles

2 Congress 78

An INTEREST photo report.

4 You Are the Light

The keynote message of Congress 78.

7 A Suffering World

We are living in a hurting world.

11 A Young Missionary Today

You represent a rich tradition.

22 The First Gentile Church

Only Jerusalem could claim equal importance.

Departments

19 Address Changes	19 Notices
21 Book Reviews	16 Quotes from Workers
19 Conferences	20 Reports
22 Editor's Page	21 Viewpoint
18 New Workers	18 With the Lord

COVER: Kevin Dyer, President of Literature Crusades and Director of Congress 78. Inset photo: Luis Palau.

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INTEREST
Phone Box 294,
312/653-6550 Wheaton, Illinois 60187

Editor—

James A. Stahr

Editorial Assistant—

Naomi Bauman

Art Editor—

John W. Sweemer

Business Manager—

Dennis Bentz

Directors of Letters of Interest Associates

President—

Neil M. Glass

Vice President—

John McCallum

Treasurer—

James D. Kennedy

Abner Bauman

C. Donald Cole

Walter Liefeld

J. Wilson McCracken

Donald J. Thomson

LeRoy L. Yates

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Congress '78 photos in this issue are by Ron Edgecombe.



CONGRESS 78

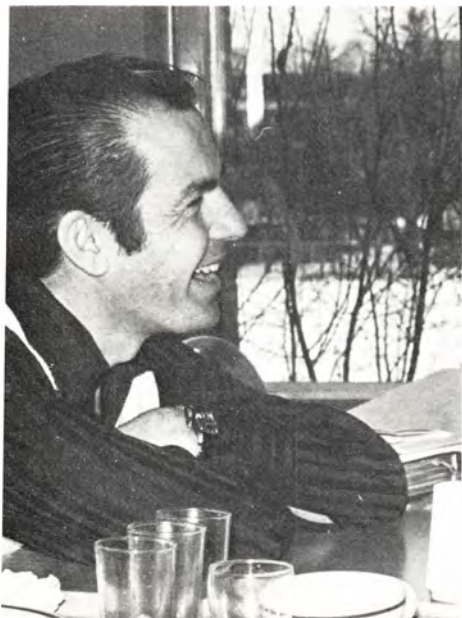
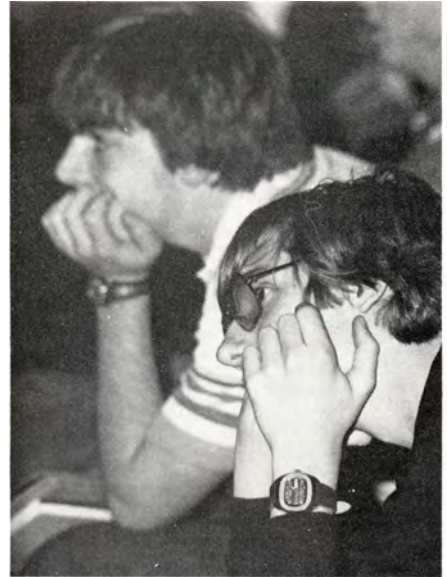
"THIS YEAR'S CONGRESS was the best one yet!" So said those who have attended several of these world missionary conferences. Held every three years on the campus of Wheaton College, the Congresses are sponsored by Literature Crusades, a Prospect Heights, Illinois, missionary organization directed by Dr. Kevin Dyer (front cover photo).

The program is designed for young people between the ages of 16 and 30. Four full days of activity are scheduled during the Christmas break, with the concluding meeting a Watch Night Service on New Year's Eve.

As in previous Congresses, the young people who gathered in Wheaton this past December were challenged with the world's need for Jesus Christ. Congress 78 provided them with an opportunity to share with other young believers in learning to communicate the gospel. It put them in contact with older missionaries who have had experience in missionary work.

Literature Crusades staff members

Continued on page 20.





You are the **LIGHT**
of the World

YOU ARE THE LIGHT

by David M. Howard

Eleven hundred young people gathered in Edman Chapel at Wheaton College on Wednesday evening, December 27, for the opening session of Literature Crusades' fifth triennial World Missions Congress. Keynote speaker was David M. Howard, Assistant to the President of Inter-Varsity Christian Fellowship and Director of the 1980 World Evangelism Consultation. Before assuming these duties, Mr. Howard served for 15 years as a missionary in Latin America.

With the permission of Literature Crusades, three of the Congress '78 messages have been abridged by INTEREST and printed in this issue. The messages by Peter Foggin and Luis Palau were given in morning sessions in Pierce Chapel. Here is Mr. Howard's keynote address:

YOU ARE THE LIGHT OF THE WORLD.

That's a great theme for a conference of this nature. It's a theme taken directly from Scripture, and a theme which speaks directly about the things you are going to be thinking about throughout the week. "You are the light of the world" (Matthew 5:14).

Three key words are in that verse. The first one, *you*, is speaking about yourselves. Some of the conference speakers will be talking particularly about you, about God's plan for you, about God's will in your life.

Other speakers will be emphasizing different aspects of what God is doing in *the world*. And every night there will be a report on some geographical area of the world.

And through it all will run the theme of *light*. That which ties *you* together with *the world* is *light*. You are the light of the world.

So tonight I want to concentrate particularly on that one word—*light*. And I'd like to look at how this word is used in Scripture. It appears far too many times for us to cover them all, but I would like to pick up just a few of the key places in Scripture where *light* is used, and try to tie them together and show how the link between the world and you is light.

THE VERY FIRST COMMAND

The first appearance of the word *light* in Scripture is in the very first command ever given in the history of the universe. At the very beginning of everything, before anything else was created, God said, "Let there be light" (Genesis 1:3).

I wonder what that indicates about God and about light? Well, certainly it indicates that God wants light. God likes light. God didn't need light for Himself. It wasn't that God couldn't see without light. But God wanted us to have light so we could see God, or see what God has done.

We could speak about that either physically or spiritually. Without physical light we can't see the handiwork of God. Without spiritual light we can't see the handiwork of God.

God didn't need light Himself, because God *is* light. We read that elsewhere in Scripture. But when God said, "Let there be light," He brought into being that on which everything else rests. Without light there is no life. There is nothing. There is a void. There is darkness.

And so the very first thing that God said was, "Let there be

light." And I don't think this was by accident. So when we talk about our being the light of the world we recognize that God Himself is keenly interested in light. When He says that you are the light of the world He is tying us together with His eternal creative purposes, purposes which began with that very first command.

Now I'd like to look at how God used light in miraculous ways. Occasionally God breaks into history with a great flash of light in order to carry out one or another of His purposes. I am thinking of three times in the Old Testament and three in the New Testament when God intervened in the history of the human race with light.

I. CALLED TO SERVE

The first one is found in Exodus chapter 3. There was a man out in the deserts of Midian who was keeping his sheep. He was going out one day as he had every day for 40 years, when suddenly his attention was caught by a bush that was on fire. No doubt the light of that fire was what caught his eye. He saw the light and so he went over to that bush.

This man, as you know, was Moses. God wanted to speak to Moses. God was going to call Moses that day, and He did it through first of all revealing Himself in light.

It is very significant how God spoke to Moses. The very first thing He said was, "Moses, Moses." He called him by name.

We love the sound of our names, don't we. We love to see our names in print. We like to hear people call us by name. We're flattered when someone remembers our name. We respond to the sound of our name.

God knew that. God wanted Moses to know that He was interested in him personally. God was his father. God said, "I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob." I am a very personal God.

And God says I know you as well. You have come here to Congress '78, I hope, to have an encounter with God. You gave up your Christmas vacation. You could have gone skiing somewhere, or gone down south and enjoyed the sunshine, instead of sitting here in long meetings for the next four days. But I believe you've come because you want to hear God speak. And when you hear Him speak, God is going to speak your name, because He knows you by name and He loves you as an individual.

Then God told Moses what He had already done. "I have seen the affliction of my people who are in Egypt. I am aware of their suffering. I have come down to deliver them." Notice how personal this is, how concerned God is for the needs of His people.

Then God goes on to say what He was going to do with Moses. "Now, therefore, I will send you to Pharaoh." You are the one that I want to send down there into Egypt where my people are suffering. I want you to be my instrument to bring them out into the land of promise.

You have come here to Congress '78 to meet with God. And God will speak to you as your Father. God will call you by name. God knows what you are going through. He knows every phase of your life. But God also wants to take you and send you back to your home, back to your campus, and perhaps from there out to some remote part of the earth in order that you might be his instrument in delivering some from darkness to light, because you are the light of the world. And it was in light that God came to Moses at that time.

II. COMMANDED TO LIVE

There was another time when God met Moses in light. This is found over in Exodus 19. God took Moses up into the Mount of Sinai to give him His commandments. "So it came about on the third day, when it was morning, that there were thunder and lightning flashes and a thick cloud upon the mountain and a very loud trumpet sound, so that all the people who were in the camp trembled. And Moses brought the people out of the camp to meet God and they stood at the foot of the mountain."

The description goes on. There were great flashes of fire and lightning.

Now what was God doing in the mountain? God was giving His commands. He was telling the people how they were to live. He gave them the ten commandments, and all sorts of other commandments about how they were to live. And so the giving of the Word of God came with light.

The Psalmist says, "The entrance of thy word bringeth light." I remember sitting on a log in Colombia with two Indian brothers who never before had the Bible taught to them. I was able to take them step-by-step through some of the simple teachings of Scripture. It was a great thrill to see the light come into their faces. I would tell them some of the

simplest stories that most of us have known since Sunday School days. I'd get to the climax and these fellows would just about jump off the log.

I remember telling the story of the giant Goliath and his encounter with the shepherd boy named David. Down went the giant. The faces of these two Indians just brightened up. I heard them telling the story that night to their tribe in their own dialect. I had told it in Spanish, which they knew, but I couldn't understand their tribal dialect. But I could follow the gestures. I saw the giant fall, and I saw those Indian faces light up.

You see, there was the coming of light into their life. They began to see something of the triumph of God.

III. GUIDED STEP BY STEP

Moses had another experience with light that went on over an extended period of time. We read this: "And the Lord was going before them in a pillar of cloud by day to lead them on the way, and in a pillar of fire by night to give them light, that they might travel by day

*God appears in light,
gives His commands
in light, and
guides in light.*

and by night. He did not take away the pillar of cloud by day, nor the pillar of fire by night from before the people" (Exodus 13:21-22).

God called Moses in light. God commanded Moses how he should live in light. And now we see God's guidance in light.

Light is necessary for us to be able to walk adequately. We quote that verse from Psalm 119:105 which says: "Thy Word is a lamp unto my feet and a light unto my path." Now I have known that verse by heart ever since I was a Sunday School boy, but I never caught the full significance of it until I lived in Colombia and from time to time traveled in the jungle areas. At times I would have to travel from one village to another through the jungles in the darkness of night. I would usually have a flashlight, but sometimes my batteries would go before I got through a trip. Then I would be forced to use a small locally-made

kerosene lamp. That little lamp was probably very similar to the oil lamps made of clay which were common in the time of the Psalmist.

In Colombia the people use a little tin can. They make a hole in the top and put a wick in it. They put a little handle on the can and fill it with kerosene, and they light the wick. There were times when that little tin-can lamp in my hand was the only light that I had. All it gave was a bit of a circle of light. When one is walking down a jungle trail it would be much more comfortable to see what was farther ahead. What lies just around that bend, or just over that fallen log that you can barely make out in the darkness?

Now if all I have is a little circle of light, how am I going to get any more light? The only way is to step into the circle of light that I already have. I have enough light for one step. I can see where I am going for that one step. So I take one step into the circle of light. Now what happens? The light now moves forward and I have enough light to take one more step. And that circle of light is always one step in front of me. But that light won't move until I move. And when I move, the light moves.

God sometimes will not reveal to us His will way down the trail. In fact, I think it's far more common for God to reveal His will just one step at a time.

I remember Paul Little saying: "Did it ever occur to you that about 80% of everything we need to know is already revealed to us in the Bible?" You don't have to worry about a lot of things because they're already revealed. Our job is not to be asking God about this or that, but rather to be stepping into the circle of light we have. Paul Little would say, for example, "Are you praying about marrying a non-Christian? Save your breath, because it's already revealed."

There are all sorts of things we already know and our job is to obey. As we obey, more light will be given to us in order that we might know.

And the light will always come in time. God is never in a hurry. We're usually in a big hurry. We'd like to know where we are going to be five or ten years from now. God says relax. Take the step that's in front of you right now, and as you take that step, then I will show you the way. His Word is a lamp unto our feet and a light unto our path.

So in the Old Testament, in the life of Moses there were at least three of these great occasions when light came—when God called, when God gave His com-

The Incarnation came with light, conversion comes with light, and glory comes with light.

mands and when God guided. And you can be absolutely certain that God will work with you in the same way. *When He calls* you to Himself, God will do so with light. *When He commands* you to obey, He does so with the entrance of His Word which giveth light. And *when He leads* you forth, He will give the light you need in order that you may know the way in which you should walk.

IV. THE INCARNATION

Now let us look at three instances in the New Testament when God broke into history with light in a very special way. Perhaps the outstanding occasion is the incarnation, the coming of Jesus Christ.

I love the Christmas season. I love to go back every year and read over again the Christmas story. I read it to my family every year. It is just one of those things that never grows old.

The Christmas story is the story of the time when God became a man, when the Son of God was born, when the Word became flesh and dwelt among us. For our purposes, I would like to emphasize one aspect of truth from that story. It is this. The announcement of that event was made with a great burst of light.

There were shepherds out in the field that night, keeping watch over their flocks. Suddenly the angel of the Lord came upon them. The glory of the Lord shone round about them. That was light! There was no way the glory of the Lord could shine around those shepherds without a great burst of light.

So the shepherds were met with the glory of God with a great outburst of light. God revealed Himself! God came into human history. God said "Unto you is born this day in the city of David a Savior which is Christ the Lord." And that great message came in a burst of wonderful and revealing light (Luke 2:8-11).

V. CONVERSION

Another important time when light

came was when Saul of Tarsus was converted. That terrible man, who was persecuting the church, was heading out to Damascus with letters of authority from the high priest to put Christians to death. He was met on the road to Damascus, and how was he met? He was met with a blinding light, so bright that he fell on his face.

God met him, you see, in light! God opened up not only the light of heaven, but God opened his heart as well.

Saul lost his eyesight for three days and then finally God sent Ananias. Ananias ministered to Saul and his sight was restored. But you see, Saul of Tarsus, who became Paul the Apostle, had met the Lord Jesus Christ in a great flash of light (Acts 9:1-18).

Conversion brings light. When people come to Jesus Christ, light comes into their lives.

* I shall never forget a terrible struggle I had four years ago. I was speaking to an Inter-Varsity group on the subject of witchcraft. One young man seemed to be very perturbed and nervous. After the meeting he asked if I thought it was possible for a person who had sold himself body, soul and spirit to Satan ever to be delivered.

He was talking about himself. Others within his witches coven had drunk his blood as a pact to Satan, and he was in the clutches of the most satanic thing I have ever had personal contact with. For the next hour and a half he and I and a couple of others who prayed with us went through a terrible, terrible struggle as we tried to see the light of the glorious gospel break through.

He did come through for Jesus Christ. He was able to cast off those chains. The Lord himself broke through. I'll never forget the look on his face. That face had been so dark. That face had been so terrified. That face had been so full of confusion and awful fear. After he finished praying and giving himself to Jesus Christ, he got up off his knees and turned to me with a totally different visage. "Why this is real," he said. "This really works."

He knew he had been delivered because he had seen the light and had come out of that awful darkness.

VI. GLORY

Another time that light appears in the New Testament looks forward to what will come ultimately at the end of time. One day Jesus Christ took three of His disciples up into a mountain, where He

was transfigured before them. His face shone like the sun, and His garments became as white as light (Matthew 17:2).

What were they seeing? They were seeing the transformation of the Son of God into His glory that would some day be revealed. Peter wrote about it later. Peter said we saw His glory. It was manifest to us. "We beheld His glory," said John, "the glory as of the only begotten of the Father, full of grace and truth."

You see, Christ came to reveal what He will ultimately be. He was suddenly, for a brief period of time, transfigured into the glorious form that would be His, that form which you and I will see when we meet Him face to face. So the glory of God was revealed.

THE LAST PAGE

That brings us then to the final thing I'd like to say. We have seen that the very first page of the Bible talks about light. We have seen that God appeared to Moses in light, and He gives His commands in light, and He guides in light. We have seen that the Incarnation came with light and conversion comes with light and glory comes with light. Then we get to the very last page of the Bible and once again we find light. In Revelation 22:5 we read these words, "And there shall no longer be any night. And they shall not have need of the light of a lamp nor the light of the sun, because the Lord God shall illumine them, and they shall reign forever and ever."

Isn't that a great truth? The time will come when there will never be a night again. And there won't be need of any kind of light. Neither artificial light from man-made lamps nor the light of the sun, God's own creation. The Lord God Himself will give light.

That is the message you and I have to give to the world. Light has come, and light will be there for eternity, because God Himself is light. The Lord Jesus was transfigured into the glory that will come, and some day all darkness will be put away, and all kinds of created light as well, because the Lord God Himself shall be their light and they shall reign forever and ever.

That is the message of Congress '78. And I would say to you young people, "You are the light of the world." The world needs to see this light. You are the ones to take it to them. Therefore, "let your light so shine before men that they may see your good works and glorify your Father which is in heaven" (Matthew 5:14, 16).



You are the Light
of the WORLD

A SUFFERING WORLD

by Peter Foggin

*“Why is it that even
Christians go hungry,
despite the promises
in the Word of God?”*

WE HAVE BEEN WELL PREPARED for a message on a suffering world. Last night we were reminded about the persecuted church in Eastern Europe, in China and in the Soviet Union. The night before we were challenged with the terribleness of man's inhumanity as seen in the war in southern Zaire. A soldier decapitated through human savagery; a mother blinded for life; a baby's body torn beyond description.

Nearly half a billion people are actually starving in today's world. Half of them are children under five. Ten million of them suffer from severe malnutrition and will die. Eighty-two million are moderately malnourished, and 122 million show milder forms of malnutrition, but are still quite vulnerable to disease.

When children suffer all of us suffer, and the suffering of a child is symbolic of human suffering and of a suffering world.

It is usually poverty that makes people hungry. Seven hundred and fifty million people have incomes of less than \$75 a year. In Haiti, where I am working, over half of the six million people subsist on a meager portion of corn that they pick up, dried corn husks each night. They go to bed hungry and they get up hungry. They have what they call hunger belts. In the morning, if they can find some, they have a cup of herbal tea. There usually is nothing to eat. The adults put on a tight sash, an old cloth around their middle. As the day wears on they draw it tighter to keep the hunger pains down.

I give you the example of Haiti because I know it so well. But as I look out across the countries of the third world, there are things that I as a Christian cannot understand—There is the problem of pain and the problem of suffering, and why it is that even Christians go hungry, even though there are promises in the Word of God that He will supply all our needs.

I believe that if there are brothers and sisters, not to mention those who are not of the household of faith, who are suffering and dying of starvation in a hungry world, it is not God's will by

Questions were answered in the forum sessions.



any stretch of the imagination.

In his book, *What do you Say to a Hungry World*, Dr. Stan Mooneyham, president of World Vision International, tells the story of a mother that he met in a village in India. He speaks to her and finds that there is no food, nothing to eat in the home. It is a Christian family and he asks her what it is like. She says, "The children cry much of the time because they are hungry. And it is hard for me not to weep with them. For the next crop we will have to wait one more year. We don't know what we are going to do in the meantime. If God keeps us alive we will remain alive. Otherwise we will go back to God."

And Mooneyham says that for the first time in his life he is face-to-face with a fellow Christian who fully expects to die soon from starvation.

The lady goes on, "We don't envy any of the others who may have food. Whatever God wants us to have today He will give to us. We still depend on Him."

Mooneyham turns to the seven-year-old boy and, through an interpreter, asks, "If you had one wish, what would you ask for?" He replies, "For today I would like a meal and for the future an education. I would like to be like my uncle who is a preacher."

We are living in a suffering world and I want to look with you at Jesus' response to it. When the Lord Jesus was about to leave this world, He appeared to His disciples gathered in an upper room. He showed them His hands and His side. Then He said, "Peace be with you! As the Father has sent me, I am sending you" (John 20:19-21).*

I am sure you have gathered in your thought processes just now why the Lord showed the disciples His hands and His side. He wants us to identify with Him in His suffering on behalf of a suffering humanity. "Taking the very nature of a servant, being made in human likeness," He had "humbled himself and become obedient unto death—even death on a

"He hadn't touched everyone, but He had done the Father's will."

cross" (Phil. 2:7-8). And He says, "As the Father hath sent me, so send I you."

How did the Incarnation take place? How did Jesus Christ come to reveal God to us? He came in poverty. He came in rejection. He came in shame and dirt and weakness. There is nothing sweet-smelling and terribly beautiful about being born in a manger, although we have made it so in our Christmas celebrations.

Jesus made Himself nothing, even though He is and was the Lord of glory, the King of heaven, very God. He emptied Himself of all that was rightfully His, all that He possessed, in order to come to dispossessed mankind, to people far away from God because of sin and rebellion. And He says, "As the Father has sent me, so send I you."

Among the first public words that Jesus uttered are those that show His concern for a hurting and suffering world. Early in His public ministry He went down to Nazareth and into the synagogue. The Scriptures were thrust into His hand and He began to read from the book of Isaiah. Luke 4:18-19 records the reading:

The Spirit of the Lord is on me; therefore he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor.

If you make a study of the Old Testament to find out what concerns God most, to what God addresses Himself most, you will find that God is most concerned about two things. One, He is a jealous God and absolutely condemns and denounces idolatry. Two, He is concerned for the poor and the fatherless and the downtrodden. God is concerned about suffering humanity, and that is why God so loved the world that He gave His only begotten Son that whoever believes in Him should not perish but have everlasting life.

Jesus is concerned about suffering humanity. He is concerned with your hurt and your suffering. He is concerned about that man out there who hasn't eaten a square meal in two or three years. He is concerned about that torn

baby and that weeping mother. He is concerned about that starving family in India.

Above all He is concerned about the whole person—his deep spiritual need of reconciliation with God as well as his physical need. God doesn't see us as disembodied spirits, but rather as whole people who need to be born again spiritually, and who have physical and material needs as well.

This is how the Lord Jesus ministered, as we shall see as we look together at Matthew chapter 9. We shall look at several examples of the response of the Lord Jesus to a hurting and suffering world.

STARTING WHERE YOU ARE

Let us begin with the story of the paralytic (Matthew 9:1-2):

Jesus stepped into a boat, crossed over and came to his own town. Some men brought to him a paralytic, lying on a mat. When Jesus saw their faith, he said to the paralytic, "Take heart, son; your sins are forgiven."

There were suffering people everywhere. There were suffering people outside of Nazareth, but Jesus began where He was. He was in His home town, Nazareth. He was in His own house, I believe, or the house of friends where He was staying, and it was into this house that the paralytic man was lowered through the roof.

In his final words, the Lord Jesus said, "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria and unto the uttermost part of the earth" (Acts 1:8). It was evident the disciples' beginning preoccupation had to be where the Lord had placed them, in Jerusalem. If they were going to be effective witnesses for Jesus Christ, they had to begin where they were.

MINISTERING TO THE WHOLE PERSON

No witness only preaches. Preaching without a demonstration in the life is worthless. If that is all there is, there is nothing to back it up.

The Lord Jesus was witnessing to His authority and to the authority of the power of God that was vested in Him. Challenged as to that authority and accused of blasphemy by the onlookers, He said (Matthew 9:6):

"But so that you may know that the Son of Man has authority on earth to forgive sins—" Then he said to the paralytic,

*Most Bible quotations in this article are from the New International Version (NIV).

Born in China of missionary parents, Peter Foggin went to Quebec as a commended worker in 1963. His ministry was largely with university students. For the past two years he has been on a temporary assignment in Haiti in connection with World Vision of Canada.

“Get up, take your mat and go home.”

Faced with the physical, crushing need of the paralytic and the expectations of all those around Him, the Lord's first statement had been, “Take heart, son, your sins are forgiven.” He was, above all, concerned about the spiritual lostness of this man. But he was not indifferent, He was not unmoved by the physical need of the man. He turned to him and He healed him.

The Lord Jesus was demonstrating the authority that was vested in Him as he ministered to the whole person. We find at the end of this account, when the crowd saw what had happened, they were filled with awe. They praised God who had given such authority to men.

And as we minister to a suffering world we need to minister to whole people, realizing that they are whole people and that the authenticity of our message is constantly being tested by those who are looking on to see if there is a real life that goes behind it.

SETTING PRIORITIES

Next in Matthew 9 we find the calling of Matthew (vv. 9-10).

As Jesus went on from there, he saw a man named Matthew sitting at the tax collector's booth. “Follow me,” he told him, and Matthew got up and followed him.

While Jesus was having dinner at Matthew's house, many tax collectors and “sinners” came and ate with him and his disciples.

The Lord sends us out into a suffering world, and He wants us to invite people to follow Him. We, too, are to make disciples for Jesus Christ, as we find in the account of Matthew being called.

As a tax collector, Matthew had lots of money, but he suffered in many other ways, I am sure. When he started following Jesus, he invited his friends.

Thus Matthew emulates the Lord. He follows the Lord, and he establishes priorities. Matthew could see all the suffering around him. Matthew could see all the paralytics. Matthew could see the blind and the lame and the halt and the dumb and the demon possessed and the hungry. But Matthew had to prioritize.

As we face a hurting and a hungering world we have to realize that we cannot do everything. But we have to find the will of the Father. That's what the Lord Jesus did. In Mark 1:35-38 we read that He got up a great while before day and went out and prayed for hours in the darkness of the morning. As the light arose, the disciples came to Him saying,



Elizabeth Sands
L.C. staff member

Ross Crapp
L.C. Newfoundland team



"Everybody is yelling for you and clamoring for you. Please come. We don't know what to do." And Jesus replied, "Tell them I'm not coming. I have to go to other villages, for I have to preach there, also."

The Lord Jesus, by walking in close communion with His Father, knew what God's will was for that day. By the end of His days He had ministered to a hurting world, to a suffering world. He hadn't touched everyone, but He had done the Father's will.

The Lord wasn't a slave of the urgent. He wasn't tyrannized by everything that impinges on our senses. But He did that which was important, which was the will of God. And Matthew did that, too, by inviting his friends.

We see also in the account of Matthew's calling that the Lord goes to people and ministers to them where they are regardless of the criticizing of scribes and Pharisees (Matt. 9:11). He went and He ate and had a social time with publicans and sinners in Matthew's house. He went to minister to them in all their hurt, in all their need, where they were.

There is a foremost authority in the third world by the name of Dr. Yen, who is the president of the International School for Rural Reconstruction. Dr. Yen says, "Go to the people. Live with them. Learn from them. Serve them. Plan with them. Start with what they know. Build on what they have."

This man isn't a Christian, I don't believe, but he has the concept of going to people where they are. It's exactly what the Lord Jesus did, and it's exactly what we should do.

SENSITIVITY

Thirdly, the Lord's response to a hurting world is seen in His contact with the man whose daughter was dying (Matthew 9:18-26). Let's just look at some of those verses:

While he was saying this, a ruler of the synagogue came and knelt before him and said, "My daughter is at the point of death. But come and put your hand on her, and she will live." Jesus got up and went with him, and so did his disciples.

Just then a woman who had been subject to bleeding for twelve years came up behind him and touched the edge of his cloak. She said to herself, "If only I touch his cloak, I will be healed." Jesus turned and saw her. "Take heart, daughter," he said, "your faith has healed you." And the woman was healed from that moment.

Then we have the rest of the story about

the little girl who was brought back to life.

Jesus faces or responds to a hurting and suffering world by offering his total and sensitive availability. He had other things that He was doing, but when this man came, Jesus stopped what He was doing. He was ready and available to go, believing that God had placed this man and his need in His pathway.

That is how *we* have to respond. "As the Father has sent me so send I you."

Along the way was a woman who had suffered for years with an incurable disease. She was lost in the crowd. Nobody, I suppose, knew her. But she touched the hem of the robe of the Lord Jesus, and the Lord sensed that power had gone out of Him. Through her faith she was healed by putting her trust in the Lord Jesus Christ. And He turned to her and He responded to her.

What I love about this little insight into the life and ministry of the Lord Jesus is that He was absolutely and ultimately sensitive to people's needs.

Do you and I know about the people beside us, or in our families, or where we work, or where we study? How sensitive are we to the needs, to the hurts of others? Jesus was so very, very sensitive.

COMPASSION

Finally, we find that the Lord Jesus responds to a hurting and suffering world with a heart of absolute compassion. No doubt it was from such compassion that His sensitivity arose.

We read of that compassion at the end of the chapter (Matthew 9:35-36):

Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom and healing every kind of disease and sickness. When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd.

You notice how He ministered? He didn't just teach. He didn't just preach. He didn't just heal. He wasn't committed to a social gospel, and He wasn't committed to a non-social gospel. He was committed to ministering to whole people who were hurting and suffering.

Matthew must have noticed it. Others must have noticed it, or how could it have been said of Him that when He saw the crowds He had compassion on them.

There's a little plaque in my office saying: "Love is an active verb." How do people know there is compassion in my heart or in your heart? Simply saying

that we have compassion could be pure sentimentality. But love is an active verb. We are not to love in word only but in deeds and in action.

Before going to the country of Haiti, the Lord spoke to me with great impact through the words of I John 3:16-18. I'll read them to you: "This is how we know what love is. Jesus Christ laid down His life for us. And we ought to lay down our lives for our brothers. If anyone has material possessions and sees his brother in need, but has no pity on him, how can the love of God be in him? Dear children, let us not love with words or tongue but with actions and in truth."

When we do an act of kindness, let us not be so full of complexes that we can't do it in the name of the Lord Jesus without having a direct opportunity to preach the gospel. The Lord Jesus didn't require anything of the people to whom He gave food. He was moved with their physical needs.

This is the way Jesus came. "And as the Father has sent me," He said, "so send I you."

CONCLUSION

In summary, what can we do? What is our response to all this? One, let us always seek to minister to whole people in all their need. Two, let us always invite people to become disciples of the Lord Jesus Christ. Three, let us be always concerned, as Jesus was, about the poor, the captive, the sick, the downtrodden, and also let us be filled with Christ's active compassion.

Four, let us remember that this world is going to be transformed. Today it is in decay, degradation, and suffering because of sin. But there is going to be a new heaven and a new earth.

Even though that is in the future, we are the representatives of the King and His kingdom. So let us promote the kingdom of God and His righteousness, and in so doing, promote peace and equity and ecological restoration. Let us be citizens of the new kingdom, even though the new kingdom hasn't come.

So while we are awaiting the coming again of the Lord Jesus Christ, we have the responsibility to live with a large degree of kingdom consciousness. As we seek first the kingdom of God and His righteousness, we will be ministering in a Christlike way to a hungry and suffering and hurting world.



YOU are the Light
of the World

A YOUNG MISSIONARY TODAY

by Luis Palau

*You represent the Lord Jesus.
And you also represent a
rich, historical, Biblical,
doctrinal tradition.*

THERE ARE MANY KINDS OF MISSIONARIES.

When you go to Latin America you meet Mormon missionaries, and you can notice them because they always go on a bicycle. That's right. With a white shirt and a sort of dark tie and almost a crew cut. You can't miss them. Any city you go to you can see them. They always go in pairs. And you say, "There go Mormon missionaries."

Then there are Jehovah's Witness missionaries. You don't notice them by their shirts, so much, as by the stuff they peddle. They always have the Watchtower and Alert or Awake or something like that in Spanish or whatever language.

There are Children of God missionaries. Young guys on the streets here and there. They try and sell you something or bum 20¢ off you and then they mention they happen to be Children of God.

Then there are Marxist missionaries. They are trying to push Marxism on you. They are usually wild, loud, and swear a lot.

There are all kinds of missionaries. There are Roman Catholic missionaries. In Latin America they are usually from Spain or Italy. They are single, and they speak with a Spanish accent.

And then there are Brethren missionaries. They are the best, of course. That's what we're really talking about. And I have entitled my message, "A Young Missionary Today."

My dad is up in heaven today, thanks to Brethren missionaries. Dad came to Argentina as a young boy. He went into business when he was 16 because his dad died. The Lord prospered him. By the time he was 35 he was really well off. He divided land, built homes, sold them. He had a construction business and ships to carry sand and all that in Argentina. But he didn't know the gospel of Jesus Christ.

When my dad was 26, a Brethren missionary came to Argentina. He happened to be a Britisher and he happened to work for Shell Oil to support himself. But he was really there as a missionary. All his days off and his holidays and vacations were spent in evangelizing. ➔

A morning session in Pierce Chapel. Inset: Luis Palau



One day this missionary showed up in our little town outside of Buenos Aires. One of the first contacts he made was our family. That was because a little English was spoken there. I was a baby then. My dad was born in Spain and didn't speak any English, but my mom was born in Argentina. Her father was Scottish and her mother was French. So on the Scottish side we got a little English from time to time.

The missionary brought the Word. My mom was the organist of the Catholic Church and always searching for the Lord. The missionary left a Gospel of Matthew. My mom was saved reading the Sermon on the Mount. She came to the verse where the Lord said, "Blessed are the pure in heart for they shall see God." And she said, "Well, my heart isn't pure," and that led her to salvation.

Then my grandmother came to Christ. Then my dad. And so the family came into Christian circles. Then my dad sent me to a boarding school in Argentina, a British school. One of the teachers was a Jewish fellow from England. A Jewish Christian, Cohen by name. He had a part in leading me to Jesus Christ by getting me to a camp.

The fellow who really nailed me down for the Lord at that camp was a counselor named Frank Chandler. I was 12 and he must have been no more than 18 or 19. He was there, I think, as a short-term type of missionary, though in those days they didn't call them that.

Frank was a terrific fellow. I am so glad that at that camp they made no bones about nailing people for salvation. I mean sitting them down and letting them have it. Take it or leave it, but face up to it.

We slept in tents—six or seven guys and one counselor. It was a two-week camp. This counselor decided that every night of the second week he would wake up one of the guys, take him out, sit him down, and, you know, do a black-or-white, get-saved-or-forget-it, type of thing.

I had been brought up in a Christian home, as you know, but I was rebellious

"If we don't walk in holiness we can be trapped by pride, by finances, or by the opposite sex, and we can wreck our lives."

at heart. I had a filthy mouth. And I had guilt over it. But I was still rebellious.

I was the last one he took out. It was the last night of camp. I was not going to wake up for this counselor. I acted like I was asleep. Finally, he shook me up. He wasn't going to let me go. "Come on, come on, hop up." And he took me out to a hollow tree, sat me down with a flash light and a Bible.

It was about midnight. Frank said, "Now Luis"—he was very blunt. Ever since, I've been sort of blunt—he said to me, "Luis, are you going to heaven or hell when you die?"

Just like that. And I said, "Um, I'm going to hell."

And he said, "Why?"

"Because I have never believed on the Lord Jesus Christ." I knew all the verses, you know, from Sunday School.

He said, "Is that where you want to go?"

"No."

"Well, why are you going there?"

I said, "I'm lost."

"Well, do you want to be saved?"

"Yes."

"You know what you have to do?"

"Yep."

"What?"

"Believe on the Lord Jesus Christ."

"Have you believed on the Lord Jesus Christ?"

"No, I haven't."

He said, "Well, do you want to go to hell, then?"

"No, I don't."

This is the way it went. Back and forth. It was beginning to rain, so he had to do it fast, and I am so glad that he did. He was very bang, bang, bang. Finally, he opened up Romans 10:9 and 10, "If you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead you shall be saved."

"Now," he said, "do you believe in your heart that God raised him from the dead?"

I said, "Yes, I do."

"Well, what else do you have to do to

be saved?"

"Confess it with my mouth."

"O.K. Are you going to go confess Him now?"

I said, "Yes."

He said, "O.K. let's pray." And that's how it went. We prayed and I started to cry. Twelve years old! But I was excited. I had eternal life. I have never doubted it since, by the grace of God.

You know, this fellow followed me up. I have the letters in the trunk at home. Every three or four weeks he wrote me a letter to the boarding school. I finally got baptized. It must have hurt his soul. It was an Episcopal school, and all the boys were getting confirmed and I didn't want to be left out. So I had myself sprinkled and confirmed by the bishop.

I felt this way was the most solemn, you know. But Frank was trying to sell me on immersion. I ignored him because of the pressure of my peers in this Episcopal school. But later, at 18, I saw the light and I was properly baptized.

The important thing was that Frank followed me up. He wrote good letters. He persisted. He got me into a Bible class at Mr. Cohen's place. He was a terrific missionary. And I pray that the Lord would make you the kind of fellows and girls that this young man, Frank Chandler, was to me. Even though he was young, he was right to the point, and he led me to the Lord Jesus.

Now, I am thinking of you going out as a missionary. I have some thoughts for you. It won't be a complete story of what a missionary is to be. But I want to mention five points that are on my heart to share with you as Brethren missionaries.

Now you can knock this and you can say, "I am not a Brethren missionary. I am a Christian missionary." But if you are going to go with Literature Crusades or in connection with Christian Missions in Many Lands or whatever, you *are* a Brethren missionary, like it or not.

You might as well like it. I feel that you represent a tradition. As you go out with Literature Crusades you represent not only the Lord Jesus. That is who we all represent with all our hearts, but never forget that you also represent a rich, historical, Biblical, doctrinal tradition.

As you come to a country, you don't come in a vacuum. It is no use saying I represent only Jesus Christ and don't you dare brand me anything else. You are already branded. You come representing the Lord and you've got to accept that you also represent a good tradition. A tradition of which you have not

Argentinian evangelist Luis Palau is currently the best-known preacher in Latin America. In his recent Bolivia crusade, audiences totalled 180,000. Campaigns include television phone-ins and Counselling Centers, and are aimed at the establishment of local churches as well as the winning of individuals to Christ.

got to be ashamed at all.

Not proud of either. Just thankful. That's all. And to be able to say, "All right, I'm showing up in Peru or Angola or Russia or wherever the Lord leads, and I represent the Lord Jesus. But I also represent a tradition. A tradition that I think is Biblical. A tradition that I love. A tradition that I enjoy, and a tradition that I hope to propagate while I'm here because I believe it's worth propagating as part of the over-all package of presenting the gospel.

Now I take up the first of those five points. As you come to the field as a young missionary, remember to continue daily living a holy life.

Do you know that there are more sad things happening on the mission field because of lack of a holy life than perhaps anything else. This is the thing that destroys local churches. It destroys families. I feel a tremendous burden about this. For my own life as well as for your life as you come as a young missionary.

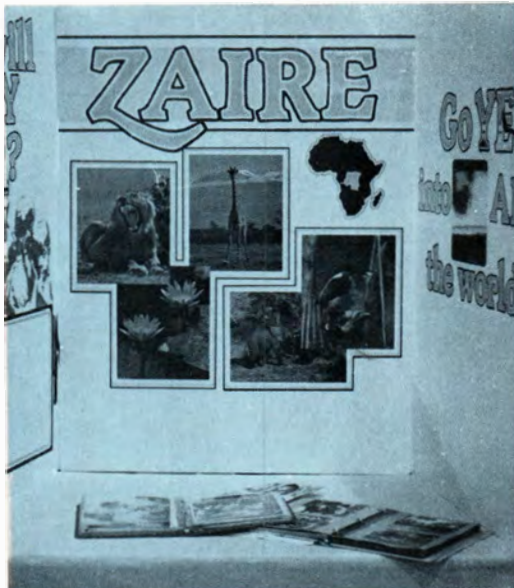
The Scripture says (Revelation 7:14-15): "They have washed their robes and made them white in the blood of the Lamb. Therefore they are before the throne of God and serve Him day and night in His temple."

Are your robes white? Are they clean today? Not only in the sense of justification for eternal life, but also in the sense of sanctification in a daily walk?

It gets harder and harder in this age to live a holy life. It has never been easy. They had their failures in Corinth, I am



Display area booths, with Margaret Van Ryn (above) and Paul Brownson (below right)



sure. But it is tough to live a holy life today. Not only in the area of sex, which is most obvious, but in the area of pride and in the area of finances.

Holiness is a condition for service unto the Lord. In Hebrews 12:14 it says: "Strive for peace with all men and for holiness, without which no one shall see the Lord." How many men and women have lost their vision of the living Christ because of lack of holiness. And you know it happens to missionaries too. For missionaries are people just like me and you. And if we don't walk in holiness day by day, we can be trapped by finance, by pride, by women or men, depending on our sex, and we can wreck our lives.

I met a missionary, a young man with a very good looking wife. You know what I noticed (and some of the fellows brought it up to me)? He was beginning to flirt with some of the single girls. And showing up late at home. Sending his wife away with the kids, you know, but always cootchie, cootchie with the single

girls around there.

It can happen to any one of us. When I was young I remember I used to think, "How nice to get married once and for all and get it over with. All this sex temptation thing." It doesn't ever get over. Which is both an encouragement and a warning.

And therefore it is also true that we must continue to walk in holiness. How many men who have been used of God in my life are nothing today because they didn't continue to walk in holiness. Fellows that came for campaigns when I was a teenager. We used to hang onto every word they said. They are nothing today because they didn't continue to walk in holiness.

Remember Murray McCheyne, the Scottish preacher who died so young. Once he wrote a letter and said these beautiful words: "According to your purity so shall be your success. A holy man is an awesome weapon in the hand of God." Isn't that powerful? A holy man is

"I wish the Lord would take you out with the authority of an ambassador of Jesus Christ, well versed in everything that's going on."

an awesome weapon in the hand of God.

Secondly, we must continue to keep up to date with what's going on in the world today. If you cannot appreciate your own culture, you cannot appreciate somebody else's culture, either. Not that you are blind to the weaknesses of your culture, but that you appreciate it and love all the good things about it.

You know, brothers, I feel that if you are going to be a young missionary of real impact in other parts of the world today you have got to read *Time* Magazine every week, not only the Bible every day. Or *Newsweek*, or one of those. Some people gripe about *Time*, but it keeps you up with the currents of today. It is as honest as you can get in a publication.

If you want to stay even in mild touch with the rest of the world you ought to start reading *Time* even now before you go. Once one gets engrossed in his little work, the danger is that he loses the historical perspective. And then instead of becoming a person of a broad education and culture, you become more closed and closed and closed. Before you know it, instead of being a Christian statesman as a missionary ought to be, you are nothing but a little weasel in your little corner of the world. You know, going around doing your thing but absolutely oblivious to what's going on in the rest of the world.

Christian statesmanship to me, brothers and sisters, is one of the things I wish every Brethren missionary could begin to have. As they come out preaching Jesus Christ and teaching the Word, to be able to stand up in front of a king or a president or a governor or a senator and be up-to-date on what's going on. If there's been an oil deal in that country, know about it. If you begin a conversation, you should be able to talk man-to-man, eyeball-to-eyeball without any sense that you are a weird outsider or out-of-the-culture type of person.

INTERESTed in STEWARDShip?

This is the time of year when we witness spring struggling to emerge. It's a time for new life and growth. It's also a time when winter just doesn't want to surrender, and creates problems for the sprouting buds and leaves.

It's natural for living things to grow and it's proper too for us to help in the process. God uses men and women to provide the resources needed to fund the growth of such worthy programs involving:

- Emmaus Bible School
- California Center for Biblical Studies
- Christian Missions in Many Lands
- Literature Crusades
- Workers Together
- Letters of Interest
- Bible Camps
- Assemblies



Are you remembering these institutions in prayer and in practical ways? You can remember them too when the Lord takes you home to glory.

If you would like to chat or write about how you can be assured your assets are being used in the ongoing work of the Lord, please contact us.

Stewards Foundation, John McCallum
Box 294, Wheaton, Illinois 60187, (312) 653-6550

The point I am making is this, that as you walk in and your mind is broad, you are able to look at anybody from the highest echelon of society to the humblest people and be able to relate to them. This is tremendous.

I was thinking of St. Paul last night. Oh, the audacity that Paul had. Paul stands up before King Agrippa, and he wants out of that prison so badly, but he is not going to eat dirt. So he says to him, "King Agrippa, do you believe the prophets? I know that you believe."

To me it is astonishing. This little Paul in jail. In front of the king all dressed in his regalia. And Paul says, "Don't you believe? Of course you believe." What a comfort he felt in front of that kind of people.

More and more as you go out as missionaries I wish that the Lord would take you out not feeling an inferiority complex. Not feeling that you are somehow second class and despised. But feeling an authority as an ambassador of Jesus Christ well versed in everything that's going on.

I talked to a missionary from a certain country in Africa. I said, "Have you ever given the gospel to the President?" I knew the President was French-speaking and a Catholic and therefore kind of open. The missionary thought it was the funniest question asked in years. So I quit. Either he or I were nuts, so I didn't say anything else.

That was just before a missionary conference. On the last day of the conference, he said, "Luis, I don't know if you remember what you asked me, and I laughed in your face. I feel convicted. It never crossed my mind to talk to the President about the gospel. Now I am going to go back and do it."

You know, brothers and sisters, you ought to be able to go to a country as a missionary with that kind of a view. With a broad perspective. Maybe you'll be dumped in some cow town in the middle of the jungle and give half your life there. Nevertheless, your mind and your heart should be absolutely open to the nation as a nation. And your prayers should be directed not merely at your town and your part of the jungle, but to the whole nation as you ask the Lord to open doors for that nation to come to Christ.

This is the kind of young missionary that is needed more today than ever.

* * *

Next month: The third, fourth and fifth points of Luis Palau's first message at Congress '78.

Park of the Palms

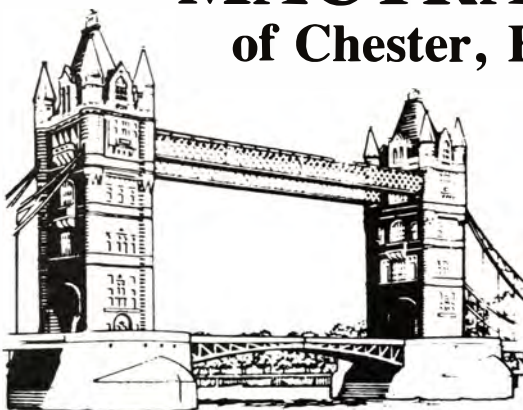
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QUOTES

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

**Canadian workers
return to India
for a teaching visit**

**Alaska camp
suffers fire damage**

**Meetings to be
held in Sioux City—
prayer requested**

1979 HOME WORKERS DIRECTORY

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225 N. Franklin Street
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**J. LLOYD BONE, 2215 Albert Ave., S.,
Saskatoon, Saskatchewan S7J 1K1**

The Lord has opened the way for us to visit India once again. My wife and I expect to leave on January 3 for a four-month trip to that country. We have had requests to help in a teaching ministry, especially since a number have been won for the Lord recently and need to be established in the faith. *December 14*

**WALLACE CUDMORE, 9739 54th Ave. N.,
St. Petersburg, Florida 33708**

During the past summer we spent some time in our home assembly at Angus, Ontario, and also went back over some parts in the west where we labored years ago. We rejoiced to see those who were saved at that time. *December 21*

**MUN HOPE, P.O. Box 41,
Aldergrove, British Columbia V0X 1A0**

While praying one Saturday afternoon before canvassing a new village for some meetings, I heard the door-bell ring. It was a new family who had recently moved into that village and came to ask about our Sunday School. Since then, the children have been attending the gospel meetings and children's meetings regularly and have brought about 20 new ones, mostly from the village. Pray for the parents that the Lord may reach them.

During December both the Municipal Council and the City Council invited me to give the invocations for their 1979 inaugural meetings.

Several weeks before this I came down with a most severe pain in my side. I was taken to two hospitals and examined by four doctors. The Lord miraculously answered prayer and, although rather weak physically, I was able to continue with two weeks of meetings as well as the above commitments. *January 8*

**ROBERT J. HUTCHINSON,
#2 4305 St. Catherine St.,
Vancouver, British Columbia V5V 4M4**

I don't travel so much now, especially at night. I enjoy the fellowship in the South Main Street assembly here and visit a few other places when opportunity arises, seeking to give some help. I visit some nursing homes and some friends I have known for many years. *December 8*

**BERTHA A. LYTTLE, 26 Orange St.,
Port Jervis, New York 12771**

The Lord has encouraged us in Barryville with the addition of a young Jewish man who saw the truth about the true Messiah for himself. In fact, he and another young man, saved at my husband Jim's meetings when he was a young boy, will share our monthly meeting in January. *December 22*

**JAMES W. McCORMICK, Box 4,
Willow, Alaska 99688**

On December 23, about 1:30 p.m., fire destroyed the three-car garage here at North Star Bible Camp. The fire was not discovered in time to save anything of consequence.

The crawler tractor, one of the most important pieces of equipment as far as maintenance is concerned, was ruined. Our car, the camp-owned station wagon, electric welder, gas welder, a small electric generator, an air compressor and many tools and other items were all destroyed. The building housing the standby electric generator was also destroyed along with the generator. The Lord miraculously saved the gasoline tank, which was about half full. If this had exploded the other buildings would have been endangered.

Remember us in prayer as we seek the Lord's guidance regarding replacements.

We praise the Lord that the fire has been a source of testimony to unsaved neighbors. And we trust it will also be profitable to spiritual growth in us all. *December 29*

**RAYMOND G. MORRIS, Box 246,
Winslow, Arizona 86057**

We look back over a good year. In spite of varied and serious problems, we have seen a growth in the number of persons attending Immanuel Bible Chapel. But what is more challenging is the growing interest in the study of the Bible by the young marrieds. For years we have taught week after week without too much change, but now we are seeing a different attitude. For this we thank the Lord and press on to teach the Word in a consecutive and logical way.

We go to Tucson next week for a visit with Ann Warris regarding the Tape Ministry in which we help. 1978 was another year of growth for this ministry and we get together each year to plan and seek goals so that we might be useful to the special needs of tape-oriented people. We are grateful to the Lord's people who have supplied the needs of these ministries. *January 2*

**NAZAR NAZARIAN, 120 Pine Ave.,
New Milford, New Jersey 07646**

The cyclone of 1977 and the big floods of 1978 brought us a few hundred appeal letters from South India. Believers and especially leading brethren asked us for help and clothing. So, to help these needy and suffering saints, we worked sometimes day and night to prepare and send many parcels of good clothes. With the help of many friends, we were able to send 243 parcels, paying \$10 postage for each.

We also sent gospel booklets and tracts in each parcel. One of the preachers in South India wrote lately to say he distributed the tracts and through reading these some souls were saved and have recently been baptized. "My word will not return unto me void," is the Lord's promise.

All the people who received this clothing join me in sending greetings and thanks to all who have made this ministry possible.

We continue to distribute tracts and to visit people near our house. *January 9*



Nazar Nazarian



Alice and Karl Pfaff

**FRED R. PEER, RR. 7,
Peterborough, Ontario K9J 6X8**

I am in excellent health for a man my age. My eyes are my biggest problem. I can read by getting the book very close to my eyes, but I am unable to see my notes when I am speaking so have to rely on my memory. It is wonderful the way the Holy Spirit helps.

Last Wednesday I spoke at Lakefield, Ontario. I have been asked to speak at Danforth Chapel in Toronto and in Bancroft, Ontario. I feel my preaching days are nearly over. Pray that my ministry will be Christ-exalting, heart warming and edifying. I would like to keep going as long as I can. *December 15*

**KARL PFAFF, 2613 S. Martha,
Sioux City, Iowa 51106**

We are encouraged in seeing a measure of growth and development among some of the younger believers here, and going on in a spirit of oneness in the things of God. So we have much to be thankful for.

The daily broadcast for children is still going well and is rebroadcast from Rapid City, South Dakota.

Alice has a weekly home Bible study for some of the younger women.

The assembly is planning a series of Family Meetings April 15 to 22 with **Bill Morgan**, just before our annual Bible conference, May 4 to 6. We appreciate prayer for blessing that unsaved ones for whom we have prayed will come to know the Lord.

Today we leave for our annual Winter Youth Conference at Twin Lakes, Iowa. **Paul Sapp** will be the speaker and we look forward to a time of challenge and heart searching. *January 5*

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

The saints continue to grow and bring us much joy as we see their exercise to please the Lord in submission to His Word. The fellowship continues to be very sweet and we seek to maintain a family atmosphere amongst the saints.

The children's work continues to flourish. We are regularly getting between 70 and 80 at the midweek meetings and a number have

professed salvation. I trust that time will prove the reality of these professions and that the Lord will preserve them for Himself in this ungodly world.

We are still waiting for rezoning of the proposed site for a hall. I trust we shall hear within the next couple of weeks. The Lord has been good to us and we have almost the full cost of the land. *December 14*

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

We are rejoicing, as an assembly, for the Lord's goodness to us during 1978. A happy spirit prevails among the saints and unsaved continue to visit at our Family Bible Hour. A man we have prayed for for a number of years recently trusted the Lord and is now in happy fellowship with us. Three were baptized just recently.

We are planning special gospel meetings with **Welcome Detweiler** the first week in April, using the chart "Two Roads and Two Destinies." Please pray for a stirring of the Spirit of God as we plan for special prayer and visitation in preparation for the meetings.

I have preached a number of times on Bunyan's "Pilgrim's Progress," using color slides compiled by A. P. Gibbs. This has stirred interest in having weeks of meetings in various assemblies and also in camp work. I will be using the series in a home Bible study here from January through March.

We continue to value the prayers of the Lord's people. *January 8*

**GARY STEWART, 6724 Laban Rd.,
Roanoke, Virginia 24019**

I spent a week at Lake Geneva Youth Camp last summer and was greatly blessed as more than 30 young girls made professions. About 75% were from Roman Catholic backgrounds.

The rest of my time in 1978 was spent primarily in ministering in the assembly here in Roanoke. My wife and I stay busy working with the young people (we have a large number for an assembly our size) and in a weeknight Bible study.

On Sunday evenings during the fall I taught a course on Jewish History. I tend to gravitate

to the Old Testament. It is so rich in lessons for living (and dying).

The oversight in Roanoke are praying that we would begin an effective visitation program in the neighborhood of the chapel. We would appreciate the prayers of other Christians as we start this. *December 26*

**STANLEY STREIGHT, 5849 41st St. Cr.,
Red Deer, Alberta T4N 1B6**

The Lord led us into an open door last summer which we believe might be open to many others also. The Lord provided a beach head joining the camp from which we work. We invited a few children and asked them to bring others each morning from 9:30 till noon for Bible stories, singing and handcrafts. In the evening they came for a ball game followed by a campfire meeting to which their parents were invited. Both children and parents responded beyond our expectation and expressed much appreciation. Free Bible courses were given out, along with tracts, and some lessons have come back for correction. Hearts were opened to the Lord and we believe there will be more with proper follow-up.

We have helped with many vacation Bible schools and camp programs, but none with less effort and expense per child reached. We believe many public camp grounds are mission fields in the summer months, white unto harvest.

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

I have been away from home base for almost three months. My "Errands for God" visits were on the Gaspé Peninsula of northern Quebec in October. The pioneer works there are growing and fruitful. The areas are difficult and workers would appreciate prayer as well as visits for their encouragement.

During November and December I have been visiting in Oregon and Washington. It was thrilling to see Camp Shiloh in Cosmopolis, Washington, which is an outgrowth of a Bible camp started by my husband and myself in 1945. *January 5*

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

I leave tomorrow for a week's meetings in St. Petersburg and a week in Sarasota. Then I will be home for a week before leaving for meetings in five assemblies in the Augusta, Georgia area. I will also be teaching for about six weeks in the new Bible school there.

My dad, **August Van Ryn**, has been told there is no chance of any improvement in his vision unless he has a corneal transplant. At present he can scarcely see to read at all. The doctor guarantees nothing, but says there is a 75 to 80% chance for his vision to improve so dad has decided to go ahead with the transplant. How soon this can be done we do not know yet. *January 5*



Teddi Burhans, Alaska



Lucille and Ted McKeller
with Mark (2) and Craig (1).

NEW WORKERS

MISS THEODORA BURHANS,
North Star Bible Camp, Box 4,
Willow, Alaska 99688

Teddi Burhans has been commended to the Lord's work by Bible Truth Gospel Chapel in Anchorage, Alaska. Her primary point of service will be at North Star Bible Camp, helping Jim and Jan McCormick in the fast-growing ministry there.

Teddi herself was saved at a Bible camp when she was 12 years old. Five years later God laid the state of Alaska on her heart. She prepared herself at Bible College in Philadelphia and in Colombia, South Carolina. She was also trained as a Licensed Practical Nurse, and took a three-month Child Evangelism course. She was active in D.V.B.S., camp and children's work, serving in various capacities including counselor, nurse and cook. She came to Alaska in 1966 after completing her training.

Teddi recently summed up that which motivated her life: "The Lord Jesus Christ is my reason for living and I want my whole life to be for His service . . . I deeply love Him."

DAVID COLLINS, 40 Ransom Ave.,
Sea Cliff, L.I., New York 11579

David Collins has been commended to the work of the Lord in Sea Cliff and the surrounding north shore area of Long Island by the Sea Cliff Chapel assembly. David and his wife Meryl have been asked by the assembly to work with young people, counsel with those with spiritual and temporal needs, disciple people and lead in home Bible studies.

David has been in fellowship at the chapel since 1973. A graduate of Webb Institute of Naval Architecture, he was employed in that field for three years. Then he attended Trinity Evangelical Divinity School, graduating in 1978.

The assembly is concerned that the Lord will raise up more young people to serve in

their area. The population in Nassau and Suffolk counties is well over three million. Sea Cliff, Glen Head, and Glen Cove are predominantly Roman Catholic, with a large representation of Jewish, Russian Orthodox and other ethnic groups.

MR. & MRS. BRUCE EWING,
2613 Clearview Ave.,
New Brighton, Minnesota 55112

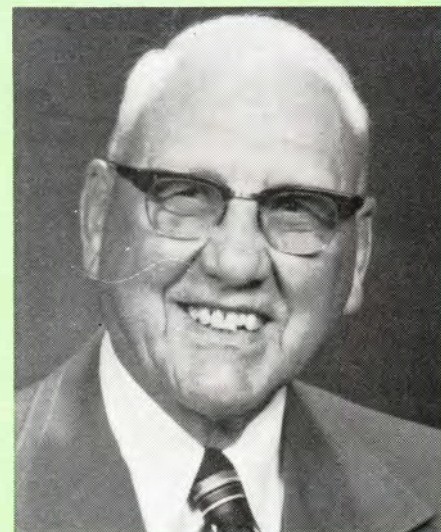
The Christians of Sunnyside Bible Chapel in New Brighton, Minnesota, have commended Bruce and Cheryl Ewing to the Lord's work. The commendation comes after several years of prayer and discussion by the local Christians regarding the objectives and means of their ministries, and the growing conviction that the Lord would have someone of their own number released from other commitments to devote more time to the work. Bruce's spiritual gifts in ministering the Word of God, working with young people and counseling soon became evident to many, as well as the realization that he and Cheryl were burdened in regard to the same needs.

The Ewings expect to devote themselves to the Lord's work starting in the Sunnyside area and waiting on the Holy Spirit to direct them to other areas or continue to confirm their ministries locally. Bruce formerly served on the staff of Youth for Christ. He and Cheryl have two children, Chris and Amy.

TED MCKELLAR, R.R. 2,
Sherwood Park, Alberta T8A 3K2

Ted McKellar and his wife Lucille served the Lord at Hebron School in India from 1975 until 1977. In January 1978 Ted became a full-time faculty member at Mount Carmel Bible School in Edmonton, Alberta, and since that time the McKellars have been in fellowship at Wyeclyff Bible Chapel in Sherwood Park. Recognizing Ted's previous service for the Lord, the Wyeclyff assembly commends him to the Lord and to His people in connection with his continuing service as a full-time worker.

WITH THE LORD



Donald Fraser

DONALD FRASER, 82, of Detroit, Michigan, on November 11, of a heart condition. He was in fellowship at the Dunning Park Chapel, an assembly he helped to establish more than 25 years ago, where he was beloved as an elder and counselor. Vitally interested in the Lord's work since his salvation at 16, he had an extensive prayer ministry for the Lord's servants around the world, was on the board of Emmaus Bible School, and for many years was active at Upper Peninsula Bible Camp.

THOMAS HILL, 80, of Kearny, New Jersey, on October 30. He was saved in England as a young man. Upon coming to this country he was active first in a Jersey City assembly and then in Good News Chapel, Kearny, N.J. He faithfully maintained a ministry to the assembly and in many other Christian activities.

MARGARET (McCully) LIVINGSTON, 76, of Keystone Heights, Florida, and Davenport, Iowa, on December 26, of cancer. For the past several years Mrs. Livingston has made her home at Park of the Palms.

JESSIE STIRLING, 84, of New Smyrna Beach, Florida, on November 26. Born in Scotland, she was in fellowship at the Gospel Hall in Pawtucket, R.I., for 40 years, and in New Smyrna Bible Chapel for the last 16 years.

ADDRESS CHANGES

WORKERS CHANGES

George Graham, 426 Sherrick Dr.,
N. Huntingdon, Pennsylvania 15642

Mike Hansinger, 618 Evergreen,
W. Lafayette, Indiana 47906

ASSEMBLY CHANGES

NEW CARLISLE, QUEBEC

New Carlisle Gospel Chapel
% Jarvis S. Flowers, Box 206,
Craig Street.

PORT HOPE, ONTARIO

Hope Bible Chapel, % P.O. Box 63,
Toronto Road, L1A 3V9

NOTICES

TEACHERS NEEDED for fall of 1979 for lower grades at Immanuel Mission. Write for application form to Robert Staley, Immanuel Mission, Box 218, Teec Nos Pos, Arizona 86514.

FREE LOAN OFFERED: *Rich Christians in an Age of Hunger*, third best seller in Christian books. John Grace, 4468 Princeton, Montclair, Calif. 91763. "He who is generous to the poor lends to the Lord; He will repay him in full measure," Proverbs 19:17 NEB.

PILGRIMAGE TO ISRAEL, Egypt and Rome. Christian holy sites in Israel; Pyramids, Sphinx, Colosseum, Catacombs, Vatican Museum and Basilica. October 79 departure. Mariano Gonzales, P.O. Box 1484, Chicago, Ill. 60690. (312/834-1999).

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

CONFERENCES

MARCH 31—WAUWATOSA, WISC.

A mini-conference on the subject of "Worship" will be held at the Wauwatosa Community Chapel, 2200 North 67th St., 2 through 8 o'clock. Speaker will be Dr. Basil Jackson. Contact Gustave Quindt, 8201 Aberdeen Court, 53213 (453-5364).

APRIL 6-8—WINNIPEG, MANITOBA

A reunion of campers, counselors and staff of Faith Bible Camp will be held to celebrate 25 years of operation. Activities for all ages. Speakers will be Boyd Nicholson and Aubrey Dellandrea. For more information contact Murray J. Taylor, 765 Garfield St., R3G 2M4 (204/783-5536).

APRIL 6-8—PALOS HILLS, ILLINOIS

Palos Hills Christian Assembly will hold its ninth annual spring conference with Robert Clark, Neil Dougal, Samuel Jennings and David Long as speakers. Accommodations available. Write to Tom Carrick, 5607 Laurel Ave., La Grange, Illinois 60525.

APRIL 13-15—SHERBROOKE, QUEBEC

Five English-language assemblies of the Eastern Townships of Quebec are uniting for a three-day Easter Conference, with Colin Anderson and Robert Dryburgh as speakers. Friday meetings at 10, 2:30 and 7 at Grace Chapel in Sherbrooke; Saturday at 3 and 7 at Huntingville Community Church and Sunday at 3 at Parkside Ranch, Cherry River. Meals and accommodations provided. Write to Walter D. Scott, Box 152, Ayres Cliff, Quebec.

APRIL 21—SOUTH FLORIDA

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. Speakers will be Mrs. Larry Smith and Miss Sandra Stirling. Contact: Miss Grace Crawford, 444 W. Palmetto Park Rd., Apt. D203, Boca Raton, Florida 33432 (305/392-0524).

APRIL 21-22—LIMON, COLORADO

The Limon Bible Chapel, 385 J Ave., will hold its annual conference beginning at 3 p.m. on Saturday. Speakers expected are Daniel H. Smith, Welcome Detweiler and Ben F. Farmer. Accommodations and meals provided. Write: Limon Bible Chapel, Box 291, 80828 (303/775-9788).

MAY 5—CHICAGO LADIES MISSIONARY

The 34th annual Chicago Area Ladies Missionary Conference will be held at Lombard Gospel Chapel from 1 to 5:30 p.m. Contact: Barbara Spletter, 1460 Maplewood Ave., Hanover Park, Illinois 60103 (312/837-7322).

JUNE 10-17—FREEBURG, MISSOURI

A Christian Life Camp and Seminar will be held at Turkey Hill Bible Camp in Freeburg, Missouri (120 miles southwest of St. Louis). The camp is sponsored by Urban Bible Camp and will include recreation and ministry of the Word. Contact: Clarence Jackson, 5950 Evergreen, Berkeley, MO 63134.

JULY 21-29—WILLIAMS BAY, WISC.

The annual Conference Point Camp Conference will have William Anderson and Robert Clark ministering to the adults. Eric Deerbough will be in charge of the young people and Gordon Haresign will conduct children's meetings. A family conference with many special features to interest everyone. For specific details, write to Robert Logan, 1011 S. Home St., Oak Park, Illinois 60304.

OCT. 2-4—NATIONAL WORKERS CONFERENCE

The National Workers Conference will be held at Palos Hills Christian Assembly, Palos Hills, Illinois.

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

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Ireland Outreach
c/o Charleville
Harbour Road, Dalkey Co.
Dublin, Ireland

Practical workers and full-year team members are also urgently needed.

REPORTS

CONGRESS 78

Continued from page 3.

were joined by missionaries and youth leaders in leading the various meetings. Morning sessions were held in Pierce Chapel, and afternoon workshops were conducted in classrooms all over the Wheaton, Illinois, campus. Evening sessions in the beautiful Edman Chapel were open to the public, although stormy weather prevented many people from attending.

At break times, students headed for the gymnasium. There a refreshment booth was manned by volunteers from the Chicago-area assemblies, and display-area booths were manned by assembly missionaries, representing many foreign and home mission fields. Assembly-related organizations were represented, including Workers Together, Everyday Publications, INTEREST Magazine, and several Bible schools. The side-by-side booths of Christian Missions in Many Lands (New Jersey) and The Missionary Service Committee (Toronto) provided an attractive presentation of services offered to outgoing missionaries.

There were 1,065 young people enrolled in Congress 78. Of these, 566 were from the United States, 486 from Canada, 7 from Australia and 6 from the Bahamas. The average age was 20, and the male-female ratio was close to 50-50.

The high attendance indicates real commitment on the part of the young people. They had to give up not only their Christmas vacation, but pay the \$95 fee as well, not to mention transportation costs. Young people came from 33 states and all ten Canadian provinces. The largest representations were from Ontario (243), Illinois (106), Michigan (93), Quebec (73), California (56), and Alberta (42). A group of 20 from the Maritime Provinces took the two-day train trip to Windsor, Ontario, then spent a night in the homes of Christians before coming on to Chicago in a bus chartered by Windsor assemblies.

For the Quebec group, simultaneous French translation of the meetings was provided.

Congress 78 closed with a Watchnight Service on New Year's Eve. Kevin Dyer challenged the young people. Albert Horton, veteran missionary from Angola, gave a devotional message. And a breaking of bread service brought Congress 78 to a fitting close.

ATLANTIC, IOWA

Sunday, December 17, was a special day for the Christians of the Atlantic Gospel Chapel. Besides holding the annual Christmas program, they dedicated the new wing they have recently added to their building. Bill Morgan of Upland, California, who was also present when the building was opened in 1954, was speaker for the occasion.

CHAPEL HILL, NORTH CAROLINA

January 29 marked one year since Forest Grove Chapel was burned by an arsonist. Many exciting things have happened to the believers since then. They met in a home for three months while the building was being repaired, and then moved back into the chapel the first Sunday in May.

The Lord blessed the assembly with insurance money and gifts from friends and has brought a thing of beauty out of adversity. A dedication service, mortgage burning and open house was held the first Sunday in October with Elliot Van Ryn as speaker for the joyous occasion.

The Christians wish to thank everyone for their prayers and encouragement during the past year, and they pray that the Lord will use the assembly to bring others to Himself. Anyone moving to the area, or passing through, is invited to fellowship with them.

Cecil M. Long, Correspondent
38 S. Circle Dr., 27514

EMMAUS WEEKEND

for High School Juniors, Seniors and College-age young people.

May 10-12

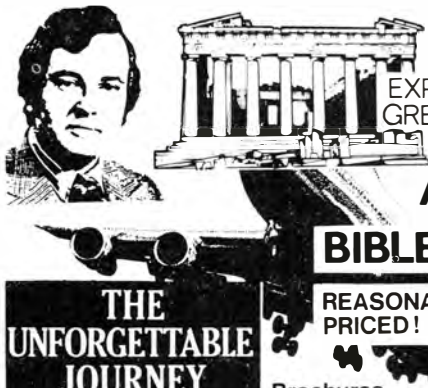
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VIEWPOINT

by Walter L. Liefeld

QUESTION:

What's New in Tools for Bible Study?

VIEWPOINT:

Several years ago I wrote a series of articles for *INTEREST* on Bible study aids, called "Tools for Bible Study." From time to time I am asked questions concerning these and more recent materials. I would like to devote at least two columns to recent works. This month I would like to review one which ought to be in every home and in every chapel or Sunday School library. There are few other books I would place in this select category. The book is *Eerdmans' Handbook to the Bible* (Grand Rapids: Eerdmans, 1973. 680 pages).

Perhaps the most striking feature of the *Handbook* is its abundance of full color pictures and charts. The written contents are remarkable for their blend of solid useful data and easy readability. I cannot think of any similar work so completely enjoyable and informative, with the possible exception of the *Eerdmans' Handbook to the History of Christianity*, in the same series. The graphics are so vivid and unique that it is impossible to describe them adequately. How can one do justice verbally to brilliantly colored charts, which have almost a three dimensional appearance, tracing World Civilizations and World Ideologies through the centuries? How can one describe a series of vivid maps which portray (with a clarity which almost guarantees instant recall) the succession of empires in the Old Testament? Or time charts in bold print and bolder color which enable even the beginner to comprehend in a glance the correlation of Old Testament history, leaders, kings, and books? Or similar charts for the prophets in their settings, or an absolutely superb chart, "New Testament

History at a Glance?" Or charts on weights, measures, the history of translations of the Bible, and maps of all sorts which clearly depict the movements of people and armies?

I have never before seen a chart comparing the size of Noah's ark with that of the Mayflower, the Cutty Sark clipper ship and a modern Atlantic liner. (You will be amazed at the gigantic size of the ark no matter how often you have been told that it was 300 cubits long!) The complex (and usually boring) task of comparing Jewish, Roman and modern calendars, and of figuring out the connection of the feasts and the agricultural seasons, simply vanishes when you look at the vividly colored and absolutely unique circular charts—four pages of them.

And the pictures . . . ! You will almost be able to hear the crowds in the Colosseum, smell the marine odors of the Sea of Galilee, and feel the heat of the Judean hill country. The pictures of archaeological sites and artifacts produce a feeling of life and contemporaneity. In 656 pages of text it seems as though there must be an average of at least one color photo or chart per page.

The format is well organized. Part One includes such articles as "The Bible in Its Environment" by geographer James Houston, "Jesus Christ and the Bible," by New Testament scholar Richard France, "Meeting Objections," by educator Kenneth Howkins, "The Bible and Christian Living," by theologian David Field, and articles on special topics by other well known evangelical scholars such as I. Howard Marshall, Donald Guthrie and Alan Millard.

Parts Two and Three take the reader through the Bible, book by book and chapter by chapter, with summaries, teachings, and relevant data which make the text live.

Sprinkled throughout are valuable little articles on such topics as "The Tabernacle," "The Sacrificial System," "Clean and Unclean Animals," "The Meaning of Blood Sacrifice," "Feasts and Festivals," "Literary Criticism and the Old Testament," "The Quail," "The Large Numbers of the Old Testament," and "Covenants and Near Eastern Treaties." (All of the above occur within

just thirty-two pages of each other!) One will also find such important topics as "Christ in the Psalms" and such complex ones as, "Self-justification, Cursing and Vengeance in the Psalms."

Part four is a small Bible dictionary on "Key Themes of the Bible," "Nations and Peoples of Bible Lands," "Who's Who in the Bible," "Gazetteer of Places," "Prayers of the Bible," and "Subjects and Events."

It is literally true that all other Bible handbooks pale by comparison. This one book could revolutionize Sunday School classes and family devotions. The remarkable fact is that although the graphics, format, and readable style make this ideal for children and new believers, the rich contents and educational features of the volume make it also tremendously valuable for Bible teachers and preachers, even those with long experience in the ministry of the Word.

Next Month: the new *Dictionary of New Testament Theology* and other works on the New Testament.

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.

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EDITOR'S PAGE

by James A. Stahr

The First Gentile Church

IT HAS ALWAYS BEEN GOD'S WILL TO GATHER HIS PEOPLE TOGETHER

THEY WERE CALLED Christians first in Antioch!

Why?

Why the new name? Why at Antioch? It was no mere coincidence.

An historian of Luke's stature knew the important from the incidental. When he tells us "the disciples were called Christians first in Antioch" (Acts 11:26), he is highlighting a critical stage in the advance of Christianity.

The city where this decisive advance took place had for centuries been of major importance in Jewish history. Now it was beginning a new career as a focal point in the development of Christianity.

There are two Antiochs in the New Testament record. The "other Antioch," located in central Turkey, plays only a minor role in the story. It does receive a fair amount of space because a lengthy sermon of the Apostle Paul is included in the record of events that took place there (Acts 13:14-52). It was also the source of some of Paul's severest persecution (Acts 14:19; II Timothy 3:11). But apart from the recorded sermon and the intense persecution, it was just one of several cities evangelized on the first missionary journey (Acts 14:21), and one among the tens of thousands of cities where assemblies have been planted in the course of fulfilling the Great Commission.

However, that "other Antioch" does have the effect of confusing the understanding of the average Christian. The two Antiochs blur in his mind, and he fails to recognize the decisiveness of one of them. Hopefully, this article will change that, as it focuses on the important Antioch. All further references in

the article will be to the Antioch where the disciples were first called Christians.

This Antioch still exists. Today it goes by the name of Antakya, and has a population of seventy-five thousand. If you want to visualize its location, think of it as being in the very northwest corner of Syria, close to the Mediterranean Sea. But then look at a map, and you will discover that a little projection of Turkey juts down between Syria and the Sea. Modern Antakya is actually in Turkey, not in Syria.

Not so in ancient history. Antioch was the capital of Syria for two and a half centuries. It was founded about 300 B.C. by Seleucus, one of the generals of Alexander the Great. Seleucus named it after his father Antiochus. The city was virtually a Macedonian colony, and, like Alexandria in Egypt, was the center for Greek domination of conquered peoples.

When Alexander the Great died, his empire fragmented. Seleucus became King Seleucus I of the Syrian and Babylonian portions of the original empire. Antioch was his capital. He was succeeded by a long line of kings named either Seleucus or Antiochus. The best-known among them are Antiochus III (Antiochus the Great), 223 to 187 B.C., who conquered Jerusalem, and his son Antiochus Epiphanes, a degraded savage, who desecrated it.¹

THIRD LARGEST CITY

Antioch was occupied by the Roman General Pompei in 64 B.C., bringing it into the Roman Empire. By Paul's day it had become the third largest city in the Roman world, next only to Rome and Alexandria.²

As it had been since its founding,

Antioch continued to be a Greek city in its culture and language. Greek dynasties had ruled both Syria and Egypt since the days of Alexander the Great. After the Roman Empire came to power, the culture and language of the empire continued to be Greek, not Latin. That's why the New Testament was written in Greek.

As the followers of Jesus spread northward after the great persecution, it was inevitable that the gospel should be preached in Antioch (Acts 11:19-20).³ We are not told whether the disciples *intended* to preach to Gentiles when they came to Antioch, or whether Gentiles started crowding in on Jewish audiences. Whatever the case, Gentiles heard the message, and many got converted (vv. 20-21).

GREEKS, NOT GRECIANS

The King James Version says that the disciples who came to Antioch "spoke unto the Grecians" (v. 20). An unfortunate marginal note in the old Scofield Bible says these were "Hellenists, i.e., Grecian Jews." The new Scofield Bible repeats the marginal note, but corrects the text to read "Greeks" instead of "Grecians." The Revised Standard Version, the New American Standard Bible, and the New International Version all use the word "Greeks" as the proper translation of *Hellenas*. And that is as it should be, for these people were indeed Greeks, that is, Gentiles, and not the foreign-born Jews (Grecians, *Hellenists*) of Acts 6:1 and 9:29.⁴

The context itself makes it clear that these were Gentiles. Until they got to Antioch, the disciples were "preaching the word to none but unto the Jews

"Anyone who knew Barnabas could have predicted the outcome."



only" (11:19). It was in Antioch they started preaching to the Greeks (v. 20).

Such a contrast would be impossible if Luke had in mind two kinds of Jews, natives of the Holy Land and those who were foreign-born. All the Jews in these northern lands were foreign-born. If they went to Jerusalem they would be called Grecians, but here they were simply Jews. Preaching the gospel to them is not worthy of special note. Luke is telling us that the preaching was no longer limited to them when the disciples got to Antioch.

Furthermore, were the converts in Antioch Jews rather than Gentiles (Grecians rather than Greeks), the events that followed would be pointless. There would be (1) no reason for the Apostles to send Barnabas, (2) no reason for Barnabas to seek out Saul, and (3) no reason to coin the name Christians.

Let us look more closely at each of these things.

CHANGING ATTITUDES

The Apostles and elders in Jerusalem could hardly let the events in Antioch pass by unnoticed. Some action on their part was inevitable. As a recent commentary describes the situation, "An Ethiopian eunuch might have become a Christian some time previously . . . , and a Roman centurion and his household might have believed . . . at Caesarea . . . , but the scale of Gentile evangelism in Antioch was something entirely new."⁵

The choice of Barnabas to investigate the situation (Acts 11:22) gives an insight into the change of attitude that had taken place among the believers in Jerusalem (compare last month's article). They were now more reconciled to what God was doing. After Cornelius had been saved, Peter had faced severe criticism (vv. 1-2). But when news of Antioch came to Jerusalem, the man chosen to investigate was not one of the hostile group Peter had faced. Instead it was Barnabas, the "son of encouragement" (4:36 RSV).

Anyone who knew Barnabas could have predicted the outcome. "A Cypriote Jew by birth, . . . his sympathies would in any case be wider than those of Jewish Christians who had never set foot outside Judea."⁶ Furthermore, Barnabas believed in people. He was not the skeptical type. It was he who had seen the reality of Saul's conversion when everyone else doubted it (9:26-27). It would be in his nature to rejoice over the conversion of Gentiles and to see God's hand in it.⁷ So the selection of Barnabas to investigate the events in Antioch tells us that the thinking of the Apostles and elders in Jerusalem was coming into line with the working of the Holy Spirit.

WHERE THE ACTION IS

Barnabas himself had quite an insight into the mind of God. It was commendable enough to have a personality that rejoiced to see Gentiles converted and that encouraged them "to remain true to the Lord with all their hearts" (11:23-24 NIV). But Barnabas also had a mind that comprehended the significance of what had happened in Antioch. He was probably the first one to realize that here was to be the first church in history in which Gentiles would be in the majority. And he was certainly the first one to realize that Saul of Tarsus should be brought into the action.

That in itself was quite a switch. Up until now the Apostle Peter had been the man on the scene at every crisis point. It was Peter who preached at Pentecost, Peter who was sent to Samaria to lay hands on the converts, and Peter who witnessed the outpouring of the Spirit on Cornelius and his friends (Acts 2, 8 and 10). But Saul, not Peter, had been called as Apostle of the Gentiles,⁸ and it was high time he stepped into his role.

And so for the second time the discerning Barnabas was to be used of God in bringing Saul to where the action was. Luke says: "Then departed Barnabas to Tarsus, for to seek Saul. And when he had found him, he brought him unto Antioch." (Acts 11:25-26). Note the

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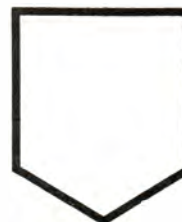
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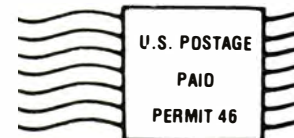
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Address Correction Requested

THE FIRST GENTILE CHURCH

Continued from page 23

words "seek" and "found." There were no phone directories, nor address lists of full-time workers. For that matter, Saul may not have been in the work at all. Eight years had passed since Saul had left Jerusalem to return home to Tarsus (9:28-30). He had dropped completely out of sight, so much so that he could say of his coming to Antioch: "Afterwards I came into the regions of Syria and Cilicia. And was unknown by face unto the churches of Judea which were in Christ: But they had heard only, that he which persecuted us in times past now preacheth the faith which once he destroyed" (Galatians 1:21-23).⁹

GATHER MY SAINTS

With Barnabas and Saul together in Antioch, the new Gentile believers were gathered together regularly and taught the Word of God (Acts 11:26). Luke now speaks of their gathering as a church. It was the first Gentile assembly.

The gathering of the new believers into church fellowship was to be expected. It has always been God's will to gather His people together. In Deuteronomy 12:5, Moses told the Israelites that God would choose a place in the promised land to place His name, and to that place all the tribes were to come. In Psalm 50:5, God Himself had said, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." In Matthew 18:20, the Lord Jesus had promised to be present whenever even two or three of His people would gather, provided that gathering was in His name. Unlike Old Testament times, His name was not to be placed on a central city,

but rather on the many assemblies of His people, wherever they might be.

It is interesting then that in Antioch, for the first time, the followers of Christ got their new name. It came about not accidentally, but precisely because the church at Antioch was the first Gentile assembly.

It is natural for people to label things. When a new philosophy, or political viewpoint, or a new religion appears on the scene, people want to know what to call it. In other cities, this had not been a problem to Gentiles. The followers of Jesus were just more Jews, and Gentiles were as unconcerned to label Jewish sects as North Americans are to identify the various sects of the Muslim religion. In Antioch, however, things were different. These were not Jews, but Gentiles. What were you going to call them, then? For the first time in church history, a new name was necessary.

The new name came from the message the new converts were spreading. "Christ" is the Greek form of the Hebrew word *Messiah*. These people were "Christians," followers of the Christ.

That such a name came from Gentiles rather than from Jews seems evident. Unbelieving Jews could hardly call the converts Christians without a tacit acknowledgment that Jesus was the Messiah. But Gentiles, who cared nothing of whether there even was a Messiah, could use the term Christians without inner conflict.

And so it was that the term "Christians" first came into use at Antioch. And there also the Apostle of the Gentiles came out of obscurity to begin a ministry that would spread Christianity throughout the Gentile world. The church at Antioch would be his missionary base.

It was fitting that Antioch should be central in the early history of Christianity. Only Jerusalem could claim equal importance. The church began in Jerusalem. The first Gentile congregation was formed in Antioch.

NEXT MONTH:
Salvation for the Gentiles,
Part IV: The Growth of a Church

¹For details see Lessons 8 and 11 of "The Book of Daniel," an Emmaus Correspondence Course on Daniel written by the editor (advertised on page 20).

²F. F. Bruce, *The Book of Acts*, Eerdmans, 1954, p. 238. *Unger's Bible Dictionary* sets its population at 500,000.

³Various streams are flowing in the book of Acts, and the account must necessarily look first at one, then at another, eventually coming back to the first. To see one of these streams in its continuity read Acts 8:1-4 and then immediately read 11:19-20. For another, go from 7:58 and 8:1-3 to 9:1ff.

Technically, *Hellenistes* refers to Jews who spoke Greek and lived as Greeks, a situation arising from the Hellenization policy of Alexander the Great and his successors (*The New International Dictionary of New Testament Theology*, II, 125, 126). Since the Jews who lived in foreign lands were likely to speak Greek and be somewhat adapted to Greek culture, the term *Hellenistes* can in effect mean foreign-born Jews rather than rebels against Judaism. This is the case in Acts 6:1, where the Grecians are contrasted with the Hebrews. In Acts 11:19, away from the Jerusalem context, such people are simply called "Jews," and the contrast is with the "Greeks" (*Gentiles*) among whom they resided (v. 20).

⁵F. F. Bruce, *The Book of Acts* (Grand Rapids: Wm. B. Eerdmans, 1954), p. 239.

⁶*Ibid.*, p. 240.

⁷A later example was Barnabas' desire to give Mark another chance—Acts 15:37-39.

⁸Romans 11:13; I Tim. 2:7; II Tim. 1:11. Barnabas undoubtedly knew this calling (Acts 9:15, 27; 26:16-18).

⁹R.C.H. Lenski writing on this passage is helpful in showing that the eight years in Tarsus were spent in retirement, not in evangelism (*The Interpretation of St. Paul's Epistles to the Galatians, to the Ephesians and to the Philippians*, Columbus, Ohio: Wartburg Press, 1946, pp. 63-64).

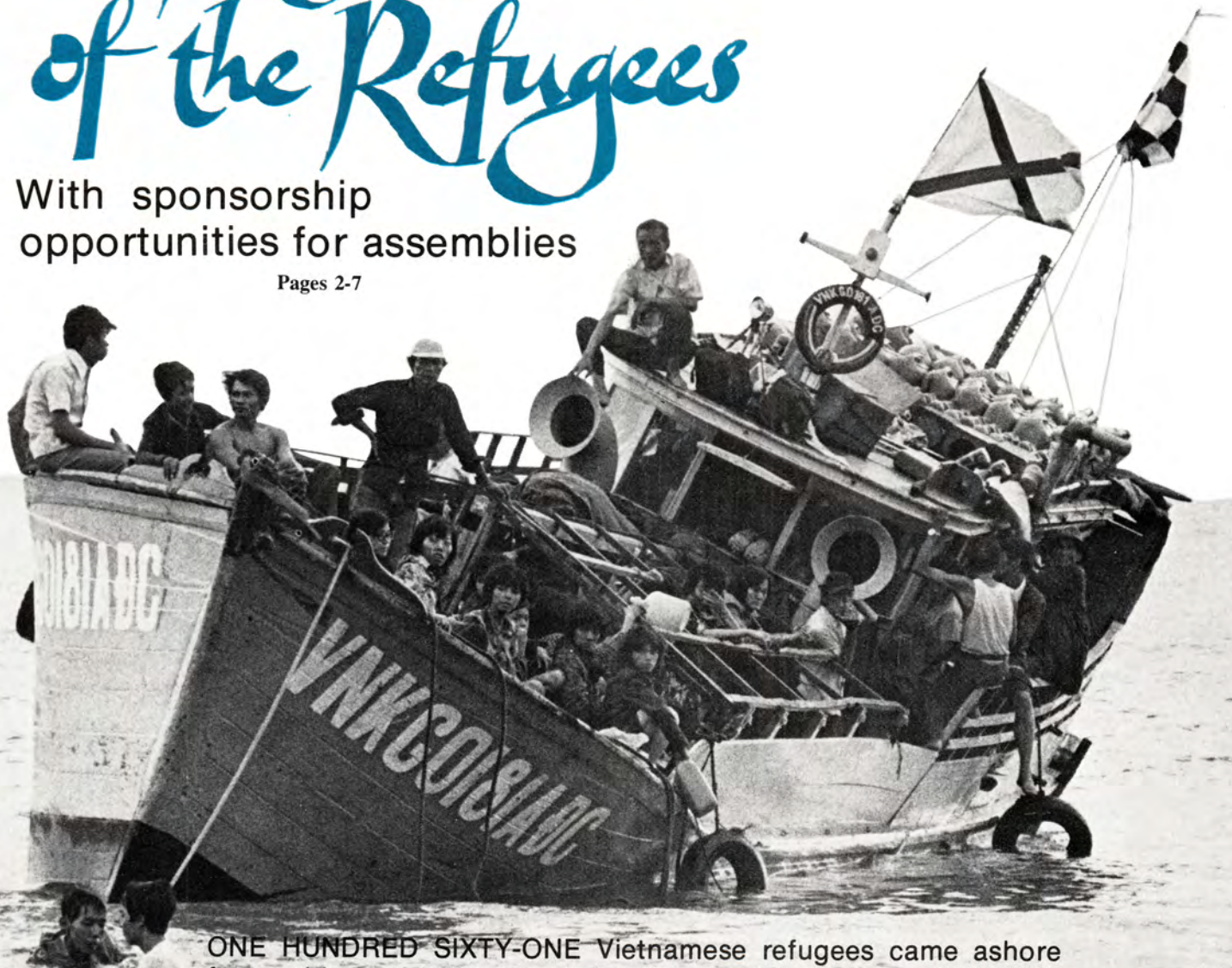
INTEREST

APRIL 1979

The Plight of the Refugees

With sponsorship
opportunities for assemblies

Pages 2-7



ONE HUNDRED SIXTY-ONE Vietnamese refugees came ashore from this boat, scuttled in the surf on December 11th after Malaysian officials prevented it from landing.

—UPI Photo

INTEREST

APRIL 1979 Volume 44 No. 4

Articles

3 The Plight of the Refugees

The situation in Indochina; the need for sponsorship.

8 A Young Missionary Today

The opportunity of our day may soon be gone.

10 Fragment out of Heaven (Poem)

11 A Savor of Rest

The priority of worship.

22 The Growth of a Church

Salvation for the Gentiles, Part IV.

24 Love Feast (Poem)

Departments

15 Address Changes	17 Notices
12 Book Reviews	18 Quotes from Workers
16 Conferences	17 Reports
22 Editor's Page	21 Viewpoint
15 New Workers	16 With the Lord

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INTEREST
Box 294,
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Editor—

James A. Stahr

Editorial Assistant—

Naomi Bauman

Art Editor—

John W. Sweemer

Business Manager—

Dennis Bentz

Directors of Letters of Interest Associates

President—

Neil M. Glass

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John McCallum

Treasurer—

James D. Kennedy

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C. Donald Cole

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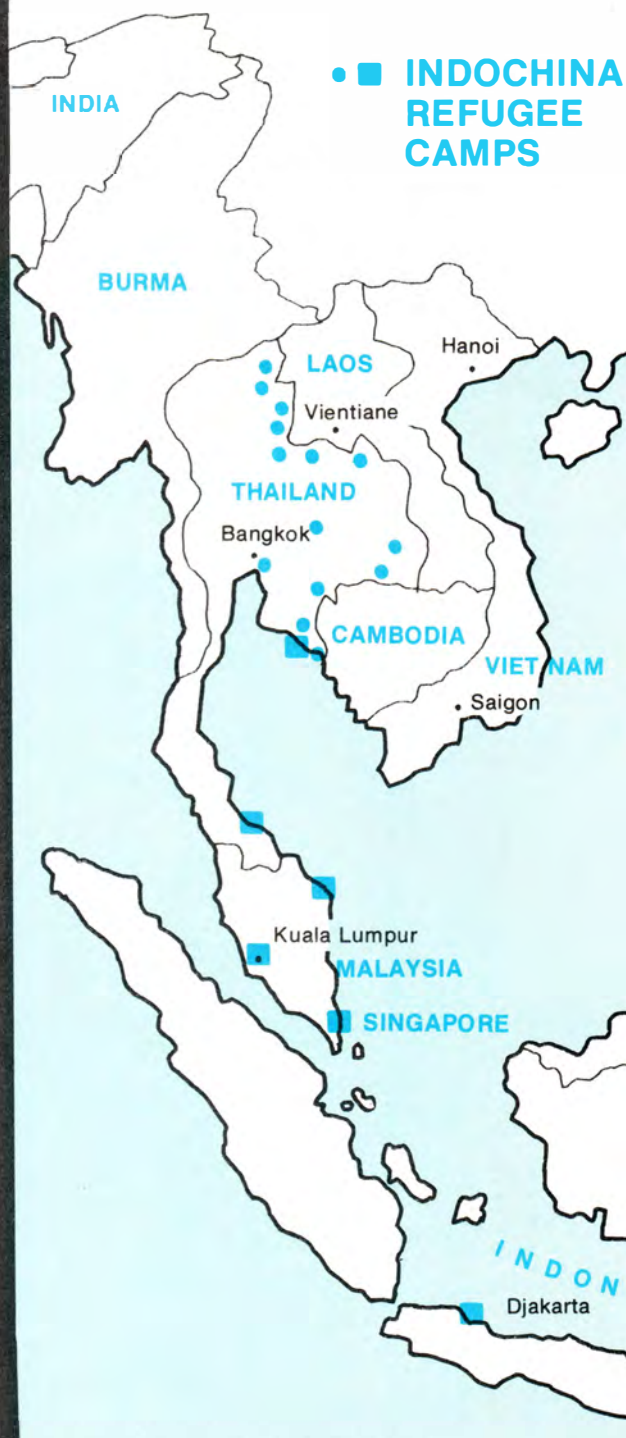
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The



Plight of the Refugees

SOUTH KOREA

JAPAN

CHINA

HONG KONG

TAIWAN

PHILIPPINES

Manila

They promised us peace in Viet Nam. They said if only the Americans would pull out, the killing would stop and quiet would settle over the land.

It didn't work that way. The Americans weren't really the cause of the problem, but once they were gone, the Communist dictatorships could do their thing without opposition. For a while things seemed peaceful enough. It took two or three years before North Americans began to notice the overcrowded boats that were slipping away from the Viet Nam coast, and to hear the muffled cries of the multitudes who were dying in Cambodia.

The Joan Baezes and Jane Fondas of that earlier day were strangely silent. Only George McGovern seemed courageous enough to admit that the "peace" we had bestowed in Indochina was a pretty bloody thing—at least in Cambodia. There the situation was so horrendous that the January invasion by Viet Nam was almost a relief. Enough so that few people noticed that the much-ridiculed "domino theory" was alive and well in the Far East.

Today Laos and Cambodia are both under the control of Hanoi, and Thailand is threatened. Thousands attempt to flee. Some are killed. Some make it to Thailand or Malaysia.

The indifference of yesterday's peace marchers to the plight of these refugees makes their earlier concern seem as phony as the "peace" they promised. It suggests that "peace" was really a euphemism for communist conquest.

But they aren't the only indifferent ones. The turmoil and indecision and ultimate defeat made us all sick of the situation. When we left Viet Nam, we washed our hands of the place—and our hearts and minds as well. "Don't bother me with it anymore," has come to be the prevailing attitude. And those of us who believe we belonged in South Viet Nam because it was a victim, just like Belgium and Poland had been thirty years earlier, have been all too content to be just as indifferent to the plight of the refugees as those who wanted us out.

The holocaust in Cambodia began to reawaken the conscience of evangelicals. And those boat people, forced off the Malaysian beaches and drowning in the surf, have shown us we cannot remain indifferent to the plight of the refugees.

Evidence of this renewed conviction of heart has come to INTEREST in the form of pleas from two young men. Both know whereof they speak. Sam Mattix was a first-term missionary in Laos who was captured by North Vietnamese invaders, marched to Hanoi, and held until President Nixon negotiated the release of military prisoners (INTEREST, Oct. 1973). Jim Crouch is a 23-year-old, 3rd year student at Emmaus Bible School. Saved in the army in 1975 and discharged soon after, he went to Thailand to visit the refugee camps. He taught some English classes and presented the Gospel to all the refugees he could contact. After graduation from Emmaus he wants to work with Cambodian refugees.

Both Sam and Jim are keeping in close touch with the refugee situation. Either man may be contacted by INTEREST readers who want advice about refugee organizations or help in locating refugee families to sponsor. Write Jim Crouch at Project New Life, 156 N. Oak Park Ave., Oak Park, Illinois 60301. Contact Sam Mattix at 5251-19th Ave. N.E., Seattle, Wash. 98105 (206/524-0541).

The articles written by Sam Mattix and Jim Crouch are on the following pages.



Jim Crouch, center, in a refugee camp in Thailand



On the Banks of the Mekong

by Jim Crouch

DAVE AND I were having lunch. We were in a Thai restaurant on the bank of the Mekong River. It was a normal, bright, clear day, yet strangely different. There were none of the usual trade boats going back and forth across the river between Thailand and Laos on the opposite bank.

The commander of the local refugee camp approached us and told us why. In the building next to us were seventy Lao-tian refugees, waiting to be sent back across the Mekong. "At best, some of them will be shot," the commander predicted bluntly. "The rest will be placed

in re-education camps." Few ever return from these camps.

I went next door. I tried to give the refugees some Lao and Thai tracts, but was stopped by Thai officials. The refugees were speechless. They had tears in their eyes as they waited to be sent back.

Such is the fate of many of the Indochina Refugees. The situation goes back to April 1975, when the governments of South Vietnam and Cambodia collapsed before the communist armies. With the fleeing of U.S. personnel, Laos also fell to Communism before the year was over.

An initial flood of refugees from all these countries included frightened people who had worked for the U.S. government. But the flight of refugees didn't end with that. It has gone right on as people seek to escape oppressive governments.

When refugees began fleeing from Vietnam, Laos and Cambodia, refugee camps were established. Many of them are located in Thailand, all along its eastern border. More recently camps in Malaysia have been crowded with the "boat-people," refugees from Vietnam. There are also camps in Indonesia, Hong Kong, Taiwan, Japan and South Korea, where refugees are processed into America and other countries.

In that same month of April, 1975, while in the army, I came to receive Jesus Christ into my heart. Shortly thereafter I was sent to the island of Guam to be involved in this evacuation operation. There the Lord burdened my heart to help the refugees. Since discharge in August 1975 I have gone to Thailand on my own to visit the refugee camps. Since then I've continued to be immersed in my service to the Lord, try-

Continued on page 6



Left:
THE BOAT PEOPLE.
Vietnamese refugees
aboard the *Tung An*
in Manila Bay,
January 8th.
UPI Photo

LAST WEEK I OPENED the paper and saw a picture of children staring out from behind jail bars. They were Lao children who, with their parents, were being held in a Thai border jail for processing prior to entry into a refugee camp. A few weeks before, news reports told of 1000 Vietnamese whose ship had run aground on an Indonesian desert island and who were in desperate need of assistance.

Many of us have felt a concern for such people. Most of us think there is nothing we can do to help. The fact is we can have a very important part in saving these lives.

The U.S. government has authorized entry of thousands of Indochinese refugees. Actually, the quota is pitifully small in relation to the ever growing number of refugees in the camps, and most refugees will be doomed to three or more years of prison-camp existence before going anywhere.

It takes more than quotas to bring about refugee resettlement. It takes sponsors—people willing to assist refugees upon arrival. They need housing, clothing, and jobs. They need to get into English classes and schools. They need help to learn their way in a completely

Will You be a Sponsor?

by Sam Mattix

new setting. Financial backup for food and rent is necessary until the family is self-supporting.

In 1975, churches in the U.S. responded en masse to the call for sponsors. In just a matter of months, more than 100,000 refugees were brought in. But now the problem is four years old and there are less than a third of the sponsors necessary to resettle the current quota of 50,000 (1,000 a week).

Probably the biggest reason for lack of response is that people are not aware of the need for sponsors. My reason for this report is so that you will know that you

can have a part. And so you will let Christian friends in your church and other churches know too.

If we Christians don't sponsor the refugees, many will not be able to come. Some will get non-Christian sponsors—for better or for worse. Others will enter without sponsors and will get off to a shaky start without committed American friends. Many will live meaningless, welfare-dependent lives. Most will go the materialistic American way.

How do we sponsor? A voluntary agency involved in linking up refugees with sponsors gives the following advice:

Refugees in CANADA

The Canadian government recently increased the number of Vietnamese refugees permitted to enter Canada from 600 to 5,000. William Newell, Executive Director of World Vision of Canada, along with others, had sent an urgent request to Prime Minister Trudeau asking for a substantial increase. However, in view of the desperate plight of the refugees, it is hoped that the government will permit even more than 5,000 refugees to come during 1979.

World Vision International has been supplying medicines, medical personnel, logistical and operational assistance to many of the Vietnamese boat refugees who are stranded off-shore awaiting the decision of government authorities on their fate. The flow of boat people leaving Viet Nam has increased to 10,000 a month. Some have paid for their passage on sea-worthy vessels, but the greatest plight is that of the penniless refugees attempting to cross the open sea in small river boats.

World Vision of Canada is heavily committed to aid refugees and is urging churches to undertake refugee sponsorship. It can direct interested assemblies and individuals to the proper channels to apply for sponsorship. Contact:

World Vision of Canada
Att: Miss Linda Durno
6630 Turner Valley Rd.
Mississauga, Ont. L5N 2S4
(406) 821-3030

"Set up a small planning or project group. This group will need to assess and plan a strategy for (1) providing initial housing (either separate or shared) and a stock of food; (2) a family clothing plan; (3) financial back-up, if not outright support, until some degree of earning power is established; (4) plans for employment, if applicable, and also for school as well as English acquisition; (5) transportation; and (6) medical care."

How long will all this be necessary? "Plan on six months of real follow-through and another eighteen months of 'back-up' and regard. If you were starting over in a non-Western and non-European world, how long would it take you to make it alone?"

Will you and your assembly consider sponsoring a refugee family? You can get in touch with one of several agencies for further direction. Representing the National Association of Evangelicals is:

World Relief Refugee Services
P.O. Box WRC
Nyack, N.Y. 10960
(914) 353-0640

Emergency information about job services and interpretation services are available by calling the toll-free HEW-Refugee Hotline (800/424-0212). Additional cultural and educational materials and information are available from the National Indochinese Clearinghouse, 1611 North Kent St., Arlington, Virginia 22209 (800/336-3040).

You may also contact me to receive more information concerning what sponsorship entails and what back-up resources are available through church, government, and private channels. If people in your assembly are interested, I will be glad to talk with them to discuss sponsorship further (address and phone number on page 3).

The Word of God sets forth our responsibility:

"Deliver those who are being taken away to death, and those who are staggering to slaughter, O hold them back. If you say, 'See, we did not know this,' does He not consider it who weighs the hearts? And does He not know it who keeps your soul? And will He not render to man according to his work?"

Proverbs 24:11-12 NASB.

"Is not this the kind of fasting I have chosen: to loose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke? Is it not to share your food with the hungry

and to provide the poor wanderer with shelter—when you see the naked, to clothe him, and not turn away from your own flesh and blood?"

Isaiah 58:6-7 NIV.

ON THE BANKS OF THE MEKONG

Continued from p. 4

ing to gain a better understanding of the Indochina Refugee situation. Through God's love and guidance, I want to lead these people to salvation.

In Thailand today there are 116,000 Indochina refugees living in 16 main camps, all maintained by the U.N. The number of refugees increases daily with the arrival of those escaping from their Communist suppressed homelands, but many of the refugees have been in these camps for three years or longer. Of these 116,000 refugees, 98,000 are from Laos, the majority being of the Hmong Hill Tribes, 14,000 are Cambodians, and 4,000 are Vietnamese.

There are also refugee camps on the shores of the Gulf of Siam. Here some of the boat people come. Every month thousands of Vietnamese are escaping by boat and many of them head for the coast of Malaysia. Drowning and starvation claim the lives of 50 to 70 percent. Nevertheless, there are 40,000 boat refugees in the Malaysian camps.

In Malaysia, some refugees are pushed back to sea as soon as they reach the beaches. The "boat camp" countries have hardened their hearts because of the slowness of third countries to assume any responsibility. For the same reason many refugees from Laos and Cambodia are sent back after reaching Thailand. Some of the Thai camps are already over-full.

Until their country fell to Vietnam in January 1979, the Cambodian people were the most oppressed in the world. Because of the tight security along the border, relatively few escaped. Many died at the hands of the Communists or were killed by booby traps along the border.

With Hanoi in control of Cambodia, the oppression may be moderated somewhat. But Hanoi's role is oppressive enough to send a steady stream of refugees out of both South Viet Nam and Laos, so continued flight from Cambodia can also be expected.



Jim Crouch's photo of a street in the Surin Refugee Camp in Thailand

The main route of escape from Laos involves crossing the Mekong River by boat or by swimming. The currents are swift and armed Communist soldiers patrol the banks.

The majority of refugees in the Thai camps live in thatched huts, which can be pretty wet in rainy seasons. Others live in more permanently constructed buildings, but these are quite overcrowded. Water is scarce, and that which is available is contaminated, causing much disease. Malaria, coupled with a lack of medical personnel and supplies, make this a deplorable situation.

The main problem, though, is the emotional effect on the refugees. Many have given up hope of ever having a chance to start a new life. Most of them are in a traumatic state of shock.

Is there any hope for the refugees? There are three prospects for their future. First, they could be sponsored into a third country such as the United States, Canada, or a South American nation. Second, they might be allowed to settle permanently in Thailand or Malaysia. This has not thus far proved to be the best solution. Third, they may be forced back into their Communist countries.

In the meanwhile, the Word of God can be brought to them. It will give them something to live for. In Christ, even suffering can be turned to joy.

While in the Ubon Lao camp, I met 70 Lao Christians who were in assembly fellowship. One of the elders used to work with H. D. LaBuff, an American commended missionary who served in Laos about 20 years ago. In the Surin Camp I met another 70 Cambodian refugees who

were Christians, many just recently saved. Also, there are about 5,000 Christians among the Hmong Hill tribe refugees from Laos.

Dr. and Mrs. Geoffrey Atkinson have recently been commended from British Columbia to the Lord's work in Thailand (INTEREST, Nov. 1978, p. 13). Geoff is helping Cambodian and Lao refugees medically. More Christians are needed to go and minister to these people and to give them the good news of salvation. There are very few proclaiming Christ to the refugees.

Each month 4,000 refugees are being admitted into the U.S.A. They, too, need to be ministered to. They need to be befriended and have emotional support. Just recently, I led two people to Christ from the Cambodian community right here in Chicago. They are open to the gospel.

Finally, it may be the Lord's desire that your local assembly sponsor a refugee family. This involves making a moral commitment to help this family settle in your community. Finances usually stabilize quickly. The urgent need is for emotional, concerned and caring support.

The future of the Christian refugees is unstable. Many of these brethren get sponsored by a cult or non-Christian religious group. When this happens, they do not understand, and may fall away from the Lord.

Sponsoring a family, Christian or otherwise, calls for a united effort that could prove to knit a local assembly closer together, as well as being a testimony of Christian love to the community.

AMBITIOUS TO LEARN

Nearly 45 percent of the refugees in the United States are school-age children between the ages of 5 and 16. In spite of the cultural and language barriers confronting them, they have proved to be earnest and ambitious students. Many teachers throughout the country have echoed the statement made by a San Diego teacher for bilingual education. "They are so motivated that you just can't believe it," she said. "In their culture, a teacher is next to God and one's father."

—from The International Rescue Committee's Annual Report

EAGER TO BE SELF-SUPPORTING

"We would like to point out, Mr. Chairman, that the Indochinese refugees were not traditionally a dependent population in their own countries and, with effective resettlement planning, the vast majority should achieve self-sufficiency in their new homeland. . . . In August of 1977, refugee unemployment was 5.5 percent of the work force as compared with a national unemployment rate of 6.9 percent. . . . The number of Indochinese refugees receiving some form of cash assistance has been consistently very high. This reflects a great deal of entry-level employment with insufficient income to support large families. However, as of May 1, 1978, despite the influx of 14,000 new refugees, the percentage of refugees receiving some form of cash assistance dropped to 29.6 percent (from 36 percent a year earlier). This is a significant reduction in refugee reliance on public assistance."

—From testimony before a Congressional Committee

A Young Missionary Today

by LUIS PALAU
PART II

People in third-world countries are wide open for evangelism. Today is a moment in history. It could pass within ten years.

LATIN AMERICAN EVANGELIST

Luis Palau was a speaker at Congress 78, a young people's missionary convention described in last month's INTEREST. With the permission of Literature Crusades, Mr. Palau's Thursday morning message (Dec. 28) has been abridged and published by INTEREST.

In Part I, Luis Palau said that "brethren missionaries," serving the Lord Jesus, represent a rich, historical Biblical, doctrinal position. As such, five things ought to characterize our young men and women who go to the foreign field.

First, they should remember to continue living, day-by-day, a holy life. Holiness is a condition of service unto the Lord. Missionaries who fail to walk in holiness can be trapped by finance, by pride, or sexual temptations.

Second, they should keep up-to-date on what's going on in the world today. If you cannot appreciate your own culture, you cannot appreciate someone else's. Christian statesmanship, sorely needed on the mission field, requires a broad perspective.

Now we continue with the third, fourth and fifth characteristics desirable in a young missionary today.

THE THIRD EXHORTATION for a young missionary today is an old one. With God's grace I hope to restate it in a fresh way.

It is this: **you must continue to sow the seed.** Today there are a lot of people who poke fun at missionaries who sow the seed.

I am all for church-growth principles. We practice them. We teach them. But I think it is enough, if the Lord calls you to sow the seed, to just sow the seed.

Matthew 13 teaches us about three types of sowing you will be doing when you go to the field. First, there is sowing the Word of God (verses 1-9).

You remember that the Lord Jesus tells about the sower who goes out to sow, and some seed falls on the sidewalk and some among rocks and some among thistles. And then some of it falls on good ground. And only that part yields fruit. When you go sowing the Word, whether you're a mass evangelist or a one-on-one witness, you know that not all of the seed is going to bring results.

You know that, first of all, because the Bible teaches it, and secondly because experience demonstrates it. But you continue to sow the seed. You keep scattering it, the more the better as far as I am

concerned. You know as you are doing it that many seeds simply will not even take hold. Those are seeds that fall on the hard-beaten path.

Then we also know, whether we sow in mass crusades or pass out tracts door-to-door, that some people will get all excited at first. When it's a crusade they come forward crying. I remember a missionary who helped me so much in the assembly down in Argentina. He said, "Watch out for the ones who cry. They are the ones who really shake you up, and you want to write a tract about them. But a year later they aren't in the church at all."

In other words, they are too emotional. It's O.K. to cry if you feel like it. But the point is that not everyone who cries is really the seed taken hold. Some seem to take it seriously, but the pressure of society and of finances makes them give up.

We all know this happens. But the ones we are looking for are the other 25 percent. Those where the seed falls onto good ground and yields fruit.

So we sow the seed of the Word of God. Don't ever get tired of sowing. Sometimes it comes back years later. And you know, there's a joy in spreading the Word of God. Whether it's in person, or through literature or radio or T.V. or whatever the Lord calls you to do. The excitement is in knowing you're not just throwing around any old seed. The seed is nothing else but the good Word of God.

If anything can do the job it will be the Word of God. Therefore, the more you spread the seed, normally speaking, the greater the harvest will be.

There's a second kind of soil and I'm sure you've noticed it. It is in verses 24-30. That parable speaks about sowing persons. The explanation comes in verse 38. The field is the world. The good seed are the sons of the kingdom. The weeds are the sons of the evil one.

So not only will you and I as missionaries go out and sow the seed of the Word, but we will also sow persons, individuals that we try to incorporate into local bodies of believers. Inevitably, in the process of doing it, whether it's the enemy or our own blindness, weeds get in there. But our goal is to sow children of the kingdom in the field of the world.

We not only sow the Word, and sow individuals, but we also sow institutions. Now we emphasize rightly that the body of Christ is not an organization. It is an organism. But in fact, whenever you establish a body of believers, you've got an institution. They have a place where they gather, and there are leaders, elders and deacons and what all.

So, the Scriptures indicate that you as a missionary are going to be starting institutions. You are organizing bodies of believers. The moment you establish an elder or three elders you have an institution going. From then on everybody in that town knows that there's a new group gathering over there, and this is the way they're organized, and people are introduced to them by baptism by immersion, and so on.

In these three areas we are to be sowing, sowing, sowing all the time. We sow the Word, we sow people, and we sow institutions. By the Lord's grace, and the more we stick to Scripture and the principles we practice, the more glory will come to the Lord Jesus Christ.

Now to me evangelism is the first job of every missionary. Even those whose gifts are teaching or being shepherds of the flock. To sow the seed is everybody's work. Especially those with the gift of evangelism, but everybody's. It is to win as many souls to Christ as possible, the more the better.

Brothers and sisters, in many parts of the world today the open doors are fantastic. There is no need for pre-evangelism. We just need all-out-and-out, go-get-'em evangelism. There's no need to come at them softly. Oh, softly, yes, but I mean no need of a watered-down sell-them-yourself-first type of evangelism.

People are so ready in most parts of the world! So open! Especially on the third-world mission fields. They are so open to receive the Word that it is an opportunity our forefathers didn't have.

When the first missionaries came to Argentina it was tough for them. They had stuff thrown at them. They were insulted and ostracized. But today is a moment in history. It could pass within ten years.



**“To me,
evangelism is the
first job of every
missionary . . .
To see a local
church formed is
the greatest joy.”**

—Luis Palau

There are signs it is already beginning to pass. There are once again forces at work in Latin America trying to oppress and persecute. We think persecution will come back. We begin to see signs in some of the countries. The insults and lies that are being told about evangelicals may be sort of a prelude for a new wave of persecution. May the Lord not allow it. But this is one moment in which to go out as a soul winner. It is an exciting time in many parts of the world.

Now, exhortation number four. It is to **continue to plant local assemblies of believers.**

What we used to say many years ago

in Colombia is so true. We used to say over there that to plant a local church is to build the fatherland. It doesn't sound so good in English, but in Spanish it sounds great. To plant local churches is to build the fatherland.

We need to keep that in mind. Not only do we gather believers for their own edification and to worship the Lord, and wait for His coming, but also because bodies of Christians all over a country are a blessing to that country. The more local churches we can start, the better for the country. Not only the better for the believers, but the better for the land in which they live.

Last night with one of my friends who was a missionary in Peru, we asked ourselves a question. “If the Brethren were the only ones evangelizing the world, how much of the world would now be evangelized?” It's a fair question. The answer is, “A good portion of it.”

But you know, when one goes to a country, one of the greatest contributions he can make is to establish local bodies of believers that truly live out the Biblical principles. Those local bodies then become an example to the rest of the body of Christ, in that city and even in that country, of what a local church can be like when it practices the Scriptural pattern.

Brethren servants of the Lord particularly have this responsibility.

If we could only have in every city of Latin America a team like the Literature Crusades team now in La Paz, Bolivia. They're a bunch of young fellows and girls. Quite young. I met them about two months ago. They sang in the crusade. They are so active and such a good example of a good life. Of happiness. Of really going door-to-door. Of following up the new converts. And of starting up a local congregation.

The Biblical example comes from Acts 14:21 to 23. St. Paul did it again and again and again. Whenever he went to a town he won people to Christ. A few weeks later he established elders in every town and commended them to the grace of God and he left. He couldn't stay. He had to keep going, but behind him he left all these pockets of believers all over the place.

If you go out as a young man or woman, and some day the Lord brings you back to your own home country, Canada or the U.S., the great joy will be to be able to say: “Fine, I have to leave, but back there in Bolivia or Peru or Angola, or wherever, is an assembly, a local body of believers who love the Lord

Jesus and the Lord used me by His grace to establish it."

That's the greatest joy. It is joyful to spread the seed, but the greatest joy is to see a group come out as a result of your ministry.

I feel that everyone who goes out with Literature Crusades or as a regular, long-range Brethren missionary, should have this goal: "I want to plant as many churches as God allows me to."

It can be exciting. Do you know that in northern Peru the Lord has used two men to establish 55 local congregations in about 12 years. They are Bert Elliot with his family and Bill Conard, a good brother who is here and we work together on the team. I have never heard anything like it in my life. And yet hardly anybody knows about it. The Lord does. But you know it could be exciting to tell a few people, too. That just two families could be used of God to establish 55 local congregations in northern Peru in such a short period of time.

Now I will have to be brief with my last point, though it is the most important of the whole lot as far as I am concerned. It is this: to **bless the whole body of Christ**. We have a responsibility to bless the whole body of Christ.

In Acts 20:28 it says, "Feed the church of God which He hath purchased with his own blood."

God has no favorite children. The Lord Jesus died on the cross for all those who believe in Him. Not only for those who believe and then join a Brethren assembly. He died for *all* who believe in Him. There are many believers in various groupings. Some of them are called Baptists, and some Presbyterian, some Charismatic, some Pentecostal, some Nazarene, some Arminian, and Calvinist, and Reformed, and Anglican, and Episcopal, you name it. There's hundreds of them. But the Lord Jesus looks at the whole body and He loves all His body.

Now we as believers who have by the grace of God been taught some principles that are obviously Biblical and are a tremendous blessing to us have a responsibility to share that with the rest of the body of Christ.

My time is gone. Let me summarize. As a young missionary today, may you remember these five exhortations. Live a holy life. Keep up-to-date on current affairs. Sow the seed. Plant local assemblies. Bless the whole body of Christ.

Fragment Out of Heaven

There was a rainbow round about the throne.

Revelation 4:3

**When those few trembling souls stepped out
The Ark, with all things new,
God in His love sought for a sign
To show them that His Word was true.**

**He knew that henceforth when they felt
The cooling drops of rain
They would forget the saving Ark
And only fear the flood again.**

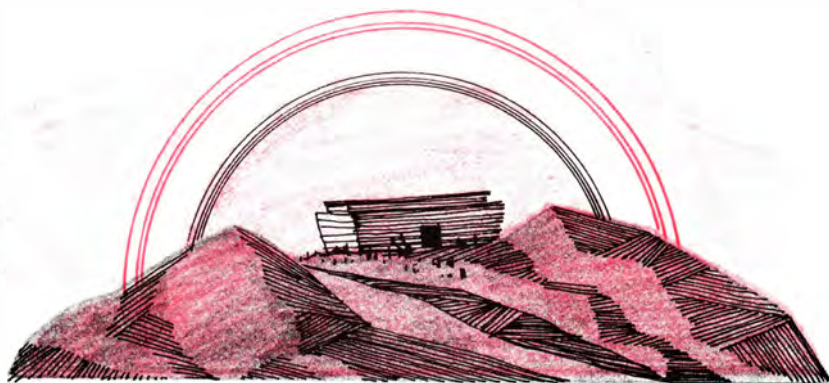
**And so, lest they be too afraid
To lift their gaze on high,
He took a fragment out of Heaven
And set a rainbow in the sky.**

**And we, who see His tender care
Throughout our earthly way,
Still see the rainbow—proof and sign
His love remains the same today.**

**"For when I see the bow," He said,
"I shall remember you,"
And just to still our frightened hearts,
He gives again His token true.**

**What need we fear, though tempest clouds
And trials beset His own,
He cannot fail us, nor forget,
THERE IS A RAINBOW ROUND THE THRONE.**

Joan Suisted
New Zealand



A Savor of Rest

by Carl Armerding

Noah's first concern was to build an altar.

The experience of Noah and his family was so unusual that it would be impossible for us even to imagine what they felt like when they left the ark. They had lived in it over a year. And now, there they were, eight persons with the whole world to themselves.

As those eight people stepped out of the ark, their only responsibility was to "bring forth with thee every living thing that is with thee, . . . that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth" (Genesis 8:15-17). Other than that they had no instructions concerning their activities after landing.

The later mention of "seedtime and harvest" (v.22) would suggest that they would engage in agriculture as well as animal husbandry. "Cold and heat" would suggest the need of shelter, both for themselves and for the domestic animals. Presumably they continued to use the ark for this until they could build more commodious quarters for themselves and their cattle. The wild animals, of course, would fend for themselves. But we do not read that Noah gave any of these things a thought.

Noah's first concern was to build an altar unto the Lord (Genesis 8:22). Then he took "of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar."

Whether or not Noah's ancestors built altars we do not know. His altar happens to be the first of which we have any notice in Scripture.

The first animal sacrifice mentioned, insofar as Noah's ancestors are concerned, was that of Abel, who "offered

unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts" (Hebrews 11:4). So far as the Biblical record goes this was the only example Noah had. Presumably there were others but they are not mentioned. However, just seven days before the Flood, the Lord had said to Noah, "Of every clean beast thou shalt take to thee by sevens, the male and his female" (Genesis 7:2). It was of these that Noah made his burnt offerings upon the altar which he had built unto the Lord.

God was pleased with Noah's offering. We read that "the Lord smelled a sweet savor," or, "a savor of rest," as it has been rendered (Genesis 8:21). The word in the original is defined by Gesenius as "acquiescence, . . . satisfaction, delight."

In Ephesians 5:2, the apostle Paul describes our Lord's sacrifice of Himself as "a sweet smelling savor," using the same words which are found in the Greek translation of Genesis 8:21.

Noah's offerings consisted of more than one animal. He "took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar." Since he had taken seven of each clean beast, he could afford to be generous without threatening any species with extinction.

It is in direct connection with this that the Lord said in His heart that He would "not again curse the ground" (Genesis 8:21). And He added, "Neither will I again smite any more every living thing, as I have done." What a contrast between the heart of the Lord and the heart

of man!

Apparently Noah and his family observed all of this in reverent silence. Even the Lord did not audibly make known the thoughts of His heart. We are simply told what He "said in His heart." But they were "thoughts of peace, and not of evil" (Jeremiah 29:11), made known to us by divine inspiration.

Essentially this was a "worship meeting" of the highest order, the sublime effect of reverent contemplation and meditation. Any number of things might have claimed more immediate attention when Noah disembarked from the ark. But worship superseded them all. And that is as it should be. Prayer, Bible study, and preaching of the Gospel are all important. But the "worship meeting" as it is commonly known among us outranks them all. It is distinctive. In our observance of it we may proclaim in a special way that in all things He, Christ, is preeminent (Colossians 1:18).

The author, now 89, continues an active preaching ministry as well as being a frequent contributor to *INTEREST*. The oldest of ten children, he began his service as a missionary to Honduras in 1912, commended by Bible Truth Hall in Plainfield, New Jersey. He returned home with broken health in 1915. He joined the faculty of the new Dallas Theological Seminary in 1929 at the invitation of Lewis Sperry Chafer. In later years he served on the Moody Bible Institute extension staff and on the faculty of Wheaton College, where his son Hudson is now President.

Mrs. Armerding was called home in 1964. Dr. Armerding presently resides in the Western Assemblies Home, 350 Berkeley Ave., Claremont, California 91711.

BOOK REVIEWS

Recent Books by Assembly Authors

It has been more than a year since our book review pages gave special attention to the writings of authors in fellowship with the type of churches served by *INTEREST* magazine. Individual books by such authors have appeared in the reviews from time to time, but not since October 1977 have we grouped books under this heading. Quite a few have been received but not yet reviewed, and we mention them here. Reviews are by the editor unless otherwise noted.

THE POEMS OF AN EDITOR

Donald M. Taylor was editor of *INTEREST* magazine for many years. He retired in 1970 (at the age of 78) and moved to California. Six years later the Lord called him home.

In 1978, Donald Taylor's wife and sons published a volume of his poems. **From My Cocoon** is an enriching glimpse into the life of the author through the poems, prayers and verses that came from his pen. His love and concern for those in the sphere of his association and his appreciation for God's people as he knew them are heartening. His sense of humor shines through to encourage and uplift. The influence of the personal relationship he enjoyed with the Lord is woven throughout the selections and brings a kindred response from the reader's heart.

Here is a sample, a poem called "Two Poets." It is a meditation on Ephesians 2:10—"We are His workmanship."

I longed to write in epic verse
The majesty and power of God.
Yet, overborne by ills and stress,
My pen could not emit a word.

I lifted up my head and cried,
"O Lord, that verse I cannot do!"
He smiled and said, "I understand:
I'm struggling with a poem, too."

The 82-page volume is available for \$2.00 postpaid from Marshall Taylor, 4937 Rubicam St., Philadelphia, PA 19144.

Reviewed by Evelyn Rymill

A VARIETY OF BOOKLETS

Now we must mention a number of recent booklets by assembly authors. By

booklets (or pamphlets) we refer to unbound publications where all the pages are folded together and stapled at the spine. The result is a rounded back with no printing on it, in contrast to the conventionally-bound books surveyed by Donald Tinder in the section that follows.

THE CHIEF MEETING OF THE CHURCH, by John Reid.

The author, a commended worker in New Jersey, is concerned over tendencies to demote the remembrance meeting to a secondary place, or to transform it into a sharing meeting. He desires to help readers, especially young Christians, understand its importance and principles. He analyzes the communion service in seven ways: as an act of love, of commemoration, of responsibility, of fellowship, of thanksgiving, of testimony, and of expectation. Topics like the leading of the Spirit and the frequency of observance are woven in (Christian Missions Press, Box 675, Waynesboro, Georgia 30830; 123 pages, \$1.75 postpaid; also available from the author, 239 Clinton Ave., North Plainfield, NJ 07063, who offers a \$1.25 price in quantities of 10 or more).

THE CHURCH—Its Structure; Its Privileges, Its Eternal Future, by William N. Bush.

This booklet is a summary of the whole scope of basic doctrine that relates to the church and to the individuals who compose it. It starts with the inspiration of the Bible and moves on through the new birth, eternal security, church doctrine, church practice, the rapture, the millennium, and even the eternal state. It takes the form of answers to 29 questions: Who is the Holy Spirit? Why do we use no denominational name? What is fellowship? Etc. Plenty of Scriptures are cited in the replies, so the booklet can be very helpful to Sunday School teachers as well as to new converts. The author is well known for his years of coordinating the Yosemite Bible Conference (Victory Publishing Co., 2744 N. Waterman Ave., San Bernardino, Calif. 92404; 60 pages, 50¢ postpaid).

COULD GOD INCARNATE SIN? by David Boyd Long. A December 1978 television series by Richard DeHaan has

prompted this defense of the impeccability of Christ. As did his famous father about 10 years ago, DeHaan taught that our Lord was peccable (able to sin). This has been an unfortunate blemish on an otherwise outstanding radio and TV ministry. Many have been disturbed by the TV series. David Long states DeHaan's major arguments and offers a refutation for each. Then for further study he recommends the section on impeccability in John F. Walvoord's book, *Jesus Christ our Lord* (Moody Press).

In fairness to Mr. DeHaan it should be noted, as Mr. Long does, that DeHaan makes a firm commitment to the deity of Christ. "Like my father, I believe that the Lord Jesus could have sinned—not as God, but as man. This does not mean, however, that He ever stopped being God. He did not—not even for one moment!" (page 18 of the Radio Bible Class booklet publishing the December series). DeHaan teaches (page 25) that our Lord "was genuine in His deity and in His humanity. As God, He could not have sinned. As man, even though He did not sin, He had the choice of doing so."

The weakness in DeHaan's argument is that he seems to treat our Lord as if He were two persons instead of one. Christ has two natures, human and divine, but He is one person. It is the person who sins or does not sin, not the nature. Consequently, had He sinned, it would have been God sinning as well as man.

The attraction of DeHaan's position to the non-theologian is the appealing argument that temptation has no real meaning if you are invulnerable to it. Long does a nice job of explaining this in terms we can all grasp: "A diamond may be drawn across a pane of glass before an onlooker, not to see if it is a real diamond, but to demonstrate that it is. A piece of gold may be dropped into a container of acid, not to see whether pure gold can be marred by the acid, but to show that it cannot. In none of these tests is it possible for the thing tested to fail, if it is what it is claimed to be. Are the tests, then, because of this fact, unreal or less than genuine? The answer is, of course, a resounding, *No!* Then why are such tests, and thousands of others like them, ever conducted? Not to find out if the thing being tested will stand up, but to demonstrate that because of its

nature and qualities it cannot fail. It is a demonstration of total confidence, and not an investigation of doubtful qualities." (Everyday Publications; 31 pages, 95¢).

A HANDBOOK FOR ENGAGED COUPLES, by Robert and Alice Fryling. "In our society," say the Frylings, "countless hours are devoted to divorce counseling, and tragically few to premarital counseling." This workbook is for couples that want to do serious preparation for marriage. It is written as though you had come to ask for counseling time with the authors. It includes guidance, but also questions, and space to write in replies. The chapters target on verbal communication between the partners, working on the premise that lack of honest communication, rather than sex, is the major problem area in marriage.

The Frylings are commended workers in New Hampshire. Bob is New England Area Director for Inter-Varsity Christian Fellowship (InterVarsity Press; 72 pages, \$1.95).

EVERYDAY PUBLICATIONS (230 Glebe Mount Ave., Toronto, Ontario M4C 3T4) is becoming increasingly prominent in producing short works by assembly writers. In addition to David Long's booklet mentioned above and others reviewed below by Donald Tinder, nine booklets should be mentioned here. All but the last were issued in 1978.

When ordering by mail, add 10% to prices shown to cover postage and handling. Everyday Publications will accept payment in either U.S. or Canadian funds. All profits are directed into the missionary publications side of the ministry.

Two of the booklets are in the "Current Concerns" series. William MacDonald discusses **The Problem of Lust** and what to do about it (16 pp., 50¢). Quebec medical doctor Arthur Hill writes on **Divine Healing** and the Biblical principles we should follow when illness comes (32 pp., 95¢).

The Visiting King by Franklin D. Taylor, Sr., is a short play suitable for a Sunday School Christmas program (28 pp., \$1.15).

Three booklets give an overview of their topics. British author Frederick Tatford parallels the dispensations with the corresponding Biblical covenants in **God's Methods with Man** (63 pp., \$1.25). Canadian author Jean Dougan gives us devotional studies on nine **Queens of the Bible**, including Bathsheba, Jezebel, Esther and the Queen of Sheba (64 pp., \$1.45).

Long-time missionary and Bible translator Albert Horton highlights the history of Christianity through the centuries. His **Outline of Church History** is written in the simple-English style of Everyday Publications' early volumes (48 pp., \$1.25).

Finally, three volumes are expository. **Run-away Slave** by Robert H. Sykes presents first the Gospel and then practical lessons from Paul's letter to Philemon (80 pp., \$1.85). In **The God of Jonah**, Allan M. Ure gives us a brief commentary on each chapter of Jonah and on the three chapters of Nahum as well (46 pp., \$1.25). Albert Horton discusses all twelve Minor Prophets, calling them **Messengers of Judgment and Glory**. He gives an outline of each book as well as a brief analysis of it. This is an excellent volume to lead you through the last part of the Old Testament. You'll discover you can understand those books after all (1979; 63 pp., \$1.50).

AND ONE REPRINT

Volume 17 of **The Serious Christian** series was released in January. The beautifully bound volumes (much like the Readers' Digest Condensed Book Series) have reprinted the writings of noted Brethren writers of the last century. Volume 17 carries the full text of *Notes on the Epistle of Paul, the Apostle to the Romans*, by William Kelly (284 pages) as well as *Unsearchable Riches*, by Edward Dennett (192 pages). The latter is subtitled, "Some of the Relationships of Christ to His People."

Volume 17 is obtainable from its publisher, Books for Christians, P.O. Box 11943, Charlotte, NC 28220. The price is \$4.95 postpaid. Some earlier volumes are still available at the same price.



BOOK BRIEFS
by Donald Tinder

Among recent books by Assembly writers are expository and devotional volumes, as well as books on missionary subjects. We begin, however, with a group of books on Mormonism, all by one author:

Through his long years of service, Gordon Fraser has been primarily identified with ministry to American Indians. (See INTEREST articles in May 1967, pp. 4, 5, 14, 18 and Sept. 1975, pp. 3, 6, 8). However, he is also one of the leading

Christian authorities on Mormonism. His 1957 book, **Is Mormonism Christian?** has been a best-seller for Moody Press. Recently it was revised, combined with material from another of Fraser's books, and reissued (192 pp., \$1.75). Three supplementary works have also been published by the author. They are **Joseph and the Golden Plates** (124 pp.), **Sects of the Latter-Day Saints** (111 pp.), and **A Manual for Christian Workers: A Workshop Outline for the Study of Mormonism** (47 pp.). All four paperbacks are available directly from the author for \$1.75 each at P.O. Box 10, Hubbard, Oregon 97032.

David Clifford was the founder and head of Moorlands Bible College in England for many years. Now resident in Florida, he conducts a Bible teaching ministry among assemblies in North America and elsewhere (INTEREST, June 1975, p. 18). His recent book, **The Two Jerusalems in Prophecy**, looks briefly at Jerusalem in Bible times and presently, and then more extensively at what the Bible says about the earthly city during the coming tribulation and millennium. It has an extended section on the New Jerusalem of Revelation 21 (Loizeaux Brothers, 1978; 192 pp., \$3.50 paper).

Also from Loizeaux comes an exposition of sixteen of **The Messianic Psalms**, by T. Ernest Wilson, a New Jersey-based Bible teacher who served many years as a missionary in Angola. The Psalms are arranged in accordance with the chronology of Christ's life (188 pp., \$2.95 paper).

One of the most prolific writers on prophecy is Frederick Tatford, a retired British civil servant. One of his longer works is a detailed commentary on Ezekiel entitled **Dead Bones Live**, with 275 large-size, double-column pages. It is available for \$7.00 postpaid to U.S.A. from Prophetic Witness Publishing House (Upperton House, The Avenue, Eastbourne, Sussex BN21 3YB, England).

With the publication of **Come and Dine, Volume II**, covering the second half of the Old Testament, the series of three volumes is now complete. Each of the books contains readings for every day of the year so that the whole Bible is covered in three years. Psalms and Proverbs are scattered throughout the two Old Testament volumes. R. E. and G. I. Harlow are the authors and Everyday

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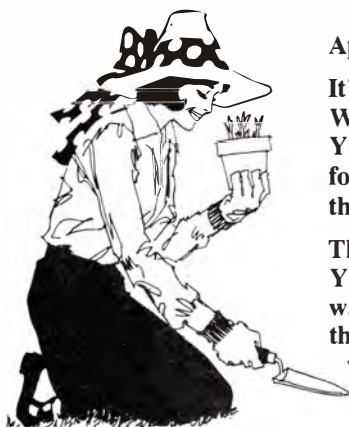
Daniel Smith, formerly a missionary in China and now a widely traveled Bible teacher, has issued **Volume II of Worship and Remembrance**. It contains fifty devotional messages such as might be heard at a Remembrance Meeting. Topics include the Levitical offerings, but most of the meditations are based on New Testament texts. Available from the author at 2803 West 14th Ave., Vancouver, B.C. V6K 2X3 (186 pages, paperback).

The first head of Inter-Varsity Christian Fellowship in America was C. Stacey Woods, who was originally from Australia and now lives in retirement in Switzerland. He tells the story of the early years of the organization (more candidly than is often the case with such histories) in **The Growth of a Work of God** (InterVarsity Press, 165 pp., \$4.95 paper).

John Heading, a professor of mathematics at a university in Wales and editor of the magazine *Precious Seed*, gives a verse-by-verse exposition of the book of Revelation in **From Now to Eternity** (Everyday Publications, 256 pp., \$3.95 paper). The commentary has grown out of a lengthy series of weekly Bible classes. Heading recognizes that "no two authors will see eye-to-eye on every point of detail." He presents his views clearly but not in such a way as to alienate readers who might disagree from time to time.

H.L. Ellison is one of the better known Bible teachers in Great Britain. What happened between the book of Malachi and the birth of Jesus is one of the less known features of Bible times. The two are linked together in Ellison's book, **From Babylon to Bethlehem: The People of God from the Exile to the Messiah** (John Knox Press, 136 pp., \$4.95 paper). The ministries of biblical figures such as Ezra, Nehemiah, Haggai, and Zechariah are presented, along with Persian, Greek, then Roman conquests of the land. The content is accurate and the style is readable, especially considering the amount of information that is conveyed. •

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NEW WORKERS



Glendall Toney

CHAPLAIN PAUL RANDALL, USAG, Fort Knox, Kentucky 40121

The elders of Eastgate Bible Chapel in Portland, Oregon, have commended Paul Randall to the Lord's work. Paul and his wife Donna have been in fellowship in the Eastgate assembly while engaged in theological studies in Portland. They are committed to the principles of the assembly and have ministered in various ways in it. Paul has felt called to the military chaplaincy. He has completed his introductory military training and been assigned to the chaplaincy at Fort Knox in Kentucky.

GLENDALL TONEY, 801 W. Sycamore, Carbondale, Illinois 62901

Glendall Toney has been commended to the work of the Lord by the Cape Bible Chapel in Cape Girardeau, Missouri. He and his wife Janet will be involved in planting new assemblies in southern Illinois. At present they are holding meetings in their home.

Glendall served several years at Southern Illinois University at Carbondale as a campus minister for a major denomination. Two years ago, after much soul-searching, he resigned his salaried position and came into fellowship with believers at Cape Bible Chapel, 50 miles away. Glendall and Janet are talented musically, and Glendall shared in the preaching ministry at the Cape. He continued to win students to the Lord, conducting a student Bible fellowship in Carbondale, with as many as 65 young people in attendance.

INTER-VARSITY CHRISTIAN FELLOWSHIP

Christians of Bethel Gospel Chapel, Edmonton, Alberta, have commended Ray and Ruth Champion to the work of the Lord in the province of Alberta. The Champions have had a deep interest in missions, both at home and abroad. They have served the Lord faithfully



Paul and Donna Randall

during their years in fellowship at Bethel. Now they have been led to serve with Inter-Varsity Christian Fellowship at Sundre, Alberta. Their address is Box 337, Sundre, Alberta T0M 1X0.

FOREIGN MISSIONARIES

Bolivia: Grace Bible Chapel in Fullerton, California, has commended Phil and Jan Train to the work of the Lord in La Paz, Bolivia. The Trains left for Bolivia in January. Phil will be primarily involved in a teaching ministry with Wes Steffen.

Phil was born and raised in Bolivia and speaks the language fluently. He and Jan met on summer missionary teams sponsored by Biola College, where they were students. Phil also graduated from Talbot Theological Seminary. He has been in active fellowship at Grace Bible Chapel for seven years, ministering in English and Spanish respectively to the two assemblies that meet on the same premises.

Turkey: A letter from the Gospel Chapel in Holland, Michigan, advises us that Tom Aiken has been in Turkey for two years. He is serving with Operation Mobilization and teaching English on a part-time basis.

Ecuador: Christians of the Gospel Chapel in San Antonio, Texas, have commended Gordon and Yolanda Peterson to the Lord's work in Ecuador. The Petersons, who have been active in the commending assembly, have made a previous visit to Ecuador. They have desired to return, and have been encouraged by the missionaries on the field to do so.

The Petersons have three children with them, Judy, Michael and James. Their address is % Mr. and Mrs. Lloyd Rogers, Shell Pastoza, Ecuador, South America.

ADDRESS CHANGES

WORKERS CHANGES

Silas Fox, 231-2821 Tims Cresc., Clearbrook, British Columbia V2T 4B1 (Street incorrectly listed in January issue)

Sydney Maxwell, 5452 Barker Ave., Burnaby, British Columbia V5H 2N9

ASSEMBLY CHANGES

OCALA, FLORIDA, Ocala Bible Chapel, 729 NE 2nd St.

% Guy C. McDaniel, Box 727, Silver Springs, 32688.

OAK LAWN, ILL., Oak Lawn Bible Chapel, % Alex Hinshelwood, 14341 Minerva, Dolton, 60419 (312/847-5683)

PALOS HILLS, ILL., Palos Hills Christian Assembly
BB 9:15, SS 11, G 7, Wed. 8

CLOVIS, NEW MEXICO, Clovis Gospel Chapel, % Jeff Bloom, 917 Connelly, 88101.

HAMILTON, ONT., Queensdale Gospel Hall, % R. John Gallea, 70 Alderlea Ave., L9B 1H1 (416/679-6396)

BB 9:30, FBH 11:15, M 7, Wed. 8

BELLINGHAM, WASHINGTON

Bellingham Bible Chapel, 4160 Northwest Rd. % Arie H. Sluys, 458 Sterling Dr. 98225

The assembly began in 1916 and was known as the James Street Assembly. After 55 years in that location, the area became commercial. Seven years ago the assembly moved to the edge of Bellingham. Then a similar thing happened. The land was sold and the building moved to the above location and enlarged.

NEW LISTINGS

GREELEY, COL., Koinonia House, 829 17th St. 80631 (356-6540)
M 9:30, BB 11, M 6, Wed. 7

CLEARBROOK, BRITISH COLUMBIA Clearbrook Gospel Chapel % E. Letkeman, 2464 Parkview Ave., Clearbrook V2T 3K7
BB 9:30, FBH 11, M 7, Wed. 7:30

This assembly has been meeting for three years. During the past two years there have been many conversions and twelve have been baptized.

WINNIPEG, MANITOBA

Assiniboia Community Church
% Donald Hall, 134 Wordsworth Way, R3K 0K4 (832-6548)

For report see Don Williams' letter in Quotes from Workers.

FT. LAUDERDALE, FLORIDA

Sunrise Bible Chapel, 8393 NW 5th St. Coral Springs (in a home)
% F. Cornelius Brohm, 3111 Oakland Shores Dr., F-107, Ft. Lauderdale 33309 (305/733-4750)
BB 10, FBH 11, Tues. 7:30

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CONFERENCES

APRIL 13-15—MEDIA, PENNSYLVANIA

The annual Easter conference will be held at the Marple Christian Assembly. Speakers expected are David Long and John Reid. Accommodations available. Contact: James Martindale (215/356-8884), Woodman Dr., Newton Square 19073.

APRIL 21-22—LIMON, COLORADO

The Limon Bible Chapel, 385 J Ave., will hold its annual conference, beginning at 3 p.m. Saturday. Speakers expected are Daniel H. Smith, Welcome Detweiler and Ben F. Parmer. Accommodations provided. Write: Limon Bible Chapel, Box 291, 80828 (303/775-9788).

APRIL 28—ELGIN, ILLINOIS

Park Manor Bible Chapel will hold their 11th annual conference with ministry at 3 and 6:30 p.m. Speakers will be Don Schell and Dan Smith. A series of meetings will be held following the conference with Dan Smith. Contact: William E. Murray, 421 N. Hough, Barrington 60010.

APRIL 28-29—WASHINGTON, D.C.

The annual Washington, D.C., area spring conference will be held at Cherrydale Community Chapel, 1905 Monroe St., Arlington, Virginia. First service at 3:30 on Saturday. Speaker will be William Anderson. Contact: Claude Poole, 7656 Royston St., Annandale, VA 22003.

APRIL 28-29—SIMCOE, ONTARIO

The annual conference of the Simcoe Gospel Chapel will begin at 2:30, Saturday. Speakers will be Harry Thompson and Harold Sevens. Contact: Paul Fletcher, R.R. 6, Simcoe N3Y 4K5.

MAY 4-5—FANWOOD, NEW JERSEY

The second conference for assembly elders and leaders will be held at Woodside Chapel, Morse Ave., beginning at 7:30 on Friday eve-

ning, and ending 5 p.m. Saturday. Speakers expected are David Long and David Glock. Theme: Feeding the Flock. Write to: Jim Mayer, 2073 Maple View Ct., Westfield, NJ 07090.

MAY 5—WINDSOR, ONTARIO

Third annual ladies spring missionary conference, sponsored by Oakwood and Turner Road Chapels, will be held at Turner Road Gospel Chapel, 2100 Turner Rd. at Tecumseh Rd. Registration at 2 p.m. Speakers will be Gertrud Harlow and Vivian Ewart. Theme: Work While it is Day.

MAY 5—CHICAGO LADIES MISSIONARY

The 34th annual Chicago Area Ladies Missionary Conference will be held at Lombard Gospel Chapel from 1 to 5:30 p.m. Contact: Barbara Spletter, 1460 Maplewood Ave., Hanover Park, Ill. 60103 (312/837-7322).

MAY 18-21—SASKATCHEWAN

A Saskatchewan Provincial Conference is to be held at the Strasbourg Bible Camp Grounds, sponsored by Moose Jaw, Regina, Saskatoon and Strasbourg assemblies. Dr. R.E. Harlow will be the keynote speaker. Accommodations provided. Registration 7 p.m. on Friday. Pre-registration by May 15. Write to: A. Kjarsgaard, 310 Stadacona West, Moose Jaw, Sask. S6H 1Z6 (306/693-4310).

JUNE 1-2—SHEPHERD'S SEMINAR

The Denver area assemblies are sponsoring the advanced Shepherd's Seminar, conducted by elders from Fairhaven Bible Chapel in San Leandro, California. Pastoral counseling, small group fellowships, personal discipleship and visitation will be covered. The seminar is not limited to elders. Registration fee: \$25. Write to: Shepherd's Seminar, 2875 Hawk St., Denver, CO 80211 (303/466-9856).

AUG. 5-11—MID-SOUTH CONFERENCE

The 23rd annual Mid-South Bible Conference will be held at Montgomery Bell State Park in middle Tennessee. A family conference with programs and activities for all ages. Speakers will be J. Philip Morgan and Bill Newman. Dave King will direct the children's program and Hal Greene the teen program. Accommodations from tent camping to luxurious motel rooms. Write to: John E. Phelan, Box 90051, Nashville, TN 37209.

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

MRS. CHARLES (Beverly) BOLLINGER, 62, of Marble Hill, Missouri, on December 29. Saved in her teens at Troost Ave. Gospel Hall in Kansas City, she was most recently in fellowship at Marble Hill Bible Chapel.

VALERIE BAKER, 64, of Durham and Hillsborough, North Carolina, on January 14 of cancer. She was in fellowship at the Gospel Center and later at Northgate Chapel. She faithfully maintained a ministry of prayer and encouragement of the Lord's servants. A son,



Alex Irvine

Charles, is in the Lord's work in Winston-Salem.

JOHN L. COVERT, 77, of Aberdeen, Washington, on January 4. He was in fellowship at Cosmopolis Gospel Chapel where he was active in Bible teaching. For many years he ministered to those confined to hospitals and nursing homes.

ALEX IRVINE, 76, of Port Maitland, Nova Scotia, on January 13. Born in Scotland, Alex was saved in 1921 as a teenager, and in 1926 he entered the Lord's work on a full-time basis. (See INTEREST, July/August 1976). He spent most of his life working on the Gaspe coast of Quebec and in 1978 moved to Nova Scotia because of health problems. This past year was an especially hard one for him, due to four coronaries in which his heart was badly damaged.

Mrs. Irvine remains at Port Maitland, Nova Scotia (P.O. Box 587, B0W 2V0).

FRED JOHNSTON, 93, of Halifax, N.S., on December 7. Employed as a carpenter for many years, Fred was active in an assembly in Manganese Mines, Nova Scotia, and then for many years in the Truro meeting. Fred moved to Truro in 1927, one year after the assembly began. Eleven years ago he suffered a stroke that left him unable to walk or speak.

A daughter, Lois, is with her husband Behring MacDowell in the Lord's work.

LOIS HARRISON OSTERTAG, 73, of St. Peters, Missouri, on January 22. She was saved as a young girl and has served the Lord faithfully since that time. Married to Raymond C. Harrison, she became the mother of six children. Some time after Raymond died she married Carl Ostertag and worked with him in producing *Palabras Fieles*, the Spanish gospel magazine which is sent throughout Latin America. The Ostertags have been in fellowship at Lake Charles Bible Chapel.

DONALD E. WALTER, 60, of St. Louis, Missouri, suddenly on September 14. His early association was with Maplewood Bible Chapel, then he joined with others to form Emmaus Bible Chapel, where he served as an elder for a number of years. He maintained a strong testimony in his optometric profession.

REPORTS

NOTICES

LETTERS OF INTEREST early issues wanted: 1934 through 1943. Also **ASSEMBLY ADDRESS BOOK** 1967 and earlier and **MISSIONARY PRAYER HANDBOOK** 1968 and earlier. Send to the Editor, **INTEREST**, P.O. Box 294, Wheaton, Illinois 60187.

WANTED: Summer camp cooks; either two mature Christian women or a Christian couple. Salary, room and board, time off and Christian fellowship. Send resume or questions to: David L. Burrows, Verdugo Pines Bible Camp, P.O. Box 198, Wrightwood, Calif. 92397.

EMMAUS BIBLE SCHOOL Library is seeking these issues of "Voices of the Vineyard": 1905-1915, 1917, 1921, 1934-35, 1955-56, 1962 and "Fields": 1938, 1940, 1943-47, 1956, 1961, 1971-72. Address: 156 N. Oak Park Ave., Oak Park, Ill. 60301.

HOUSE FOR SALE at Greenwood Hills Bible Conference Grounds. Can be lived in year-round. Fully heated, two bedrooms, living room with fireplace, utility room with washer-dryer hook-up, modern bath and nice lot. \$25,900. Call (301) 233-3721.

APARTMENT AVAILABLE in Apopka, Florida to couple willing to help in local assembly. Two bedrooms, study, kitchen, living room, family room and utility room. Central heat and air conditioning. \$150/month, plus utilities. Contact: Phil Guikema, 222 Apollo Dr., Apopka, FL 32703.

CHRISTIAN SCHOOL primary-level position desired (commencing Aug.-Sept. 1979), preferably using individualized approach, preferably in Florida. Eleven years experience. Bible school diploma. M.Ed. in reading. Contact: Miss Nancy Lewis, 205 SW 7th St., Dania, FL 33004.

RUDY ATWOOD ALBUMS (50's, 60's, early 70's); tapes of concerts. Phil Kerr. Copy or buy. LPs only. Book by Alfred Zahir, *Saved to Serve*, printed in India. For research. Photostat is acceptable. R.C. Crenshaw, P.O. Box 1005, Eugene, OR 97440.

PILGRIMAGE TO ISRAEL, Egypt, Rome. Christian holy sites in Israel; Pyramids; Sphinx, Colosseum, Catacombs, Vatican Museum and Basilica. October 79 departure. Best rates ever. Experienced guides. Free color brochure. Mariano Gonzalez, P.O. Box 1484, Chicago, IL 60690 (312/834-1999).

NON-PROFIT ORGANIZATION offers assistance to active or retired servants and their widows in securing economical housing in low-cost areas of U.S.A. Contact: His Servants Housing Co., 1196 Boulevard Way, Suite 12, Walnut Creek, Calif. 94595 (415/376-4093).

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WORLD CHALLENGE

Literature Crusades has developed a missionary workshop for assembly Christians in the United States and Canada. Called "World Challenge," it is a two-hour presentation of the world in its desperate need for knowledge of the Lord Jesus Christ. You will be encouraged to pray for current missionaries and to pray that the Lord of the Harvest will send out more workers. Through slides, charts, messages, a workbook, and group interaction, the participants' interest in missions will be deepened. The second hour includes a presentation of Literature Crusades' training and missionary programs.

The missionary seminar is available to assemblies, or to several assemblies if they would like to join together. L.C. representatives will be taking the program into various parts of the country. For further details write to Literature Crusades, P.O. Box 203, Prospect Heights, Illinois 60070, or phone 312/870-3800.

NORTH PALM BEACH, FLORIDA

Worth Ellis of Durham, North Carolina, spent two months with the Christians of Palm Bible Chapel in North Palm Beach, Florida. He ministered on "Leadership in the Assembly." A number of people were saved and baptized while he was there, and a Monday night class with the men on "How to Study the Word" was especially effective.

Frank Perry of the Bahamas was with the assembly for the month of January and the Lord blessed His word by saving some.

Bron Carlisle and his wife have moved to North Palm Beach to help in the work of the assembly. Bron taught for a number of years at Columbia (S.C.) Bible College and has been active in Open Air Evangelism and student work.

YOUTH CENTER BURNS

On the morning of January 6, the main house of His Mansion, a rehabilitation center for troubled youth in Wauregan, Connecticut, was completely ruined by fire. The fire broke out on the first floor and spread rapidly to the second and third floors which were completely gutted. Miraculously, it did not enter the room where the young people were eating breakfast.

The board of His Mansion has purchased the Christian Herald Long House in Hillsboro, New Hampshire. It has a

new dining room and kitchen and accommodations for 110 people. Prayer is requested as they take this step of faith.

The seeming disaster has been a faith builder for the young people, reports director **Ken Farmer**. It has provided opportunities to witness for Christ and one reporter was especially amazed at the faith and joyous expectation expressed by the young people.

For a report of His Mansion, see the June 1978 issue of **INTEREST**.

HELP WANTED

Due to expansion, several job opportunities are available. Serve the Lord in a Christian environment.

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- Experienced in camp work
- Commendation by local assembly

Send resume to:

Ray Walters, President
Southern California Bible Conference Inc.
5852 Comstock
Cypress, Calif. 90630

QUOTES

DEADLINE: Letters for the July/August issue should reach INTEREST by May 10.

Quebec: New assembly hives off from Sorel meeting

Illinois: Students plan summer outreach

New York: Cassettes offered instructing in Jewish ministry

**KENNETH ASTON, 1315A Wildbrook Ct.,
Concord, California 94521**

The Lord opened the door to begin a discipleship program with six young college and career-aged men. We meet every Saturday morning and spend prime time together. It is not just another Bible study, but practical instruction in the basics of assembly principles, witnessing, discipling and other subjects. Close fellowship and prayer is encouraged and actual experience in the field is planned. *January 22*

**ROBERT CLARK, 12322 Pine Knoll Dr.,
Houston, Texas 77099**

The new addition to the chapel building is nearly completed and will be ready for use the end of the month.

Recent baptism of a few new believers has been encouraging. A number of young men

are meeting for prayer on Saturday mornings and are finding this refreshing. Midweek home Bible studies undertaken in the fall have proven profitable in many ways to the assembly and to the individuals involved. *February 5*

**CHESTER DONALDSON, P.O. Box 1499,
South Porcupine, Ontario P0N 1H0**

The winter weeks afford appreciated opportunities for more personal Bible study. Almost every evening we are involved with people in Home Bible studies.

I am working with **Ron Millson** and others in the planning stages of Light Haven Home, a home for elderly Christians in Bruce Mines, Ontario. Ron plans to take the responsibility of the actual construction and we hope it will get under way before too long. *February 1*

**KENNETH FARMER, 5107 West Rosewood
Spokane, Washington 99208**

Many exciting things have been happening in the Spokane County and City Jail in recent days. One of them involves a man who had completed 10 years in the California penal system. Shortly after his release he went back to a life of crime, including armed robbery, kidnapping and rape. He told me that he wanted to die and hoped he would get killed. He was frustrated with life and did not have the answer to his need.

The day he was arrested he found himself looking at 8 .38 calibre revolvers and he had forgotten his own gun which he usually carried. He was brought to the county jail and after a few weeks he gave himself to Christ. He is now in the state prison for a 30-year minimum (natural life). I visited him just this week and his life is bright with the rest and joy of Christ. *February 4*

**JOSEPH GIORDANO, 2118 Ludlow Lane,
Winston-Salem, North Carolina 27103**

Two years ago four families from Salisbury, N.C., decided the Lord was guiding them to start an assembly there. For many years they had been driving the 80 miles (round trip) to Winston-Salem and were a real asset to the assembly at Parkway Chapel. We sorely missed them when they left but others have been raised up to fill the ranks and the work goes on.

Those who began the new work have grown spiritually due to the added responsibility put upon them. They have purchased a building



Chester and Marion Donaldson

with the help of Stewards Foundation. This is a pioneer work right on our doorstep and, in the will of the Lord, we plan to give them more help in the days ahead.

In April I shall make my first visit for ministry to the greater Philadelphia area.

In all these activities we covet the prayers of the Lord's people. *February 1*

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

We enjoyed meeting with **Jack Gawley** during the month of January. The main result from this was the encouragement to continue on with the testimony here. We did not see any new people or conversions, but we felt the meetings were beneficial. Those who can and desire to are now visiting in the neighborhoods on Saturday mornings. Some new children are already coming as a result. *February 13*

**R. EDWARD HARLOW, 230 Glebe Mount Ave.,
Toronto, Ontario M4C 3T4**

We are sending free books to certain countries by air mail. This costs \$1.94 a pound and may seem extravagant. I am reminded of a recent remark by a missionary statesman; "Some economies are not legitimate. In time of war it may not be legitimate to ration the ammunition." The one-pound air mail packets get in past the customs without delay and countries involved are under Communist control, so soon may not admit Christian literature at all. In these circumstances, we feel it is imperative to get Bible teaching ministry into the hand of the people while it is still possible. Please pray that these books might get through as intended.

**RONALD LACOMBE, C.P. 351,
Sorel, Quebec J3P 5N8**

Gerard Lacombe writes: The heavy load of work of the last few weeks of 1978 put Roland into the hospital with dangerously high blood pressure on the 3rd of January. A week later he was permitted to come home with promises to cease total activities for a full month. After this, God willing, he might have recovered sufficiently to continue with restricted activities.

On February 4th a new assembly will be inaugurated at St. Roch-sur-Richelieu. Thirty newly converted living in that area will leave our group in Sorel to join the new assembly. Pray that the growth in the Christian life will continue. *February 1*

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

My 50th anniversary year was a very happy one in the Lord's service, climaxed by a visit to the Holy Land with 50 of the Lord's people. It was a most enjoyable and profitable time under the excellent leadership of **Ernest Woodhouse**.

I have just concluded a series of 24 studies on the Tabernacle in the Wilderness and am making these available on cassettes, along with 400 other studies. *January 10.*

A. ROSS McCONKEY, 951 Commissioners Rd. E., No. 502, London, Ontario N5Z 4N1

At the present time I am unable to do any preaching, having lost my voice. This has happened a number of times in the past but it has always gradually returned to normal. We trust it will this time. *February 1*

EDWIN P. MESCHKAT, 3223 19th St., Lubbock, Texas 79410

We have had repeated delays on classroom expansion of our chapel, but we do hope to begin in March.

A number of believers moved away in December so we are looking to the Lord for more to be added. We are still looking for helping hands and hearts to further evangelism outreach on the campus of Texas Tech and in the community. The Lord has enabled us to use our home to some extent for varied ministries. *February 9*

ROY D. PELL, 348 Jefferson, Rt. 1, Newaygo, Michigan 49337

I underwent an operation to remove a tumor and have moved to Park of the Palms for the winter. In the spring I promised to spend my time at the little assembly in Bailey, Michigan, and am looking to the Lord to bless our time there. *February 2*

FLOYD PIERCE, 1226 N. 3rd., Springfield, Illinois 62702

Some things have come up with regards to our work in Brazil that are very difficult to deal with from a distance. One of the elders got involved in a secret lodge and the brethren have suffered a very bad setback as a result. They have asked me to return for some weeks this year to help them sort out the problems and difficulties.

We are much encouraged with the prospect of several Emmaus and one Southern Illinois University students planning on getting jobs in Galesburg, Illinois, during the summer and using their free time for evangelistic and Bible teaching activities.

The first week in April I hope to spend in middle Tennessee. It is wonderful to fellowship with the brethren in Shelbyville and Murfreesboro and to see the fervor and enthusiasm they demonstrate. We also hope to visit Huntsville, Alabama, if the Lord opens the doors.

Last month we had 956 calls on our Dial-a-Meditation phone line. This month a young Christian girl came to our prayer meeting and Sunday morning Bible study after calling this number. She had attended the meetings years ago and seemed to enjoy the time spent with us. *February 8*

GEORGE RAINEY, 9257 Caprice Dr., Plymouth, Michigan 48170

The week of meetings at Siler City, North Carolina, was well attended by young people and older saints. The gospel was faithfully presented but not many unsaved come to meetings these days.

On the Saturday night we had a warm well-attended missionary meeting. It is planned to make this a monthly affair. It would be well for other assemblies to take up this work for the sake of home workers and missionaries abroad, so that the world field may be kept strong and steadfast. *February 5.*

ARNOLD M. ROSS, P.O. Box 327, Lynbrook, New York 11563

On November 7 the Lord gave us a tremendous victory. I had the privilege of leading a religious rabbi to the Lord. My heart rejoices to share this blessing with you. Please pray much for him.

Mrs. Ross and I also need your prayers. We are under terrific pressure as we minister to our people, the Jews. Your love and prayers sustain us. I plan to start a cassette tape ministry which will include how we minister Christ as Messiah to the Jewish people. Lord willing, I hope to share these cassettes with any of you who will request them. *January 22*

HENRY SANCHEZ, 307 Cornelia St., Brooklyn, New York 11227

Please continue to pray for the many unsaved youth that come to our chapel and youth center. On Monday nights over 60 teens and young adults come to the youth center and hear the good news of God's love. These young people are in great need of salvation and in most cases we are the only Christian contact.

On Wednesday evening over 70 boys and girls come for the Awana clubs. Many are memorizing Bible verses and some have professed faith in the Lord. These children represent many needy families of the inner city.

Pray for the Christian young people that help in these programs, that we might all know the power of God in our lives. *February 7*

ROBERT STALEY, P.O. Box 218, Teec Nos Pos, Arizona 86514

Immanuel Mission will be in need of teachers for the lower grades in the fall of 1979. I have been teaching grades 3 and 4 this year because of a shortage of staff, but this means that many other things a principal should do just get left out. Anyone interested should contact me at the above address.

We are still deeply concerned about the lack of a Christian high school for mission school graduates. There is property available near Farmington, New Mexico, which is in an excellent location. We believe the Lord will work things out sometime and we'd greatly appreciate prayer to this effect.

TOMMY STEELE, Jr., Rt. 1, Box 132, Victoria, Virginia 23974

Much of 1978 was spent with the saints of Northside Gospel Chapel here in Victoria. My wife Golda Mae and I praise the Lord for an-



Henry Sanchez

other year of opportunities. As a full-time pastoral worker, I did visitation and much consecutive ministry of the Word. Several adults have been saved and are going on for the Lord. Some of these are beginning to break bread. In the late summer 11 were baptized.

We plan, Lord willing, to continue the pastoral work here. There is great need for gospel outreach.

I have had the joy of visiting many assemblies for ministry on the Lord's Day and have done some radio work over WSVS in nearby Crewe.

Many of our young people are growing up and leaving for the cities and we are seeking to reach new ones for Christ. Our daughter Karen is in her second year of college and Jennifer is in the 8th grade. *January 11*

RICHARD E. STROUT, 1469 Dagenais, Sherbrooke, Quebec

Enrollment is up slightly in the second semester at Bethel Bible School this year. It is a special treat to have **Mert and Jane Wolcott** with us. Jane is brushing up on her French and Mert is giving his full time to construction and repairs at Bethel. They go with us regularly to the new little assembly at Cookshire where their years of experience as assembly-commended missionaries adds much to their effectiveness among us.

We are encouraged at Cookshire by the sustained interest. There are signs of growth as a result of the nearby coffee house ministry in East Angus. A French Canadian lady who met the Lord through the coffee house in Sherbrooke had lost all contact with Christians. She was recently contacted through the effort in East Angus and is now coming regularly to the meetings in Cookshire as well as the activities at the coffee house.

Our family is all well, with the three boys moving smoothly into their teens. We thank the Lord for our four children and commend them to your prayers. *January 22*

ROBERT I. THOMPSON, P.O. Box 27, South Houston, Texas 77587

During November my wife gave cause for concern. A malignant growth was discovered and required surgery. She came through the



Don Williams and founding families of a new Manitoba assembly



operation and later cobalt treatments and only missed two of the regular children's meetings in our home. This work is encouraging as the children are growing older and giving heed to the messages.

I have been tied to the home somewhat and in the past three months my labors have been in the local area. *January 22*

DON WILLIAMS, 117 Stradford St., Winnipeg, Manitoba R2Y 1T8

On Sunday, September 10, 1978, a new assembly was born on the far west side of Winnipeg. Assiniboia Community Church had its conception in January of that year when my wife and I and two other couples from the area shared a common interest of involvement in a fellowship in our own community. We began meetings twice a month to study the Scriptures regarding the local church and to pray for God's guidance. The elders of our home assembly, St. James Gospel Chapel, gave their encouragement and in August said farewell to us and promised to pray for and support the new undertaking.

Forty-three adults and children attended

the first service and within eight weeks the number had doubled. People came from the community. Families were attending church together. Some accepted Christ as Savior and 12 were baptized.

The new assembly meets in a school on Sunday mornings for a time of instruction in the Word of God. Sunday evenings we meet in a home for singing, ministry, the Lord's Supper and a time of prayer. Prayer has become real to us all, including the younger ones, as we have seen God answer our requests. Once a month a fellowship supper precedes the Sunday evening service.

Also monthly, there is a church social for the whole family. This offers a good atmosphere in which to introduce friends from the community. There have been non-Christians at almost every social and some have begun to attend the services.

Assiniboia Community Church is committed to the principles of the Word of God, to being relevant in reaching out to the community, and to seeing God work through individuals and in the entire family unit. *February 5*

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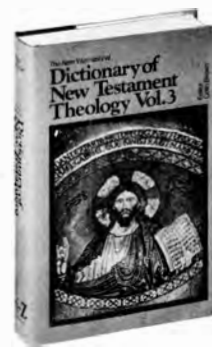
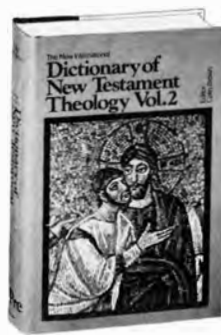
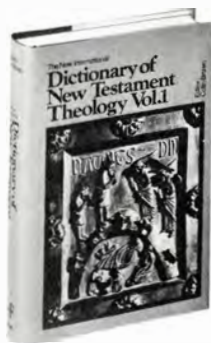
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VIEWPOINT

by Walter L. Liefeld



QUESTION:

Please recommend some recent books for New Testament study.

VIEWPOINT:

So much has been published since my INTEREST series on "Tools for Bible Study," that it is hard to make a narrow selection. I shall discuss several significant general works and a variety of books on particular topics.

The *Expositor's Bible Commentary* (Zondervan) is currently being published volume by volume, each containing commentaries on several books of the Bible. The General Editor is Frank E. Gaebelein. Readers of INTEREST will find several familiar names among the authors. The commentaries are written in a readable expository style. Any detailed scholarly matters are reserved for notes following the commentary on each passage.

It is the goal of the series to explain the meaning of the biblical text (the NIV is used), providing whatever background information will help the reader both to understand the text and to explain it clearly and vividly in the pulpit or in a Bible study class.

The *New International Dictionary of New Testament Theology*, Colin Brown, ed., is now complete (3 vols.). This is a thoroughly revised translation of a standard German work. A number of New Testament scholars (again including several familiar to readers of INTEREST) have worked on the revision and added supplementary material. Some of the critical opinions of the original German authors are still present, but are balanced and corrected in the revision. The articles are thorough and up to date, accompanied by extensive bibliographies (e.g., over four pages in reduced type on "Resurrection").

A brief sample of titles of articles from the just-released third volume: "Pride,"

"Prophet," "Reconciliation," "Remnant," "Resurrection," "Revelation," "Sabbath," "Sadducees," "Salt," "Samaritan," "Scripture," "Secret (Mystery)," "Son" (including "Son of God," "Son of Man," "Servant of God," "Son of David"), "Spirit," "Tax," "Tempt," "Transfigure" ("Transfiguration"), "Type," "Woman," and "Zeal," among many others. The forty-five page appendix on "Prepositions and Theology in the Greek New Testament" by Murray Harris is absolutely superb. This whole work is biblically centered, theologically rich, and far more useful for INTEREST readers than the famous 10 volume Kittel series.

The *Ryrie Study Bible* (Moody Press) is available in both the King James and the New American Standard versions. The footnotes clearly explain words, customs, content and doctrinal teachings.

For the serious Bible student, the William Carey Library has published the *Word Study New Testament* and the *Word Study Concordance*. This set uses a system of cross references to major lexical works designed to save time and facilitate a thorough study of each word. The second volume is a revision of G.V. Wigram's famous *Englishman's Greek Concordance*. Every word there is tied by numerical reference to the other volume (the biblical text). Another word study book is *The Challenge of the Concordance* by Harold K. Moulton, a delightful treatment of many New Testament words, all in English (published by Bagster).

A good popular book on interpretation is T. Norton Sterrett's *How to Understand Your Bible* (InterVarsity Press, only \$2.50). Elders should buy these and hand them out to all who teach the Word. *New Testament Interpretation*, I. Howard Marshall, ed. (Eerdmans) is especially useful on exegesis and exposition, but the scholarly issues are more than most INTEREST readers need to wrestle with.

Moody has published *An Introduction to the New Testament* in three readable volumes by D. Edmund Hiebert. They

have also given us a very fine commentary on the English text of Acts by Everett F. Harrison, *Acts: The Expanding Church*. F.F. Bruce's work on Paul: *Apostle of the Heart Set Free* is an informative popular study of Acts and Paul's letters. On the Gospels, the selection runs from the large exegetical commentary, *The Gospel of Luke* by I. Howard Marshall to *Windows on Paradise*, brief insightful studies, useful for personal or group use, on portions of Luke's Gospel by David Gooding (Everyday Publications). *I Came to Set the Earth on Fire: A Portrait of Jesus* by R.T. France provides more background and insight on the Gospels in less space than any book I know (InterVarsity Press, paperback).

I hope that every reader will find at least one book here to use in a deeper study of God's Word.

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.

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EDITOR'S PAGE

by James A. Stahr

The Growth of a Church

IT WAS NEVER GOD'S INTENTION TO CONCENTRATE MINISTRY IN ONE MAN

IN THE EARLY HISTORY of the Christian church, two cities surpass all others in importance. They are Jerusalem and Antioch.

The central role of Jerusalem in church history is obvious, for it was there the church began. The crucial role of Antioch is not as well known, though it should be, as we saw in our previous study. It was in Antioch that the first Gentile congregation was formed.

If Antioch equals Jerusalem in historical importance, it surpasses it in offering a pattern for the future. This might well be expected, for, apart from the first few decades of its history, Christianity has always been predominantly a Gentile religion. By contrast, the church in Jerusalem was composed entirely of Jewish Christians. It had strong ties to Jewish religion. The church in Antioch never had such ties. When attempts were made to form them, it offered stiff and successful resistance (Acts 14:26-15:2; 15:22-31).

But more than that. The church in Jerusalem is limited as a pattern for churches elsewhere, not only because it was predominantly Jewish rather than Gentile, but also because it came into being in a unique way. Its founding nucleus was a band of men who had traveled with the Lord Jesus. As they had moved from place to place, they had shared everything. Judas Iscariot had been their treasurer (John 12:6; 13:29). The Lord Jesus had been their leader.

After the Lord had ascended to heaven (and Judas had committed suicide), the eleven men that remained met daily for prayer in an upper room in Jerusalem (Acts 1:12-13). Other followers of the Lord Jesus joined them, bringing the total number to about 120 (vv. 14-15). It was on this group that the Holy Spirit descended, bringing the Christian church

into being (Acts 2:1-4; I Cor. 12:13).

This Jerusalem congregation was marked by two characteristics that were not passed on to churches in other communities. Both characteristics were a direct result of its unusual origin.

The first of these was the practice of pooling financial resources (Acts 2:44-45; 4:32-35). It was simply a continuation of the way the traveling band of apostles had operated during the Lord's earthly ministry. There is no indication in Scripture that this practice was passed on to any other churches.

The second characteristic was the dominant role of apostles, who had a great deal more authority than ordinary elders.

In course of time, as the apostles died

*“Let them tell us
about flash floods
and tornadoes.”*

or moved away, the Jerusalem church became more like churches in other places. It is interesting to observe this change in the book of Acts. At first, leadership was provided entirely by the twelve. There is no mention of elders (Acts 6:2; 8:14). Before long other brethren had been drawn into the decision-making process, so that there were elders as well as apostles in Jerusalem (11:30; 15:2, 4, 6, 22, 23; 16:4). Still later only elders are mentioned, particularly James, who was not one of the twelve (21:17-18). There is no further mention of apostles in Jerusalem.

Thus it might be said that the church in Jerusalem, rather than being a pattern for churches elsewhere, gradually adapted

itself to the pattern that other churches set. The church in Antioch, by contrast, set a pattern from its very beginning. It was brought into existence by means of evangelism (Acts 11:19-21, 24). The converts were quickly gathered together into assembly fellowship, where they were taught the Word of God (v. 26).

We touched on these matters in our previous study. Let us look next at the subject of ministry in the local church. What *form* shall it take? What *voices* shall be heard in the ministry of the Word?

The assembly at Antioch gives us a two-fold pattern for ministry in a New Testament assembly. It teaches us that there should be variety of ministry, and it teaches us that there should be plurality of ministry. But it gives us no pattern of a pastor, which is the common practice in most churches today.

VARIETY OF MINISTRY

Acts 11:19-30 is the first of several passages relating to the church at Antioch. In these verses we find mention of four different types of ministry. First, of course, came **evangelism** (v. 20). When Barnabas arrived, he had a ministry of **exhortation** (v. 23). After he brought Saul, the two of them carried on a **teaching** ministry for a whole year (v. 26). Finally, when Agabus came, there was an exercise of the gift of **prophecy** (v. 28).

Variety in ministry is important to the growth of a church. People need encouragement, and sometimes rebuke. They need to be edified, and sometimes warned (I Cor. 14:3; Acts 20:31). They need to be taught doctrine (Titus 1:9), and they need to be taught the principles of Christian living (Titus 2:4-7).

In Antioch there was no steady diet of evangelism to the exclusion of teaching. On the other hand, neither did exhorta-

tion and teaching replace evangelism. It seems evident from Acts 11:24 that the exhortations of Barnabas to the church were thoroughly mixed with the gospel message.

A congregation that neglects teaching may grow in numbers, but not in maturity. A congregation that neglects evangelism will wonder why its deepening maturity is not accompanied by growth in numbers. And why its children grow up as nominal Christians without a genuine conversion experience.

What of the gift of prophecy such as Agabus exercised? All would agree that our churches need a ministry of prophecy, at least in the sense of **speaking forth** the mind of God. This means preaching, not just teaching.

But do we have prophecy today in the sense of **prediction**? There is considerable difference of opinion on this point. Agabus predicted a great famine, and told when it would come to pass. Many feel that the ability to make such predictions is, like the New Testament gift of tongues, a supernatural gift that is no longer being given. Others tell us that both gifts are with us today.

Unfortunately, most of the debate rages around the gift of tongues. It would be helpful if it centered on prophecy instead. When someone claims a gift of tongues, no one, including the speaker, can be absolutely sure of its source. Nor even if it is a legitimate language. But predictive prophecy is different. Let those who claim supernatural gifts tell us what's going to happen in respect to inflation, recession, flash floods, tornadoes, or even severe winter weather. Then we can make preparation for the aid of our fellow believers (Acts 11:29-30). And we will have convincing proof of the continuance of supernatural gifts.

On the other hand, the absence of convincing, verifiable, predictive prophecy is a pretty good indication that tongues have ceased (compare I Cor. 13:8). The two gifts receive side-by-side treatment right through chapters 12, 13 and 14 of I Corinthians. They are also linked together in Acts 2:4, 17, 18 and Acts 19:6. In fact the only places where the gift of tongues is mentioned separately from the gift of prophecy are Mark 16:17 and Acts 10:46. But the gift of prophecy is treated separately from tongues in Acts 11:27-28; 13:1; 15:32; 21:9-11; Romans 12:6; I Cor. 11:4-5; Eph. 4:11; I Thes. 5:20; I Tim. 1:18; 4:14 (not to mention pre-Pentecost

*"I go to the _____
Church. He's a very
good man."*

occurrences like I Samuel 10:10 and Luke 1:67).

Inasmuch as the gift of prophecy receives more attention in the New Testament than the gift of tongues, is it not appropriate to look to it for proof that supernatural gifts are still given today? When we see instead that the unverifiable gift of tongues gets most of the attention in the modern charismatic movement, are we not justified in questioning the validity of the movement's claims?

PLURALITY OF MINISTRY

Acts 13:1-3 is the second passage describing the church at Antioch. It brings us immediately to the subject of plurality of ministry. It names five men who were actively ministering the Word of God in the assembly—Barnabas, Simeon, Lucius, Manaen and Saul.

It was never God's intention that ministry in the local church should be concentrated in one individual! Even if he possessed the necessary variety of gifts! A "one-man ministry" might be necessary when the church is first planted, but if the pattern of Antioch is followed, others will soon be participating in the preaching.

If it appears that Barnabas was sent to Antioch to be "the minister" there, that notion is quickly dispelled when he goes to Tarsus and brings back Saul (Acts 11:22-25). If some would label the two of them "co-pastors", what would they call the five men in Acts 13:1? Surely this was not a hired staff, but rather a group of gifted men, some local, some from a distance, who were sharing in the public ministry of the assembly.

If we're still not convinced, we turn to Acts 15:30-40, the fourth New Testament passage describing Antioch (the third is 14:26-15:3). Paul and Barnabas, after their first missionary journey and a subsequent trip to Jerusalem, had resumed their ministry in the assembly, "teaching and preaching the Word of the Lord, with many others also" (15:35).

Who is the pastor now?

The church in Antioch had grown through variety and plurality of ministry. As it grew, the number of ministering

brethren also increased, so that now it could be said that not just five but many were teaching and preaching the Word of the Lord.

NO PATTERN OF A PASTOR

Yet in spite of this New Testament pattern, most of evangelical Christendom follows the modern tradition of a hired minister, putting him in charge, not only of worship and preaching and shepherding, but all too often of church government as well.

For the person in the pew the New Testament pattern may be even further distorted. Twenty-five years ago I asked a Christian woman what church she went to. I have never forgotten her answer. It epitomizes the distance between traditional church practice and the New Testament pattern.

"I go to such-and-such a church," she replied. "He's a very good man."

The incipient editor that was within me rebelled at the grammatical shortcomings of her comment. A church is not a *he*. But I knew what she meant. She had left a middle sentence unspoken. "I go to such-and-such a church. The pastor is so-and-so. He's a very good man."

Many times since I have heard similar comments, though not expressed as vividly. The omission of that middle sentence reflects a widespread weakness in biblical understanding. It conceives of the local church, not as a fellowship of believers, but as an auditorium to which people go to hear a prominent minister. If he is replaced by someone less talented, it might be time to move on to another congregation with a dynamic preacher that suits our tastes and meets our needs.

More Scriptural thinking says: "I go to such-and-such a church. They're a wonderful bunch of people." Plurality of ministry encourages this thinking. Concentrating everything in a hired pastor does not.

It is refreshing to note a recent trend toward plurality of ministry, often given impetus by men who are pastors in traditional settings. This re-discovery of biblical practice should be encouraged by those of us who have been familiar with it for a long time. It represents a spiritual maturity that is a vital part of the growth of a church.

NEXT MONTH: Antioch as a pattern for the ministry of giving and for the commendation of missionaries.

INTEREST

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Address Correction Requested

Love feast

I scatter seed
tie suet to a tree trunk
set out fresh water
and watch my birds
soar, circle, wheel
shyly approach my feeders
eat, drink and preen
take a dustbath
chatter and chirp

scatter

then return
to feed again

My spirit leaps
with joy in Your creation
as I share some small measure
of Your vast richness
with Your birds

I give them but Your gift

You give to me
Your life
Your very blood
Your body


to meet my spirit's need

Margaret Clarkson,
Willowdale, Ontario



INTEREST

MAY
1979

 We thank Thee for the blood,
The blood of Christ, Thy Son:
The blood by which our peace is made,
Our victory is won.

We thank Thee for the grace,
Descending from above,
That overflows our widest guilt,
The eternal Father's love.

We thank Thee for the hope,
So glad, and sure, and clear;
It holds the drooping spirit up
Till the long dawn appear.

Horatius Bonar 1808-1889

IN THIS ISSUE:

COPING WITH CANCER

Page 6

CAMPS AND CONFERENCES

Page 14

GUIDELINES FOR COMMENDATION

Page 22

Articles

- 2 **Next Year in Jerusalem**
Strength is renewed when faith is renewed.
- 4 **The Answer to Jewish Confusion**
The ministry of Arnold and Emily Ross.
- 6 **Coping with Cancer**
The body has built-in defenses.
- 14 **1979 Summer Camps and Conferences**
- 18 **The 28th Southeastern Workers Conference**
An INTEREST Photo Report
- 20 **The Biblical Basis for Capital Punishment**
The mandate for the death penalty is pre-Mosaic.
- 22 **Guidelines for Giving and for Missionary Commendation**
Salvation for the Gentiles, Part V.

Departments

- | | |
|--------------------|------------------|
| 12 Address Changes | 13 Notices |
| 12 Conferences | 8 Quotes |
| 22 Editor's Page | 19 Reports |
| 11 New Workers | 13 With the Lord |

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INTEREST
Box 294,
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Editor—

James A. Stahr

Editorial Assistant—

Naomi Bauman

Art Editor—

John W. Sweemer

Business Manager—

Dennis Bentz

Directors of Letters of Interest Associates

President—

Neil M. Glass

Vice President—

John McCallum

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James D. Kennedy

Abner Bauman

C. Donald Cole

Walter Liefeld

J. Wilson McCracken

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NEXT

For an old Jew

GOLDA MEIR, the former prime minister of Israel, narrates an incident which is very human and of high spiritual significance. In 1949, Mrs. Meir met a Yemenite Jew who had just arrived at Lydda airport. He was one of five to six hundred Jews brought to Israel each day that year by means of an air bridge Israel had established between Aden and Lydda. When the flights had ended, 48,000 Yemenite Jews had arrived in the land from which they had been absent for centuries.

At the airport runway, Golda Meir approached this bearded, elderly man who had just deplaned. She asked him, "Sir, had you seen an airplane before?"

"No," he answered.

"Were you not afraid to fly in one?"

"No!" Again the weary old man answered with firmness. This time he explained his answer: "All of this is written in the Bible, in the book of Isaiah. 'Those who wait for the Lord will gain new strength; they will mount up with wings like eagles, they will run and not get tired, they will walk and not become weary' (Isaiah 40:31).

"Also God spoke to Moses and said, 'You yourselves have seen what I did to the Egyptians, and how I bore you on eagles' wings, and brought you to Myself'" (Exodus 19:4).

They shall have new strength! They shall mount up on wings as eagles! For this weary old man, God had brought the

John W. Sweemer

YEAR IN JERUSALEM

by Mariano Gonzalez

emen, the wings of an airplane fulfilled an ancient promise.

millennial dream to reality. Metal wings had been eagle wings to make the dream come true.

Mrs. Meir was amazed. She comments in her book, *My Life*, how this faith and persistence deeply impressed her.

In a materialized and dehumanized world, faith cannot do less than impress. Faith is the substance of things we hope for and the demonstration of things we do not see (Hebrews 11:1). For thousands of years believing Jews kept their faith in the promises of the Old Testament. Wandering to the ends of the earth, destitute, persecuted, extorted, beleaguered, they fulfilled in themselves that which had been written in the infallible Word of God:

You shall be torn from the land where you are entering to possess it. . . . The Lord will scatter you among all peoples, from one end of the earth to the other end of the earth . . . and among those nations you shall find no rest, and there shall be no resting place for the sole of your foot; but there the Lord will give you a trembling heart, failing of eyes, and despair of soul. So your life shall hang in doubt before you; and you shall be in dread night and day, and shall have no assurance of your life.

Deut. 28:63-66

In addition to the judgment of dispersion, the book of Deuteronomy also promises Israel's return to the land, if and when they will "return to the Lord"

(Deut. 30:1-5). For thousands of years, the Jews, under the curse of the *diaspora*, kept faith in the promise of their return. Annually, upon completing the Passover supper, they would greet each other warmly, encouraging one another with this expression, *L'ishanah ha-ba'ah b'Jerusalayim* ("next year in Jerusalem"). And for centuries, when the Jew prayed, he did so with his face toward the Holy City. If he was in Baghdad or Calcutta, he would face the west. If in Poland or Rumania, he would face the east. If in Cairo or Alexandria, he would face the north. And if in Kiev or Moscow, he would face south.

Yehuda Halevi, the greatest Jewish poet of the Middle Ages, caught this spirit and put it in these words: "I find myself in the West but my heart is in the East."

The return of a good number of the Jewish people to Palestine in our generation is only the beginning of a more intense and complete movement still to come. The *Aliya* (massive return or ascent) will eventually take place.

The old Yemenite man at the airport cited a principle of the Word of God which is both stupendous and unchanging. "Those who wait for the Lord will gain new strength." This new strength is the strength of faith. Faith sustains, inspires, refreshes. Faith brings stability to the mind, strength to the soul and direction to the spirit. Faith is like an anchor,

a sure anchor in the turbulent waters of the sea of life. It builds security in the one who possesses it.

The Yemenite Jew knew only the promise of an earthly land. But God has also promised a land over yonder for those who believe in His Son, Jesus Christ. It is a distinct land. Its streets are of gold, its doors of pearls, its walls of jasper. Neither the abominable liars, the workers in the occult, nor the belligerent will enter there.

That heavenly land is offered both to Jews and those who are not. Just as repentance and conversion are the conditions set by God for the full return to the literal Jerusalem, so repentance and conversion also are the conditions for entrance to the spiritual Jerusalem.

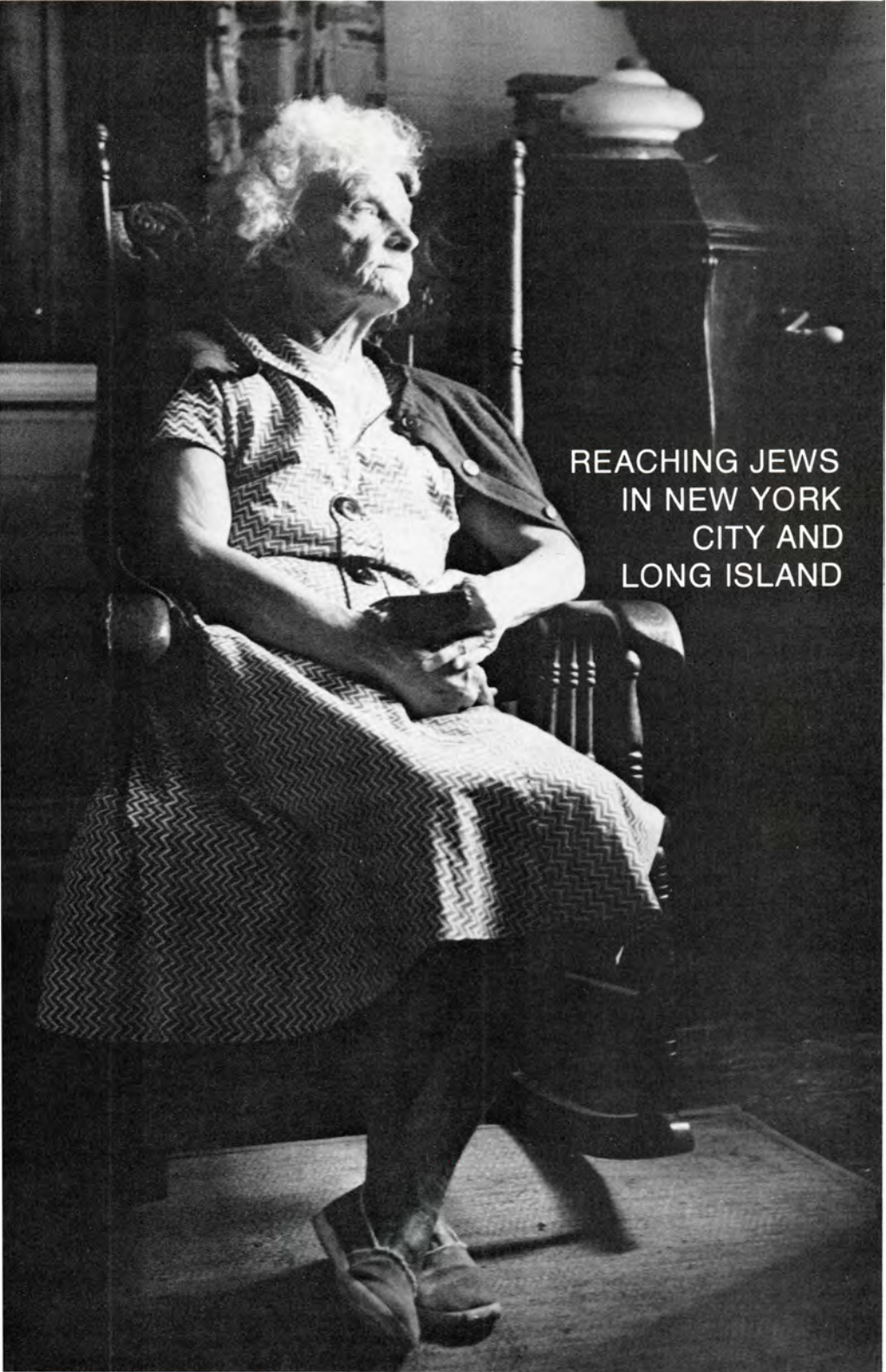
Next year in Jerusalem? Which Jerusalem? That of Palestine or the one in heaven? Which do you hope for? Do you have the Messiah living in your heart? If He does not, will you make room for him today, in an act of faith and repentance?

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

The author is a commended worker living in Glen Ellyn, Illinois. His Spanish-language radio broadcasts are aired in the United States and in several Latin American countries. He and his wife Pearl served the Lord for a number of years in the Dominican Republic.



The Answer to Jewish



REACHING JEWS IN NEW YORK CITY AND LONG ISLAND

THERE IS GREAT CONFUSION in Jewish life. Because they have been scattered amongst the nations of earth, the Jewish people naturally absorbed the many customs, cultures and philosophies of these nations. In spite of this, they all are Jews. This is a miracle. They are God's miracle people among the nations. They are the great proof that our Bible is truly the Word of God.

Amongst the Jewish people there are religious differences as well as social differences. Religiously there are several main branches in Judaism: Hasidic, Orthodox, Conservative which is partly pious and partly modern, and Reformed Judaism. The latter can be compared to those in Christendom whom we label Modernists.

Not only do these branches of Judaism differ from one another but within their own segments there are splits. For example, Hasidic groups follow different religious leaders who interpret the Law for them. The leaders differ with one another in their interpretations, and consequently their followers also differ.

Racially most Jews are white. Yet there are Jews from all other races, black, brown, etc.

Socially Jewish life faces many problems. It makes no difference whether the Jewish home is rich or poor, educated or uneducated, religious or not. The problems are there.

Divorce is very prevalent. Children and parents are separated from each other. Interfaith marriages cause much distress. Interracial marriages result in broken families. Emotional and mental problems are also serious problems amongst the Jewish people.

Many of my beautiful Jewish people have found that their Rabbis have no answer to their problems. So they try the mental sciences of psychology or psychiatry. They try Eastern Religions. Many get lost in the occult.

They try and try and try, but find no answer until they find Jesus Christ.

My people live in the darkness of confusion. It is to these people whom we know as Jews, and all hostile to Jesus Christ, that our Lord Jesus has commissioned us to go and to bring the glorious Gospel of their Messiah, Jesus Christ.

As we go and tell my people about Jesus Christ and His love, the Lord does get through. Confusion leaves. How beautiful it is to see broken Jewish lives

Confusion

by Arnold M. Ross

turned from ashes to beauty as Jesus Christ comes in.

Many Christians love the Jewish people and want to witness to them but are timid. Often it is because they do not understand how to approach Jewish people for our Lord. For many of these Christians our tracts have become the wedge through which they start a witness with a Jewish person. These tracts are topicalized and are meant to be the means to lead the Jewish person into his Bible. The Word of God is powerful.

The tracts are not meant to be an end in themselves. We have developed and published a Witnessing Guide which helps Christians understand how to use our tracts. Many Christians who were hindered before are using this Guide and are now witnessing to Jews. They go from Jew to Jew with our tracts and blessing follows.

Our tracts are used all over the United States and Canada by mission societies, by individual Christians and by churches.

We have a recent letter from India asking for tracts for Jewish work in India. Likewise from French West Africa. Many of our tracts are in Israel being read by Israeli Jews. We saturate the various towns in Long Island through mail evangelism, using these tracts. And our Lord does bless this effort.

The town of Lynbrook, Long Island, is the location from which we now work. Soon after settling in Lynbrook, we became aware of 10,000 elderly Jewish people living in the homes and rooming houses of Long Beach. Many hotels there have been converted into small efficiency rooms. In these efficiencies we found many elderly Jewish mothers and fathers forlornly languishing and waiting to die. Virtually forgotten by their children, some receive visits a few times a year, some once a year, and some never.

Our hearts were burdened. "Lord, show us how" and "Lord, give us helpers" were our prayers. Every possible moment would find us either on the boardwalk or in the small hovels called efficiency rooms, talking to these elderly Jews and using tracts, plus whatever wisdom the Lord gave us. Several were led to Christ this way.

It did not take very long for the Rabbis to learn about us and soon some angry people were waiting for us. Opposition came in various forms. Threats of physi-

cal harm and harassing phone calls during the night were the more common.

We expect opposition. We work constantly against fierce opposition from Rabbis and others such as the Jewish Defense League. The Jewish people also have anti-missionary schools where the Jewish people are trained to combat missionary activity. My Jewish Jesus is the answer for us all. Resistance to the Gospel is very strong, but we are trained workers, trained to rely upon Jesus and to follow Holy Spirit leading. We cope, and the Lord both protects and leads. I praise God for the many who pray for us.

Christian groups also heard about us and several joined us. Some are now our helpers. Trained nurses and qualified social workers are amongst them. They go into the hotels and efficiencies. They care for the physical needs and love the elderly and open the doors for us to tell the Jews about their Messiah Jesus. This is what I mean by love.

Sadie G—— is only one of the elderly Jews who is now Home in Glory. Sadie, close to 80 years of age, died clutching her New Testament and asking if her dress was nice enough because she wanted to look pretty for her Savior Jesus. Sadie, in years past, danced in the Ziegfield Follies. We found her lonely and forsaken and without hope, only waiting to die and not knowing what awaited her. She received Christ as we presented the Gospel in her native Jewish language. She is now in Glory with Jesus. Praise God.

Due to the confusions within Judaism, including divorce, children are often unable to relate to parents. Such youths get caught up into different kinds of destructive life styles. In our special meetings for younger people, we contact many of them, and have the privilege of leading many to Christ. Along with them we reach Puerto Ricans and blacks. A former, active Black Panther is amongst them. These lives are now reconstructed in Christ. Five couples were recently married and five Christian homes are growing. Two are in Brooklyn, two in Queens and one in Manhattan. In these homes we have Bible studies which we call Messianic Fellowships. Friends and neighbors are won to Christ while our young converts grow in grace and the knowledge of our Lord Jesus Christ.



Emily and Arnold Ross

Arnold and Emily Ross were saved many years ago through the witness of Lou Armerding and the late Richard Hill of Brooklyn. It was not an easy step, for the Rosses were raised in strong Jewish families. Arnold's father had trained to be a rabbi. Several of Emily's family were cantors. But Arnold and Emily were nominal Jews, just like many other American Jews. They had no real understanding of what it meant to be Jewish until the Lord Jesus Christ came into their lives.

In 1952 the Rosses attended a wedding at the Fenimore Street assembly in Brooklyn, and that put them in contact with Lou Armerding, Richard Hill and other active Christian witnesses. Emily was saved in November 1954, and Arnold three months later. They entered the fellowship of the Brooklyn assembly but soon changed over to the Downtown Manhattan meeting.

In time Arnold was commended to the Lord's work by the Downtown Manhattan Assembly, (INTEREST, Dec. 1961), and took over the directorship of Hermon House in the heart of one of Manhattan's Jewish districts. Hermon House was the operational center of a Jewish evangelistic organization known as New York Messianic Witness (founded in 1908). The Rosses gave up a prosperous insurance business to go full-time in the work.

In recent years they relocated the mission to Long Island (Box 449, 57 Edmund St., Lynbrook, NY 11563). A meeting room for the inner city work has been set up in Hillcrest Gospel Chapel in Flushing, Queens.

At present Arnold and Emily are the only full-time workers with the mission. The free witnessing guide and sample tracts mentioned below may be obtained from the mission or from the Rosses (Box 327, Lynbrook, NY 11563).

In this article Mr. Ross describes the plight of many of today's Jews, and then tells of efforts to bring them the good news of Jesus Christ.

COPING With CANCER

by Lowell Routley, Ph.D.

We need not be helpless!

YOU HAVE CANCER!" The doctor's diagnosis sends a jolt through the body, just like electricity.

When the shock subsides, the mind begins to work. The ensuing thoughts range from guilt to loneliness. Guilt is there because fears of death and of separation from loved ones surface. Anger is felt toward the limitations of achieving plans that have been set weeks and months ahead. Loneliness will come along as the other members of the family begin to back away. They will be afraid of saying the wrong thing, or maybe even of catching cancer by physical contact.

So goes the gamut of thoughts and feelings of the patient. And then follows the age-old question—"Why me?"

As Christians, we need not be helpless in the face of any disease. Helplessness can occur when others must be relied on to treat your condition. But by working together with the doctor, health or comfort can be promoted even when cancer strikes.

Stress is considered a major factor in sickness today. Numerous physical responses can result from or be aggravated by stress. Cancer is only one. Business pressure may lead to ulcers or heart trouble. Family pressure may induce headaches.

Dealing with emotions and stresses can reduce the tendency for and the strength of disease. Learning to relax,

pacing daily chores, and handling intense emotions all reduce stress.

The following steps are specific actions to be taken when faced with the disease of cancer:

1. Recognize the sovereign control of God. It is normal for a Christian facing cancer to experience fear and anger. We even see our Lord in His perfect humanity, in the face of death, experiencing depression and discouragement (Matthew 26:36-39). But in His depression He became our example by submitting to the sovereign will of His Father. "Thy will be done."

Paul experienced disease which led to desperation. He prayed three times for God to remove his discomfort. His insight was that God permitted its existence to teach His grace (II Corinthians 12:7-10).

Only God knows the outcome of the disease you face. To allow that knowledge of the future to rest in His hands permits the strength needed to deal with the cancer and with the daily concerns of life.

2. Realize that the body has built-in defenses to fight even cancer. The psalmist's observation, in the light of present-day science, is remarkable: "We are wonderfully made."

God created two mechanisms within the human body to deal with disease. One is the immune system, which de-

stroys or washes out of the body substances which are threats to health.

From birth on, small amounts of cancer cells are regularly washed out of the body by the immune system. But under stress, the body defenses weaken, permitting the cells to take hold. This might occur after the loss of a loved one, for example, when one seems to give up on life. But taking faith in a process which God put within us allows the body to begin to fight back once again.

Homeostasis is the second mechanism which God created within the human body relevant to health. Homeostasis is the ability of the body to return to a normal level of functioning. Usually it is limited by the constant barrage of stress. Yet through relaxation, one experiences the body quieting down and stress dissipating.

Faith in God's creational wisdom is one basis of security in coping with cancer. Trusting the body to do its job, then resting to permit the desired results, utilizes what God created.

Recognition of the sovereign control of God, combined with confidence in the defense mechanisms He created, gives you the assurance that cancer cannot take your life unless and until God desires your presence in glory.

3. Accept the treatment prescribed by the doctors. The basis for such acceptance should be the agreement of two or more

doctors. This applies to diagnosis as well as treatment. Doctors are human. The decision of one in regard to a major disease should be checked by other consultations. Proverbs 11:14 (NASB) says "In the abundance of counselors there is victory."

When common agreement is reached by two or more experts, proceed with their advice. Then a spiritual acceptance follows.

It is God's will that we learn acceptance through thanksgiving (I Thessalonians 5:18). To be thankful in the disease results in being on top of it, because God is in control. To resist the facts is to succumb, because faith is lacking.

Being thankful and acknowledging God's sovereignty when treatment brings adverse side-effects minimizes the stress and anxiety which physical symptoms might cause. This has even

Touching should be frequent. Cancer is not contagious. Too often family members back away as if they could contract the disease. But when family members are open verbally and physically, strong support is provided.

5. Seek a change in life style. This does not necessarily mean a change in occupation or environment. The important change is in the daily manner of life. Such a change has been observed through research as that which correlates most to remission of cancer.

A change in attitude to daily routine involves learning to say "no" to unnecessary jobs. Whereas in the past one might have done everything for fear of guilt, now, when the schedule tightens, pacing occurs. You learn to turn things down without feelings of guilt or doubt.

This area is aided best through Chris-

tian professional counseling. Don't hesitate to seek out direction which can bring about the needed change of lifestyle, as well as the goals mentioned in earlier parts of this article. Such direction will help, whether the Lord allows the cancer to take you home to be with Him, or permits your life to continue in His earthly service. In the Lord's hands, either outcome can be the "abundant life" He promised us.

Dr. Routley is a Christian psychologist and director of the Quad City Counseling Service (230 West 3rd St., Office 415, Davenport, Iowa 52801-319/323-6630). He specializes in pain and stress management along with a general practice in family, marital, and personal adjustment. He was for a time director of Willowbrook Bible Camp near Des Moines, while continuing his practice in Davenport (INTEREST, July/August 1977, p. 12). Lowell's father Ray is a commended worker in Iowa.

in the face of any disease.

resulted in limiting side-reactions during the treatment.

4. Be open about feelings to friends and relatives. The emotions that come when cancer is diagnosed often produce feelings of guilt. This should not be. Emotions are a human trait. God never defines them as sin. Rather we find God totally espousing the human condition.

Jesus Christ experienced the range of human emotion in His humanity, yet He did not sin (Hebrews 4:15). He was angry in the temple (John 2:14-17). He wept at Lazarus' death (John 11:35-38). His depression in the Garden (Mark 14:33-34) and His loneliness on the cross (Matthew 27:46) did not compromise His perfection one bit.

Why then feel guilt from these emotions? Why should a Christian with cancer feel guilt for anger, or sorrow, or depression, or loneliness. These emotions are not sin unless they lead to inappropriate action, or unbelief, or to the holding of malice in the heart. "Be angry, and sin not. Let not the sun go down upon your wrath. Neither give place to the devil" (Ephesians 4:26-27).

Talk to your family about your fears and anger. This openness will prevent them anguish in the future. Talk about death and life. Make "I feel" statements. In this area the family benefits greatly, as well as you. And children should be allowed to ask questions.



QUOTES

DEADLINE: Letters for the September issue should reach INTEREST by July 10.

Retired miner saved in Nova Scotia

New converts killed in California accident

Prayer requested for summer ministries



Del and June Dyck with Anna, 11, Carrie 9, Lisa 7 and James 8 mos.

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

Since moving to Barrie a year ago we have been busy. The Lord opened many doors for us. During April I will be teaching a course in the Messianic Psalms at Kawartha Lakes Bible School, besides speaking at conferences in Kingston and Peterborough.

In May I am scheduled for three Sundays and Wednesdays in our home assembly in Barrie, and a week of children's meetings in Shelburne, May 7 to 11. *February 20*

**VENTURE COY, 814 Baker St.,
Boise, Idaho 83704**

We are seeing some encouragement in the meeting in Boise and there is a good spirit among the Lord's people. Two weeks ago a young man of 26 received Christ. Now he and his divorced wife want to be married again and establish their home on Christ.

Children's camps are again on my agenda for the summer. *March 5*

**JOSEPH DARLING, 1892 St. Laurent,
Shawinigan, Quebec**

Six requests have been received for New Testaments as a result of 2,000 copies of a tract I have distributed in our neighborhood. The tract was written recently by **John Spreeman**

A long-time desire was fulfilled last fall when we accompanied **Vincent Davey** and his wife to Newfoundland. We visited eight assemblies and met many believers, some of whom are fishermen. In some ways the experiences of those saved compares with the French Canadian Christians.

The assembly here goes on well and the meetings are well attended. The Christians are faithful in witnessing. Two of our older Chris-

tians went to be with the Lord this past year. Both men had been saved when we first came to Shawinigan and their going leaves my wife and I the oldest among those in the assembly.

March 1

**ELSIE E. DAVEY, General Delivery,
Swan River, Manitoba R0L 1Z0**

I am in the process of preparing for the program at Pretty Valley Bible Camp. We are in real need of men and women to work there during the month of July. *February 26*

**ERNEST DELLANDREA, 263 Francis St.,
North Bay, Ontario**

Since arriving back from Newfoundland before Christmas, I have been mostly in northern Ontario, seeking to help in the assemblies here. Have visited Kirkland Lake, Englehart, Charlton and Earleton assemblies. I have also been in Southern Ontario at Kitchener, Grand Bend and Lakeshore. We trust that the Lord was able to bless our visits to His own dear people, as well as the gospel to the unsaved. *February 26*

**MICHAEL DINGMAN, 565 SW 15th Ave.,
Troutdale, Oregon 97060**

As Regional Director for Emmaus Ministries in Oregon, my responsibilities are twofold: promotional and student services. In addition to correcting the exams, answering questions, and counseling students, I am seeking to develop a better system of follow-up.

Recently I spoke to a group of men in a Washington prison. As a result, several of the men are now studying the Word of God through Emmaus courses. One prisoner has completed seven courses since November.

I am also an elder in my local assembly and am working with our youth, as well as minis-



Hal Greene

tering the Word as God gives me opportunity. God is good to give me so much to do. *March 1*

DELBERT DYCK, Immanuel Mission, Box 218, Teec Nos Pos, Arizona 86514

The boys and girls have several basketball games this year (their favorite sport) and both teams are doing quite well. We enjoy the fellowship with four other Christian schools from various parts of Arizona and New Mexico.

On Wednesday evening I have a discipleship class with ten of the Christian boys in the dorm. Attendance at the class is voluntary and several of the boys who have claimed in the past to be Christians do not come. Pray that they will see that they need to stand up and be counted for the Lord. *February 23*

BRUCE EWING, 2613 Clearview, New Brighton, Minnesota 55112

We are involved in an evangelistic outreach this month. One has already been saved and others have been restored to the Lord. What a thrill to see the Lord's hand move.

A weekly Saturday morning prayer meeting has grown from three to twenty-three in less than a month. We are learning new lessons on the importance of prayer in our individual lives as well as the corporate life of the assembly. *March 7*

HOWARD FORBES, Box 481, Arvida, Quebec G7S 4L1

In January the Chicoutimi assembly had a baptism at Kenogami when six were baptized—three young married couples. The home of **Roy Buttery** has become too small for their meetings and they have rented a hall in downtown Chicoutimi.

Besides the assemblies in Kenogami and Chicoutimi, **Charles-Eugene Bouliane**, Roy Buttery and I also help at La Tuque, Girardville and less frequently at Chibougamau. Last Friday we were at the funeral of a 26-year-old woman who had been saved about a year, as the result of the witness of her hospital roommate. She in turn testified to another woman who came to her 15 minutes

minutes before she died and told her she had trusted the Lord. *February 2*

IRENE GALLAGHER, 5415 Buchanan St., Los Angeles, California 90042

Recently I attended the funeral of a young couple who were killed when a drunk driver hit their car. He had just been restored to the Lord and she had been saved in special meetings in the East Los Angeles Spanish assembly, just in time to spend eternity with Christ.

When the man was a young boy he visited and sang in homes with his parents and me as we took the gospel. His parents' prayers were answered just in time.

Jackie Baas and I praise the Lord for continuing to give us new ones for Sunday School and for the Spanish meeting through the visitation work. Pray especially for the salvation of new children who come out and for their parents. *February 26*

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David Pollock



Bob and Jeanette Harper

**MURDY E. GETTY, 396 Conifer St.,
Sherwood Park, Alberta T8A 1M5**

I am in Nova Scotia and New Brunswick at present. During the disaster at Glace Bay, when ten miners were killed, I had the joy of leading a 57-year-old former miner to the Lord. A couple recently saved have now come into assembly fellowship. Praise the Lord. *March 9*

**HAL GREENE, 1803 Rampart St.,
Cape Girardeau, Missouri 63701**

The Lord continues to bless here in Cape Girardeau. Last month we baptized three adults. This week the Lord saved a young woman in her mid 20s. Several new families and individuals have been brought into the fellowship during the first six weeks of this year. *February 11*

**ROBERT W. HARPER, 229 Cherrywood Dr.,
Maitland, Florida 32751**

The Lord gave us some evidence of blessing in the salvation of a young man after the morning Bible Hour earlier this year.

New Testament Church Principles

- Donald Norbie: New Testament
Church Organization \$1.50
Merrill Oster: Practical Principles
of Gathering \$1.50
A. P. Gibbs: Scriptural Principles
of Gathering \$.75
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On April 1 I shall be sharing the Word at Fort Pierce and then at Winter Garden for the remaining four Sundays. Then on to Satellite Beach for the month of May and dividing my time between Fort Lauderdale and Faith Bible Chapel in Tequesta for the month of June.

In the will of the Lord we will wend our way north to the New England states for the month of August where I will be ministering at the Bible Conference at Camp Berea August 11 to 18. We hope to stop at some assemblies along the way to encourage the Lord's people as we go. *March 10*

**SYDNEY HOFFMAN, 55 Huntingdale Blvd.,
#507, Agincourt, Ontario M1W 2N9**

We live across the street from Bridle Grove Bible Chapel where we are involved in the assembly, and yet my Sunday speaking engagements take me to many other assemblies in and out of Toronto.

The assembly here has grown so much that we have now opened the second phase of our building. Phase one was largely designed for Sunday School and youth activities, with the adults meeting in what now becomes the Primary Department. The new addition accommodates 200 with extra chairs. The third and final phase will be our main auditorium which will seat 400, but that will have to wait a few years.

One of the many facets of the assembly outreach is our Day Care, operated by the assembly, licensed with the province, but not subsidized with government funds.

The gym hardly ever cools off. Awana on Monday nights, Junior High Thursday nights besides Sunday School and the Day Care center keeps it occupied, besides being used for seating on special occasions.

We are surrounded by a high density population, estimated 12,000 within walking distance of our chapel. The land, which was given to us by a Christian developer, is now valued at close to a million dollars on the real estate market. *March 1*

**PRESTON KEITH, 1005 Solomon Dr.,
Kernersville, North Carolina 27284**

The project begun at the end of October at Preston Gospel Chapel in Pembroke, N.C., has been completed, as far as my involvement

is concerned. With God's help we were able to erect the new auditorium seating about 280, buy pews, install new heating and air conditioning and completely renovate the old building for about \$60,000, some \$15,000 less than our original estimate. The first Lord's Day the building was used 250 were in attendance.

I expect to begin an addition to the chapel in Wilmington, North Carolina, next Monday. This will take six to eight weeks.

After the first of May I will be free for meetings or V.B.S. activity. Pray with us that God might direct us. *March 1*

**ROLAND LACOMBE, C.P. 351,
Sorel, Quebec J3P 5N8**

The results of my illness have been a great blessing to me. My brother Gérard and his wife will move here. He is a good Bible teacher and will be very useful in the assembly in Sorel as well as neighboring assemblies.

I am glad to tell you that my health is much better and it will soon be possible for me to take back some of my activities. *February 23*

**ETHEL LEE, R.R. # 2,
Picton, Ontario K0K 2T0**

I am working toward the finishing of the lower level of my home which will be used for the ministry among women. Although, with mother now being in a nursing home, the complete building is in use for that purpose.

I continue to take seven Bible study groups, many speaking engagements and frequent weekends with women or young people. The numbers in the Bible studies range from five to 180. Many do not know the Lord and we look to Him for their salvation. Some know absolutely nothing about the Scriptures and their questions are very challenging. Please pray for the needed wisdom, the discipline of study and a clear presentation of the truth. *February 26*

**DAVID G. POLLOCK, P.O. Box 777,
Mullens, West Virginia 25882**

Several young couples have been saved and are now in assembly fellowship. It really blesses the heart to hear some of these young men participate for the first time. Two fellows are planning on giving up their jobs in the fall and enrolling at Emmaus. They are in their late twenties and have already proven to be a big help in the work.

The summer schedule is filling up with D.V.B.S., camps and conferences. Meetings are scheduled for Pennsylvania, New Jersey, New Hampshire, North Carolina, and here in West Virginia. We praise the Lord for this outreach opportunity to boys and girls, and covet the prayers of God's people. *February 16*

**VICTOR M. RIVERA, 327 Fenfield Ave.,
San Antonio, Texas 78211**

We had the pleasure of a visit from Loreto DiCesare and Mariano Gonzalez. It was a blessed time around the Word of God. The brethren went to a mission to talk to some

nuns and they returned with praises for the good reception they received. Brother Gonzalez gave the message at our Sunday meeting which the Lord used to the salvation of three souls. So the small assembly was much encouraged. *February 26*

**JAMES A. RONALD, Box 30
Togo, Saskatchewan S0A 4E0**

I have just returned from two months of ministry in the central states. After some meetings in a couple of the smaller assemblies here, we hope to try Bible readings in a home where a young woman has just professed salvation.

A letter has come from another young woman, in whose home we had meetings last June, who now has been saved. So, one here and another there seems to be the way the work is done in this mostly Catholic area. *March 9*

**CARL SIMMONS, P.O. Box 1845,
Hamilton, Bermuda 5-24**

The Lord gave us a rich time of blessing in the united prayer meetings during the month of January. We gathered in different assemblies each night and the Word was ministered by various brethren.

We have had very successful workers/elders meetings here on the first Monday in December and February. These are mainly discussion periods, and prove quite helpful as brethren get together to discuss and share assembly news items.

It is a joy to continue to labor among the eleven assemblies here, as well as to visit overseas. Pray for our anticipated visit to the Caribbean in June. *March 8*

**MELVIN G. WISTNER, 371 Palmer Rd.,
Yonkers, New York 10701**

I keep quite busy ministering to both young and old among the assemblies of this greater New York metropolitan area.

Late in January my wife and I took the meeting at Jerry McAuley Mission in Manhattan. It was a treacherous night of ice and snow, but we were glad we went as the Lord graciously blessed the efforts. The pianist had brought his family, which included a 14-year-old foster son. That young boy received the Lord Jesus as his Savior that night.

A busy summer is shaping up with Vacation Bible Schools and Bible Camps in various places. *February 16*

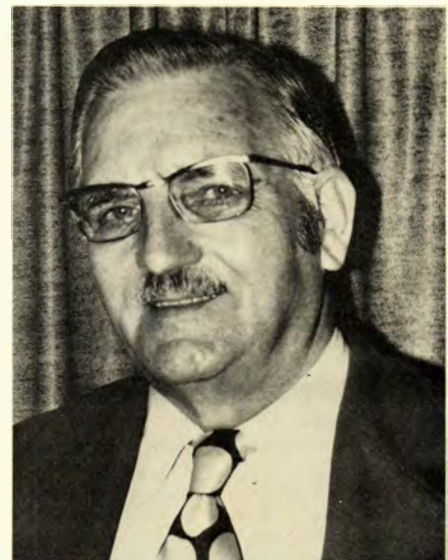
**JAMES WRIGHT, Box 244,
Cedaredge, Colorado 81413**

We are encouraged in the work here. Growth is slow but the Lord has been adding some.

Lately I have been involved in holding Family Seminars. Several places have requested them. We spend three to five days going over Biblical principles related to husband/wife and parent/child relationships. Recent seminars in Boulder and Fort Collins have been well attended and good interest shown. *March 5*



Joseph Sherlock, Ontario



David Clifford, Florida

NEW WORKERS

**MR. & MRS. LES PICARD, R.R. 5,
Cookshire, Quebec JOB 1M0**

Christians of Huntingville Community Church in Lennoxville, Quebec, have commended Les and Margaret Picard to the work of the Lord. The Picards have been in full-time service during the past year with the commending assembly and with other assemblies in the Eastern Townships of Quebec. Les ministers the Word and he and Margaret have been involved in visitation, youth and music ministry. They will be continuing in the same avenues of service.

**JOSEPH SHERLOCK, 32 Cherie Rd.,
St. Catharines, Ontario L2M 6L5**

The Lord's people meeting in His name in the Scottlea Gospel Chapel, St. Catharines, Ontario, commended Joseph Sherlock to the work of the Lord in September 1975. His ministry is largely in Ontario, New York, Michigan and the American mid-west.

While in secular employment before commendation, Joe was active in the ministry and leadership of the commending assembly. During an earlier period he served for five years as a commended worker in Ireland, the West Indies, the U.S.A. and Canada. Joe and Isobel have one married son, Paul, who with his wife is also in fellowship in the commending assembly.

ALASKA BIBLE COLLEGE

The Christians meeting at Arlington Countryside Chapel, Arlington Heights, Illinois, have commended Mr. and Mrs. Donald Campbell to the work of the Lord in Glenallen, Alaska. Don has already assumed his duties as president of the Alaska Bible College, which is administered as a division of the Far Eastern Gospel Crusade.

The Campbells have one daughter, Beth. Their address is Alaska Bible College, Box 289, Glenallen, Alaska 99588.

FRIENDS OF ISRAEL

The saints at West Woods Bible Chapel, Hamden, Connecticut, have commended Mrs. Alice (Wegener) Herzig to the work of the Lord among the Jewish people. She has spent the last few summers witnessing on the board walk in Atlantic City, N.J., and is now a full-time missionary with the Friends of Israel. Her husband will join her in this service after graduation from Philadelphia School of the Bible this summer.

COMMENDATION REAFFIRMED

For the past 48 years Dr. David Clifford has been engaged in a full-time ministry of the Word of God in the United Kingdom, in Bermuda and the Bahamas and in the United States. He is well known as the founder of Moorlands Bible College in England and the Commonwealth Bible College in the Bahamas. In recent years his residence has been in Florida, and his ministry largely that of Bible teaching and conferences in assemblies in the aforementioned nations.

Pinehurst Road Chapel, West Moors, Dorset, England, has recently reaffirmed their earlier commendation of Dr. Clifford to the Lord and to His people for the ministry to which he has been called.

Dr. Clifford's address is 6621 Peters Rd., Plantation, Florida 33317.

After nearly twelve years of fruitful service for the Lord in the province of Quebec, Ron and Gloria Edgecombe have returned to Vancouver, British Columbia. The move is the result of a joint exercise of hearts on their part and the part of the brethren of their commending assembly, Cascade Gospel Chapel in Vancouver. Ron and Gloria will be working with the assembly to encourage the spiritual development of the saints as well as effective outreach into the community.

Ron has been active in photography. Some of his work has appeared in INTEREST, including the Congress 78 photos in the March issue and the summer camp photos on the July/



Ron Edgcombe, British Columbia

August 1978 cover.

The Edgcombes' new address is 3739 Spruce St., Burnaby, BC V5G 1X8.

FOREIGN MISSIONARIES

Three Gospel Halls in Ontario (Valens, Applewood Hills in Mississauga, and Highbury in London) have commended **Mr. and Mrs. Paul Poidevin** to the work of the Lord in Zambia, Africa. Paul has been actively engaged for several years in Sunday School, youth and gospel work in conjunction with a number of assemblies in Southern Ontario. He spent two summers helping at the Loloma Mission station. Eunice has spent three years as a laboratory technologist at Loloma Hospital, commended by the Valens Assembly.

The Poidevins departed for the field in March.

Miss Anne Stewart fellowshiped with the saints at West Woods Bible Chapel in Hamden, Connecticut, while attending the Yale School of Music. She has been accepted by Wycliffe Bible Translators for service in Peru, and the assembly has commended her to that ministry.

The believers meeting at Hiawassa Hills Chapel in Orlando, Florida, have commended **Debbie Edney** to the Lord's work for a period of one year. Debbie expected to work with Ireland Outreach for a time and then perhaps go to the continent with Operation Mobilization.

Believers at Dunning Park Chapel in Detroit, Michigan, have commended **Ronald and**

Cheryle Davis to the work of the Lord for the next two years with a Literature Crusades team in the Netherlands. The team is due to leave for the field this month, having completed its training in Prospect Heights, Illinois.

ADDRESS CHANGES

WORKERS CHANGES

William Bingham, R.R. # 1,
Malagash, Cumberland County
Nova Scotia B0K 1E0

Ronald Edgcombe, 3739 Spruce St.,
Burnaby, British Columbia V5G 1X8

Howard Pierucki, 1510 Midland Dr.,
Hickory Corners, Michigan 49060

Grace Rae, 1 Thomson Court, Apt. 606,
Markham, Ontario L3P 1M5

Mrs. Clay C. Fite, % Gospel Hall Home,
29th and Atlantic Ave.
Longport, New Jersey 08403

ASSEMBLY CHANGES

BIRMINGHAM, ALABAMA
Westside Believers Chapel
% Dr. Stephen S. Underwood,
1409 Iroquois Circle, 35214 (205/798-1448)
SS 10, M 11, BB 6:30, Wed. 7

FORT LAUDERDALE, FLORIDA
Fort Lauderdale Bible Chapel
% Albert A. Husni, 141 NW 38th St.,
33309 (305/563-6012)

JACKSONVILLE, FLA., Dean Road Chapel
% Garland Lester, P.O. Box 5765, 32207

EDMONTON, ALBERTA,
Bethel Gospel Chapel
% J. E. Faries, 14524 99th Ave., T5N 0H4

SOUTH BURNABY, BRITISH COLUMBIA
Central Park Gospel Hall
% Murray L. McConnell, 4086 Spruce St.
Burnaby V5G 1Y4 (433-8541)
BB 9:30, FBH 11:15, G 7, Wed. 7:30

PETERBOROUGH, ONTARIO
Westmount Bible Chapel
% Vincent Millen, 527 Park Hill Rd. K9H 3J4

NEW LISTING

HARRISBURG, PENNSYLVANIA

Oberlin Gardens Bible Chapel, 301 State St.,
Oberlin Gardens-Steelton, % Edward L.
Stover, 424 7th St., New Cumberland 17070
(717/774-0333).

BB 9:30, SS 10:45, M 6:30, Wed. 7

This assembly has been in existence since 1971.

CONFERENCES

MAY 4-6—COLORADO SPRINGS, COLO.

The assemblies of the Colorado Springs area will hold their annual conference at the Southside Bible Chapel, 1725 S. Wahsatch Ave. Speakers expected are Boyd Nicholson, George Mortland and Dr. Henry Holloman. Accommodations provided. No meals served. Contact: Dennis Jones (303) 599-0768.

MAY 25-27—WORCESTER, MASS.

The annual conference of Bethany Gospel Chapel will begin on Friday evening with a prayer meeting at 7:30. Ministry on Saturday at 2:30 and 7; Sunday 10:30, 2:30 and 6:30. Speakers expected are John Bramhall, J. B. Nicholson, Jr., and David J. MacLeod. Contact: Cecil M. Batstone, 17 Spring Terr., Shrewsbury, Mass. 01545.

JUNE 1-3—GUELPH, ONTARIO

The annual Conference of Brethren will be held at Guelph Bible Conference Grounds. Theme: The Person and Glories of Christ. Rate: \$36 includes \$1 registration fee.

Write to: Mrs. Hilda Van Holst, 485 Waterloo Ave., Guelph N1H 3K4 (519/824-2571).

JULY 21-29—WILLIAMS BAY, WISC.

The annual Conference Point Camp Conference will have William Anderson and Robert Clark ministering to the adults. Eric Dearbaugh 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. For details, write to Robert Logan, 1011 S. Home St., Oak Park, Illinois 60304.

OCT. 24-28—MOUNT HERMON, CALIF.

The Pacific Coast Christian Congress will be held at Mount Hermon Christian Conference Center. Speakers will be Gordon Haresign, Albert E. Horton and David B. Long. Registrar: Homer Williams, 1185 4th Ave. S., Napa, Calif. 94558 (707/224-7290).

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

1979
ASSEMBLY ADDRESS BOOK
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WALTERICK PUBLISHERS
Box 2216
Kansas City, Kansas 66110

WITH THE LORD



Ernie Gross

(NETTIE) RUTH COURTENAY, 88, of Ottawa, Ontario on December 17. A radiant sister, many were led to a saving faith through her personal witness. She was in fellowship for many years at Rideauview Bible Chapel.

MRS. ROBERT CRAWFORD, 94, of Riviera Beach. She was saved in 1913 and for many years was in fellowship at Friendship Avenue assembly in Pittsburgh and for the last 25 years in West Palm Beach, Florida. A son, Robert A. Crawford, is in the Lord's work in Pennsylvania.

ERNIE A. GROSS, of Shelbyville, Tennessee, suddenly on March 12. Commended to the Lord's work in 1941 by the assembly in Yonkers, New York, Ernie carried on an extensive camp and D.V.B.S. ministry, as well as pastoral, Bible teaching and radio work. For 25 years he and his wife Virginia resided in Greenville, South Carolina. In 1974 they moved to Shelbyville in south-central Tennessee. Here they were able to assist some of the assemblies pioneered by T. B. Gilbert.

A son, Ron, died in 1970 in Nigeria, en route to his first missionary term.

PETRONELLA HORTON, 79, of Arlington Heights, Illinois, on March 15 quietly in her sleep of congestive heart failure. She and her husband Albert served the Lord in Angola, Africa, for 53 years. Since 1976 they have lived in Arlington Heights, where Mrs. Horton had been working on a revision of the Luvale grammar. Albert continues an active preaching ministry. Daughter Alice, also a missionary, has been caring for her parents. A

son Frank is in the Lord's work in Switzerland. Mrs. Horton is also survived by her mother.

MINNIE LEVER MILLHAM, 81, of Claremont, California, on March 3, after a brief illness. For many years she had a vital ministry among missionaries on furlough. For the past seven years she has been a resident at Western Assemblies Home.

NOTICES

TENT NEEDED: 80 x 150, with transport trailer, for assembly work overseas. Limited funds available. Must be in good condition. Reply to: Hedley G. Penny, 1146 Galloway St., Pacific Palisades, Calif. 90272.

WORKER NEEDED in New Richmond, Quebec. Small assembly with a small Sunday School in good chapel facilities. Could use young or retired couple. Write to: Mrs. V. McLellan, Black Cape, Quebec G0C 1C0.

FELLOWSHIP WANTED: Anyone in this area interested in meeting according to New Testament church principles is welcomed to contact Ken and Linda Madgwick, P.O. Box 332, Larson Lane, Holcomb, Kansas 67851 (316/275-7381).

PILGRIMAGE TO ISRAEL: Egypt, Rome, Christian holy sites in Israel; Pyramids, Sphinx, Colosseum, Catacombs, Vatican Museum and Basilica. October 79 departure. Best rates ever. Experienced guides. Free color brochure. Mariano Gonzalez, P.O. Box 1484, Chicago, IL 60690 (312/834-1999).

CHAPEL LIBRARIANS: Desire to exchange letters with those responsible for libraries. Areas we could assist one another: ordering books (list of books currently best circulating), promotion of reading material, etc. Karen Myers, Rt. 1, Box 68, Morgantown, WV 26505.

FOR RENT: Ranch house with modern kitchen, large living room, two bedrooms and den. At Greenwood Hills Conference Grounds, Fayetteville, PA. Seasonal \$400 plus utilities. Yearly \$300 plus utilities. Contact: Joseph Cagliostro, 887 Broadway, West Long Branch, NJ 07764 (201/222-8800).

EXECUTIVE NEEDED for administrative work, serving assembly missions, worldwide; also personnel for Circulation and Directory departments. Can be single sister(s), couple, commended workers. Pay? Not highest, but "retirement benefits are out of this world!" Workers Together, Inc., P.O. Box 481, Wheaton, IL 60187.

INNER CITY NEED: Able to work without a salary? Urban Christian Ministries needs someone to head up an inner city tutoring program. Interested? Contact: Audley McLean, Urban Christian Ministries, Buffalo, NY 14202. (716) 882-9472.

NON-PROFIT ORGANIZATION offers assistance to active or retired servants and their widows in securing economical housing in low-cost areas of U.S.A. Contact: His Servants Housing Co., 1196 Boulevard Way, Suite 12, Walnut Creek, Calif. 94595 (415/376-4093).

HELP NEEDED at Manor Hills Bible Chapel, Alexandria, Minnesota. Many opportunities for outreach in this pioneering work. In a resort area with large influx of visitors. Contact: William C. Watson, Rt. 2, Box 10, Carlos, Minn. 56319.

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



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1979 Summer Camps AND CONFERENCES

Note: Camps are listed alphabetically by province and state.

CANADA

1

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

2

CAMP OKOTOKS

Okotoks, Alberta

Childrens, Teens and Family Camps
Registrar: Mrs. Leigh Hope,
% 6508 Bowood Dr., NW.,
Calgary, Alta.

3

MEADOWLODGE CAMPS

Edmonton, Alberta

Boys, Girls, Youth and Family Camps
Write to: Douglas Green, 8211-93 A Ave.,
Edmonton, Alta. T6C 1V5

4

BETHEL BIBLE CAMP

Westlock, Alberta

Children's and Youth Camps
Registrar: Mrs. Bill Lyons, R.R. 1,
Westlock, Alta. T0G 2L0

5

DAYBREAK POINT BIBLE CAMP

Anvil Island, British Columbia

Girls, Boys, Youth, College and Career
Write to: Daybreak Point Bible Camp,
P.O. Box 3401, Station D
Vancouver, B.C. V6J 4M1

6

CAMP IMADENE

Duncan, British Columbia

Girls, Boys, Youth, Teen & Twenty, Family
Registrar: Lewis Dawes, Box 8,
Duncan, B.C. V9L 3X1

7

MORNING STAR BIBLE CAMP

Westbank, British Columbia

Girls, Boys and Teen Camps
Write to: Mrs. R. Fielder, Box 947,
Westbank, B.C. V0H 2A0

8

PRETTY VALLEY BIBLE CAMP

Swan River, Manitoba

Girls and Boys Camps
Registrar: Miss E. E. Davey, Gen. Del.,
Swan River, Man. R0L 1Z0

9

FAITH BIBLE CAMP

Victoria Beach, Manitoba

Children's, Youth, Teen, Sr. Citizens and
Family Camps
Director: Don Williams, 117 Stradford,
Winnipeg, Man. R2Y 1T8

10

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

11

JOY BIBLE CAMP

Bancroft, Ontario

Girls, Boys, Youth and Family Camps
Registrar: Paul St. Pierre, R.R. 2,
Bancroft, Ont. K0L 1C0

12

CONESTOGO BIBLE CAMP

Drayton, Ontario

Children's Day Camps, Youth Camps and
Weekend Retreats
Registrar: John M. Martin, Box 38,
Hawkesville, Ont. N0B 1X0

13

WILDWOOD BIBLE CAMP

Chapleau, Ontario

Girls, Boys and Youth Camps
English and French Family Camps
Registrar: R. H. Millson, Box 544,
Chapleau, Ont. P0M 1K0

14

FOREST CLIFF CAMPS

Forest, Ontario

Girls, Boys and Youth Camps
Write to: Mrs. Leona Penfound,
85 Inkerman,
London, Ont. N5Z 1X3

15

GUELPH BIBLE CONFERENCE GROUNDS

Guelph, Ontario

Children, Youth and Family Camps
Write to: Guelph Bible Conference
485 Waterloo Ave.
Guelph, Ont. N1H 3K4

16

CAMP GALILEE

Haley Station, Ontario

Girls, Boys, Youth, Adult and Family Camps
Registrar: Vernon Kilgare,
Haley Station, Ont. K0J 1Y0

17

GRAPHITE BIBLE CAMP

Maynooth, Ontario

Children's Day and Youth Camps and
Year-Round Retreats
Write to: Garry Robinson, R.R. 1,
Maynooth, Ont.

18

CAMP MINI-YO-WE

Port Sydney, Ontario

Girls, Boys, Youth and College & Career.
Outtripping during Girls and Boys weeks
Registrar: Judy Golds, 1562A Danforth Ave.,
Toronto, Ont.

19

NORTHLAND BIBLE CAMP

Ramore, Ont.

Children's Camps, Youth and Family
Registrar: Chester Donaldson, Box 1499,
South Porcupine, Ont. P0N 1H0

20

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

21

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

22

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

23

CAMP BROCHET

Chicoutimi, Quebec

Children's Camps, College & Career, and
Family. All in French language.
Registrar: Mde. Evelyne Landry, 476 Delisle,
Chicoutimi, PQ G7G 3B6

24

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

25

PARKSIDE RANCH CAMP

Magog, Quebec

French and English Ranch Camps for
Children & Youth. Year-round retreats.
Registrar: Fred Warnholtz, Box 386,
R.R. 2, Magog, PQ J1X 3W9

26

FAIR HAVEN BIBLE CAMP

New Carlisle, Quebec

Bunny, Girls, Boys and Teen Camps
Write to: Jarvis Flowers, Craig St., Box 206,
New Carlisle, PQ

27

CAMP JOLI B

Rollet, Quebec

Children's and Youth Camps, French and
English Family Camps
Registrar: Gaston Jolin, C.P. 100,
Rollet, PQ J0Z 3J0

28

FRONTIER LODGE

St. Hermenegilde, Quebec

Girls, Boys, Youth, College & Career
Registrar: Miss Mildred Beckwith,
1787 Vermont St.,
Sherbrooke, PQ J1J 1G8

29

STRASBOURG BIBLE CAMP

Strasbourg, Saskatchewan

Children's Camps, Youth and Family
Manager: Edwin H. Seed, 1208 Horace,
Regina, Sask. S4T 5L4

UNITED STATES

30

CAMP LI-WA

Fairbanks, Alaska

Girls, Boys, Youth, College & Career
Registrar: Donald C. Sauer, SR Box 30194,
Fairbanks, AK 99701

31

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

32

ARIZONA BIBLE CAMP

Phoenix, Arizona

Children's, Youth and Trail Camps
Registrar: Alan Soderman,
2515 E. Thomas, Suite 24
Phoenix, Az. 85016

33

NO. CALIFORNIA BIBLE CAMP

Pinecrest, California

Children's and Youth Camps
Registrar: David Anderson,
8732 Rock Springs Rd.,
Penryn, CA 95663

34

KOINONIA CONFERENCE GROUNDS

Watsonville, California

Children's and Youth Camps
Registrar: Tim Proctor,
2080 Eucalyptus Ave.,
San Carlos, CA 94070

35

VERDUGO PINES BIBLE CAMP

Wrightwood, California

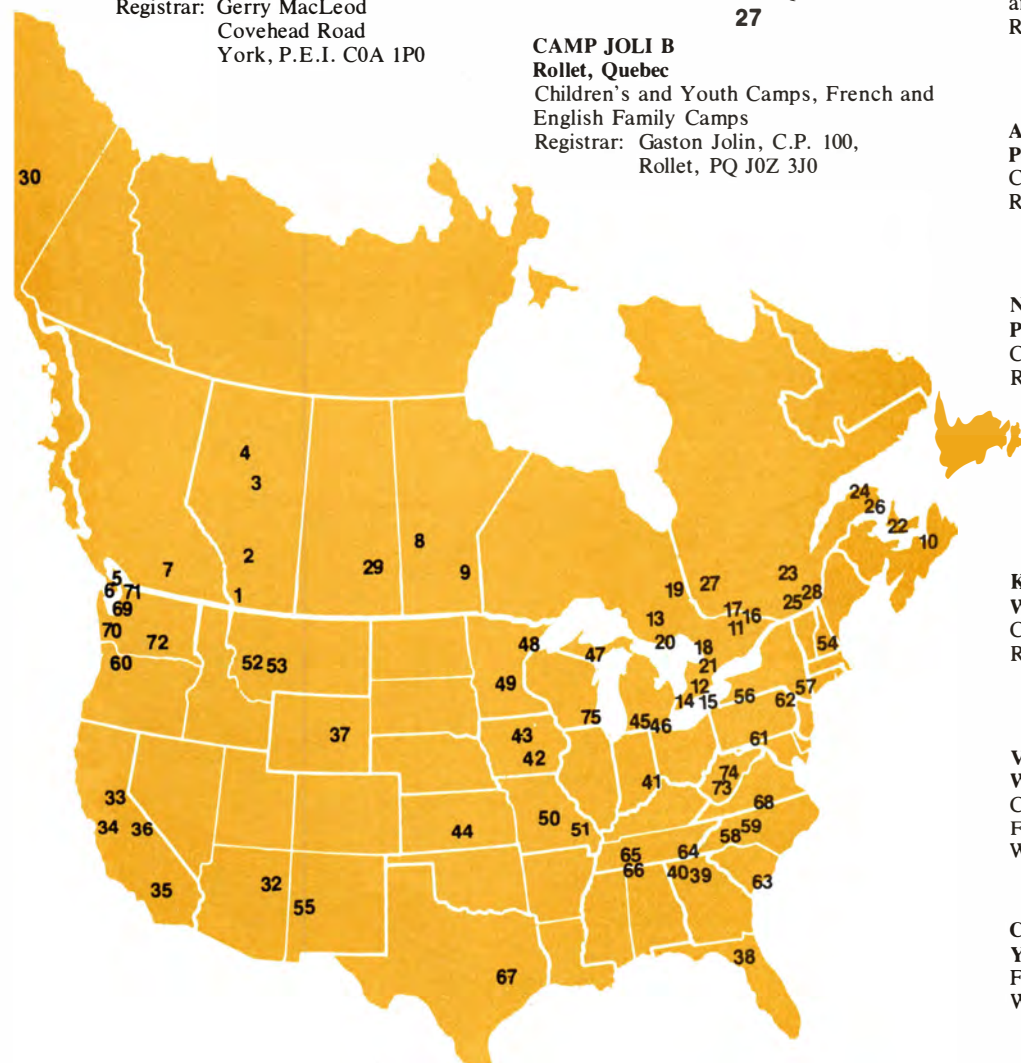
Children's, Youth, College & Career and
Family Camps
Write to: Registrar, Box 198,
Wrightwood, CA 92397

36

CALIFORNIA BIBLE CONFERENCE

Yosemite National Park, California

Family Conference
Write to: H. A. Williams, Registrar
1185 Fourth Ave.,
Napa, CA 94558



37

CAMP ELIM

Woodland Park, Colorado
Girls, Boys, Youth, College & Career and Family Camps
Director: Paul B. Sapp, 2561 Elvin Ave., Colorado Springs, CO 80909

38

CAMP HORIZON

Leesburg, Florida
Girls, Boys, Youth, College & Career and Family Camps
Registrar: Jim Hislop, P.O. Box 1552, Leesburg, FL 32748

39

CAMP HOPE

Dahlonega, Georgia
Children's, Youth, College and Adult Camps
Write to: Ed. Myers, P.O. Box 3581, 1417 Wedgewood Dr., Augusta, GA 30904

40

CAMP SUNRISE

Fairmount, Georgia
Girls, Boys, Youth and Family Camps
Registrar: Jack E. Wagner, Rt. 1, Box 289, Fairmount, GA 30139

41

WHITEWATER BIBLE CAMP

New Trenton, Indiana
Children's camps
Registrar: James McGuire, 10888 Carolina Trace, Harrison, Ohio 45030

42

WILLOWBROOK BIBLE CAMP

Des Moines, Iowa
Girls, Boys and Family Camps
Write to: Milo Vande Krol, 1511 7th Ave. E., Oskaloosa, Iowa 52577

43

IOWA BIBLE CAMP

Twin Lakes, Iowa
Children's and Youth Camps
Registrar: Steven Swanson, 3301 Terrace Dr., Des Moines, IA 50312

44

KANSAS BIBLE CAMP

Hutchinson, Kansas
Children's, Youth and College & Career Camps
Registrar: John Bloom, Rt. 3, Hutchinson, KS 67501

45

CIRCLE Y RANCH

Bangor, Michigan
Children's Camps
Registrar: Lessie Farmer, 10525 S. Peoria, Chicago, IL 60643

46

BAIR LAKE BIBLE CAMP

Jones, Michigan
Girls, Boys, Youth and Family Camps
Write to: Bair Lake Bible Camp, R.R. 1, Prang Rd., Jones, MI 49061

47

UPPER PENINSULA BIBLE CAMP

Little Lake, Michigan
Girls, Boys, Youth and Family Camps
Write to: Registrar, Upper Peninsula Bible Camp, Little Lake, MI 49833

48

STORY BOOK LODGE

Biwabik, Minnesota
Children's, Youth, College & Career and Family Camps
Write to: Story Book Lodge, Rt. 2, Gilbert, MN 55741

49

MIDWEST BIBLE CAMP

Paynesville, Minnesota
Children's, Youth, College & Career and Family Camps
Registrar: Daniel J. Leverentz, 4557 Oregon Ave. N., New Hope, MN 55428

50

TURKEY HILL RANCH BIBLE CAMP

Freeburg, Missouri
Children's, Youth, College & Career, Family and Wilderness Camping
Registrar: Steve Allan, Box 175, Freeburg, MO 65035

51

MASOKOBI BIBLE CAMP

Ironton, Missouri
Girls, Boys, Teens and Canoe Wilderness Camps
Registrar: Ruth Salamun, 535 Forder Rd., St. Louis, MO 63129

52

CAMP PAXSON

Seely Lake, Montana
Children's and Youth Camps
Registrar: Ken McGann, 741 Highway 200W, Plains, MT 59859

53

HIGH TRAILS EXPEDITIONS

Helena, Montana
Registrar: Doug Crabb, Box 1267, Helena, MT 59601

54

CAMP BEREIA

Bristol, New Hampshire 03222
Children's, Youth, College & Career, Family and Backpacking Trail Camps

55

CAMP GLENEDEN

Glenwood, New Mexico
Children's, Youth, College & Career, Family and Trail Camps
Write to: Jim Hunt, 7717 Springwood Dr., El Paso, TX 79925

56

CAMP LI-LO-LI

Salamanca, New York
Children's, Youth, College and Career, Family Camps and Canoe & Backpack Trips
Registrar: James Lehmann, 13 Delmar Ave., Blasdell, NY 14219

57

PINE BUSH BIBLE CAMP

Thompson Ridge, New York
Children's and Youth Camps
Director: Charles Myers, 1473 Whitty Rd., Toms River, New Jersey 08753

58

SKYLAND BIBLE CONFERENCE

Asheville, North Carolina
Family camp for all ages.
Registrar: Mrs. Welcome Detweiler, 252 Hester Rd., Durham NC 27703

59

MOUNTAIN TOP YOUTH CAMP

Pinnacle, North Carolina
Girls, Boys and Youth Camps
Registrar: Charles W. Baker, Box 4086, Winston Salem, NC 27105

60

EAGLE FERN YOUTH CAMP

Portland, Oregon
Girls, Boys, Youth, Family and Wilderness Camps
Registrar: Mrs. Joyce McElmurry, 335 N.E. 63, Portland, Oregon 97213

61

GREENWOOD HILLS BIBLE CONFERENCE

Fayetteville, Pennsylvania
Girls, Boys, Youth, College & Career, and Family Camps. Also backpacking, white water canoeing, bike hiking and climbing.
Director: Bob Stanhope, R.D. 3, Box 96, Fayetteville, PA 17222

62

CAMP IROQUOINA

Hallstead, Pennsylvania
Girls, Boys, College & Career and Family Camps. Also backpacking and soccer.
Registrar: Mrs. John Mason, 2986 Highland Ave., Broomall, PA 19008

63

GRACE BIBLE CAMP,

Frogmore, South Carolina
Boys, Girls and Youth Camps
Registrar: Julius S. Dennis, Rt. 4, Box 460, Johns Island, SC 29455

64

BELIEVERS BIBLE CONFERENCE

Lookout Mountain, Tennessee
Family Conference
Registrar: Alva Stephens, 10 Stephens Estate N. Augusta, SC 29841

65

MID-SOUTH BIBLE CAMP

Burns, Tennessee
Family Conference
Registrar: John E. Phelan, Box 90051, Nashville, TN 37209

66

HORTON HAVEN CHRISTIAN CAMP

Chapel Hill, Tennessee
Children's and Youth Camps
Registrar: John E. Phelan, Box 276, Chapel Hill, TN 37034

67

SANDY CREEK BIBLE CAMP

Washington, Texas
Girls, Boys, Youth, College & Career and
Family Camps. Also canoe, climbing and float
trips.

Registrar: John Faulkner, Rt. 1, Box 220B,
Washington, TX 77880

68

**ALETHEIA SPRINGS CHRISTIAN
EDUCATION CENTER**

Ferrum, Virginia
Children's, Youth and College & Career
Registrar: Gerald J. Stiles, Rt. 2, Box 220,
Ferrum, VA 24088

69

LAKESIDE BIBLE CAMP

Clinton, Washington
Girls, Boys, Youth, Family and Trail Camps
Registrar: Rose Magnuson, 6443 South,
West Deer Lake Rd.,
Clinton, WA 98236

70

SHILOH BIBLE CAMP

Cosmopolis, Washington
Boys, Girls and Youth Camps
Registrar: Jack W. Heseltine, Box 524,
Cosmopolis, WA 98537

71

PACIFIC NORTHWEST BIBLE CAMP

Point Roberts, Washington
Family Camps
Registrar: Mun Hope, Box 41,
Aldergrove, BC V0X 1A0

72

LOST CREEK BIBLE CAMP

Yakima, Washington
Children's and Youth Camps
Sponsored by: Tieton Drive Bible Chapel
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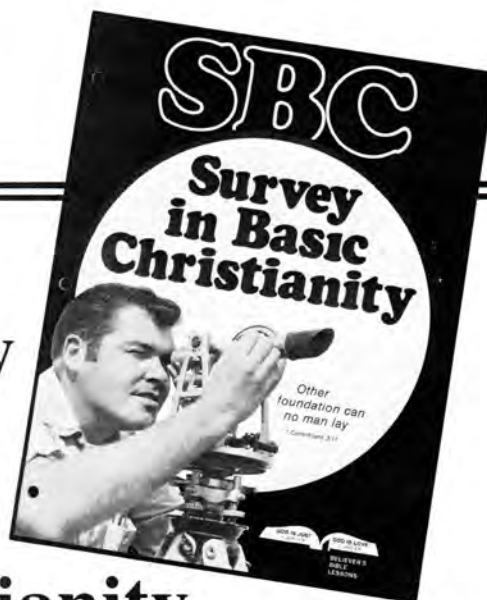
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"Responsibility in Evangelism and Ministry" is discussed by Ernest Woodhouse, Dan Smith and Lester Wilson. Chairman Joe Giordano at pulpit.



The annual conference photo was taken in front of Central Gospel Chapel.

John Bramhall, speaker at an evening session, and Woody Murphy, co-ordinator for the host assembly.



SOUTHEASTERN WORKERS CONFERENCE

"You better come to Florida next year and get away from the snow." So said Woody Murphy in February 1978 in Raleigh, North Carolina, when he invited the Southeastern Workers Conference to hold their next Conference in Tampa. An inch or two of snow had fallen that morning, and driving in Raleigh was very difficult.

The invitation was accepted and the 1979 Conference met in Central Gospel Chapel, Tampa, on February 20 through 22. Some 47 full-time workers were in attendance, coming from 14 different states as well as Canada and the Bahamas. Attendance also included 64 elders and other active Christian men from outside of Tampa, plus 30 or 35 from local assemblies.

But the prophet had spoken better than he knew. The day before the Conference, 12 inches of snow fell on North Carolina, leaving at least a dozen workers storm-bound who had planned to attend.

One of them was J. Philip Morgan, a

Florida worker who was in North Carolina for the weekend. He had been scheduled to open the Conference on Tuesday afternoon with a keynote message on "Responsibility in Evangelism and Ministry." A Tuesday morning phone call to Ernest Woodhouse of Keystone Heights, Florida, caught him just as he was leaving for Tampa. He agreed to take the subject, and he did so with a challenging, Spirit-led message.

That message and the panel discussion that followed set the tone for the entire Conference, and by any spiritual measurement it was one of the best of the 28 Southeastern Workers Conferences that have been held down through the years. Other messages, workshops, discussion periods and prayer times were marked by a unity of purpose and fellowship.

Each Conference includes a business meeting when the workers and elders choose their organizing committee and make plans for the future. An invitation was accepted from Florence, South Carolina, and in the will of the Lord the next Conference will be held there on February 19-20, 1980.

Florida and Virginia workers Nick Guikema and Tommy Steele, Sr., enjoying one of the coffee breaks.



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George C. Sharp, Correspondent

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*Crime abounded in the centuries before
God ordered the death penalty.*

The Biblical Basis for CAPITAL PUNISHMENT

by Ronald A. Warford

THE WORLD'S FIRST MURDER was committed by the first person born on earth. Genesis 4:8 tells us that Abel was slain by his brother Cain.

We do not read of capital punishment until after the flood, nine generations later. Cain was specifically exempted from punishment by death (Genesis 4:15). His descendent Lamech, also a murderer, boasted of continuing immunity (vv. 23-24).

It may well be that the absence of capital punishment accelerated the growth of the deplorable conditions leading to the judgment of the great flood. In Genesis 6:5 we read these startling words: "God saw that human wickedness was growing out of bounds on earth; that the intention of all human thinking produced nothing but evil all day."

The first mention of capital punishment is in Genesis 9:6, immediately after the flood: "Whosoever sheds a person's blood, by man shall his blood be shed; because God made man in His likeness."

This verse establishes the death penalty for murder, and it gives the logical reason for it—"because God made man in His likeness."

It also establishes the principle that punishment should be in proportion to the severity of the crime. The death penalty demands that one who has wilfully taken another's life must forfeit his own life as a consequence.

Capital punishment as a scriptural principle thus antedates the Mosaic Law as well as the Christian era by many centuries. It is pre-Mosaic and pre-Christian (but not unChristian).

Opponents of capital punishment who claim to recognize biblical authority are going directly against this biblical decree.

The Ten Commandments as delivered to Moses are generally recognized as an underlying guiding principle for our basic

laws. Some people quote Exodus 20:13, the Sixth Commandment, as purported evidence that the Bible condemns the death penalty. This verse reads, "Thou shalt not kill," in the King James and many other versions, and seemingly could forbid the death penalty if one were not familiar with the full teaching of the Word.

The Berkeley translation of this passage reads: "You shall not murder!"

What is the difference? Simply that murder is the precise meaning of the word translated kill in earlier versions. To murder is to kill unlawfully and with premeditated malice.

THE RIGHT TO TAKE LIFE

It is generally agreed that God has the right to give and take away life, as declared in Job 1:21. It is likewise obvious that God can delegate His authority to take away life to civil authorities.

Romans 13:1-4 is very clear on this point:

Let every person render obedience to the governing authorities, for there is no authority except from God and those in charge are divinely constituted, so that the rebel against the authority is resisting God's appointment. But such resisters will draw sentence on themselves. For magistrates are no dread to the person who does right; but to the wrongdoer. You do not want to fear the authority, do you? Do right, and you will earn its approval; for it is God's agency for your welfare. But if you do wrong, then be alarmed; for it does not carry the sword without reason; it is God's agent to bring deserved punishment on the evildoer.

Note especially that three things are stated concerning civil authorities: (1) their authority is from God, (2) it is intended that it be exercised for our welfare, and (3) the "sword" is carried to bring deserved punishment on the wrongdoers.

A judge or juror who ignores this law of God will have to give an account to Him, whether the action be because of bribe, favor or sentiment.

However, let us remember that God has committed this power unto civil authorities, not to riotous mobs. Mob violence and personal vengeance are not condoned in the Bible. Romans 12:19 says: "Do not revenge yourselves, dear friends, but leave room for divine retribution, for it is written, 'It is Mine to punish: I will pay them back, the Lord says.'"

PROTECTIVE CLAUSES

The law contained protective clauses guarding against erroneous judgment. Some instructions worthy of judicial consideration are found in Deuteronomy 19:15-19:

A single witness against a man shall not convict him of any crime or offense, in case of wrong which he may have committed: only on the testimony of two witnesses, or three, shall a charge be sustained. When a resentful witness arises against a man to accuse him of evil doing, then the two men involved in the dispute shall appear before the Lord, that is, before the priests and judges who are officiating, and the judges shall make careful inquiry. If they discover that the witness is, indeed, resentful and has accused falsely against his brother, then you shall do to him what he had planned to have done to his brother: and thus you shall eradicate the evil from among you.

Furthermore, there is a distinction made in Scriptures between accidental killing (known today as manslaughter) and murder. Cities of refuge were provided to which the accidental killer might flee: "... When a man kills his neighbor, against whom he bore no grudge and the killing is unintentional, ... the man may then flee to one of those cities and live" (Deuteronomy 19:4-5).

THE NEW TESTAMENT

Romans 15:4 says: "All those writings of long ago were written for our instruction, so that we by means of the steadying and comforting power of the Scriptures might cherish hope."

Some argue that the New Testament nullifies or modifies the death penalty for today. Indeed, our Lord stated in Matthew 5:38-39: "You have heard how it was said, 'An eye for an eye and a tooth for a tooth.' But I say to you, do not resist the injurer, but whoever strikes you on the right cheek, turn to him the other as well."

This statement from the Sermon on the Mount appears to nullify much of what has been cited, but not if examined closely. The Lord Jesus said it was necessary for a person to possess a righteousness surpassing that of the scribes and Pharisees to enter the kingdom of heaven (v. 20). Thus it seems evident that He was addressing regenerated persons like His disciples, not civil rulers, when He delivered the Sermon on the Mount.

In I Timothy 1:8-10 we read:

The Law is admirable if one makes lawful use of it, keeping this in mind, that a law is not laid down for an honest person but for the lawless and the refractory; for the ungodly and sinful; for the impious and profane; for patricides and matricides; for homicides; for the unchaste; for sexual pervers, falsifiers, perjurers and whatever else is contrary to the wholesome teaching.

Possibly one of the strongest arguments for retaining the death penalty in this present age is the Apostle Paul's defense and appeal recorded in Acts 25:11: "In case I am guilty and committed anything deserving death, then I am ready to die . . ."

A TRUE DETERRENT

Some people claim that capital punishment is not a deterrent to murderers, and offer various statistics to "prove" the point. But it is obvious that the only true deterrent for a murderer's repeating a heinous crime is his execution.

Some advocate that a life sentence with "no possibility of parole" should replace capital punishment. What incentive would that afford a murderer to behave himself while thus incarcerated? Countless numbers of prisoners and guards have been killed or seriously

maimed within prison walls by such criminals.

The right of taking a human life for justifiable cause has been delegated to civil authorities by God, as we have shown in the Bible portions quoted. Many more are available. The criminal may, as many have, look to Him in whose hand is the disposition of the soul for salvation, and receive pardon by the mercy and grace of God. In fact, the prospect of imminent death has brought many a person to that all-important decision of receiving Christ as his Savior.

The argument that capital punishment rules out the possibility of repentance for crime is fallacious. If a condemned killer does not repent with the sentence of death upon him, then certainly a lifetime of imprisonment ahead of him cannot be expected to alter his thinking and attitude.

We certainly can never take any pleasure when punitive justice is executed against any person, but we dare not allow ourselves to be influenced by sentimentality which is opposed to the clear and express revelation of Scripture.

When a person has been given a fair trial and found guilty of committing a capital crime such as murder, God says (in Numbers 35:31): "Neither are you to accept a ransom of money for the murderer who deserves to die; he must die."

In a country or state where just punishment is given to those convicted of crimes, there is less crime. When this principle is set aside, human life becomes cheap and crime flourishes. Society loses its God-given protection.

When the courts lack authority to deal adequately with the lawless, we soon see the conditions described in Hosea 4:1-2: "The Lord has a charge against the dwellers of the land, because there is no fidelity, no kindness, no knowledge of God in the land. There is swearing, lying, murder, theft, adultery, violent outbreaks, bloodshed after bloodshed."

May God give us the wisdom to follow the logical and practical principles of justice and proper punishment to those who deserve it, as evidenced in the Scriptures.

The author is a printer with the Office of State Printing in Sacramento, California. He is an elder and correspondent of The Bible Chapel in that city.

Bible quotations are from the Berkeley Version, 1959.

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EDITOR'S PAGE

by James A. Stahr

Guidelines for Giving and for Missionary Commendation

EVANGELISTS ARE SENT FORTH, BUT CHARITY FLOWS UPSTREAM

THERE WILL always be Christians who believe that the New Testament was intended to provide a sufficient rule for practice as well as for faith. Such Christians will examine the New Testament to see how churches functioned in apostolic days. When they do, they will be hard pressed to find a better model than the church in Antioch. As the first Gentile congregation, it was appropriate that it should set a pattern for the centuries to follow.

We have seen that the Antioch church came into being through Gospel preaching. Converts were quickly gathered into church fellowship, and the new church grew and matured through the ministry of the Word of God. Assembly meetings were characterized by variety in types of ministry and by a plurality of ministering brethren. There was no pattern of a pastor.

Now we shall see that Antioch also set a pattern for giving and for participation in missions. In all these respects, (1) evangelism, (2) church fellowship, (3) ministry, (4) giving, and (5) missions, Antioch offers a model which should be followed by churches everywhere.

I. A PATTERN FOR GIVING

The principles of Christian giving are found in passages like I Corinthians 16:1-3; II Corinthians 8:1-15; 9:6-15 and Philippians 4:14-19. It is not our intention to expound them here, but simply to note that Antioch illustrates for us two basic types of giving. From Antioch we learn that a New Testament assembly should be willing to give of its money, and of its

people.

A. Giving Money

Not long after the church began, it was visited by a prophet named Agabus, who predicted "that a severe famine would spread over the entire Roman world. This happened during the reign of Claudius" (Acts 11:28 NIV).

Hearing this prophecy, the Christians in Antioch decided to send relief to their brothers in Judea (v. 29). Perhaps Agabus told them the famine would be especially severe in Judea. Or perhaps there was poverty in Jerusalem and prosperity in Antioch, so that the newer church was in a position to help the older one. Or was it simply a matter of wanting to do something for the people from whom the gospel had come to them?

Whatever the reason, we have a situation that is the diametrical opposite to most modern missionary programs. Today, charity flows *with* the gospel. Medical missionaries, agricultural missionaries, and educators work side-by-side with evangelists. Women's sewing groups back home send out everything from baby layettes to greeting cards, not to mention barrels of used clothing. And when disaster strikes, whether famine or flood or earthquake, tens of thousands of dollars are raised to meet the need of the people on the mission field, particularly fellow Christians who are in distress.

Inevitably, this flow of material and financial help is in the same direction as the flow of the gospel—from the sending country to the people being evangelized. Remarkably, all the New Testament examples of charitable giving are just the

opposite. Money for the poor and the hungry is collected on the mission field and sent back to Jerusalem, the original missionary base (Cf. Romans 15:25-26; I Cor. 16:1-3).

We face a real dilemma in this. North America is wealthy by any worldwide standard. On many mission fields, the physical needs are overwhelming. Can we who have so much do anything but give to those who have so little? (James 2:15-16). On the other hand, how can we teach the principles of biblical giving to converts and new assemblies when we allow them to be financially dependent on us? Would they not be stronger Christians if we were able to duplicate the New Testament examples of charity flowing against the stream of the gospel?

If nothing else, we should teach our more prosperous converts to share with those who have little. We should give our new churches a concern to care for the poor in their own city. And when outside charity is unavoidable, it may be that we should try to find means of handling it other than directly through the missionary.

The New Testament examples ought to make us seriously question the modern emphasis on the so-called social implications of the gospel. The Lausanne Covenant may be dead wrong in affirming "that evangelism and socio-political involvement are both part of our Christian duty." That is an affirmation of parallel flow that is not documented by Apostolic example.

Nor by Apostolic teaching. The apostle Paul taught just the opposite—i.e.,

that the mission field churches have a social responsibility to the churches that send out the Gospel. "They are indebted to them. For if the Gentiles have shared in their spiritual things, they are indebted to minister to them also in material things" (Romans 15:27 NASB).

Economics being what they are, today's missionary can hardly be expected to raise funds to send back to North America. He can be expected to think seriously about the implications of the direction in which charity flowed in New Testament times.

B. Giving People

The church at Antioch was willing to give of its people as well as of its money. After Barnabas and Saul returned from Jerusalem (Acts 11:30; 12:25), they joined with three other men in the public ministry (13:1). But the church was evidently restless. Sensing that God was trying to tell them something, the people began fasting (v. 2).

God's message soon came through,

of a goat, confessing over it the iniquities of Israel, "putting them upon the head of the goat" (Leviticus 16:21). The goat was sent away into the wilderness, symbolizing the carrying away of that iniquity. In similar fashion the elders of Israel, representing the people, laid their hands on a bull before it was put on the altar as a sin offering (Lev. 4:13-15).

In both cases, laying on of hands served to *identify* or *involve* the people with the sacrificial animals. The goat carried away their sins; the bull died for their wrong-doing.

In commendation, laying on of hands also signifies identification and involvement. By it the church says to the missionaries, "We concur in your calling. The Lord has spoken to us as well as to you. We send you forth with our blessing."

But there is more. Identification does not cease once the workers have departed. The laying on of hands signifies a continuing involvement. It says: "We have a part in your ministry. Your work

is our work. Because you go to a foreign field, we have a ministry on that foreign field."

This is not because of continuing financial support, which the church may or may not provide. It is more basic. It is because the church is giving up valuable workers, and henceforth will have to do without them. In Antioch, two of the five ministering brethren were leaving. That was a heavy price for a young assembly to pay.

It was a continuing price. Those workers could have served for many years in Antioch, becoming even more valuable as they grew in experience.

Where this principle of continuing involvement is recognized, assemblies will stay in closer touch with workers they commend.

II. A PATTERN FOR COMMENDATION

The missionary involvement of the Antioch assembly as recorded in the book of Acts was its involvement with

Was the Lausanne Covenant wrong about missionary responsibility?

perhaps by means of the public ministry. Barnabas and Saul were to be sent out as missionaries.

It is difficult for a church to give up two of its most active people. Nevertheless, like Antioch, we should be willing to do just that. But don't send out those who are of no value to you. They won't be of any value on the mission field either. Send out the people you think you can't afford to lose. They are the ones who will get something accomplished.

And lay your hands on them before they go (Acts 13:3). Don't push that aside as some outdated Jewish practice. It was the practice of Gentile Christians. So also was fasting, seen in verse 2 and again in verse 3. Yet sadly, both of these things are neglected in the very churches that use these same verses as a pattern for the commendation of workers.

The significance of laying on hands goes back to Old Testament times. The high priest placed his hands on the head

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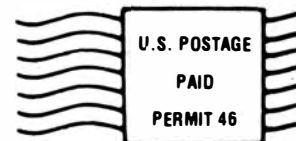
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GUIDELINES FOR GIVING AND FOR MISSIONARY COMMENDATION

Continued from page 23

Don't push aside fasting and the laying on of hands as if they were outdated Jewish practices.

these two men, Barnabas and Paul. We have no record of financial support, though that seems probable. We have no indication that the assembly exercised any control over the missionaries. Descriptions of Paul's missionary journeys (such as Acts 16:6-10) would suggest that they did not.

We do know that Paul and Barnabas came back to Antioch and gave a report of their missionary work (Acts 14:26-27). Their example gives missionaries ample justification for reporting back to churches that have sent them out or supported them. We would be hard pressed to find a similar example justifying advance deputation or fund-raising efforts for missionary work not yet performed.

Acts 14:26 tells us that Paul and Barnabas "had been recommended to the grace of God" by the Christians in Antioch. Acts 13:3 describes that act. "When they had fasted and prayed and laid their hands on them, they sent them away."

Such commendation is essentially a prayer of dedication. It says, "Lord, these brethren are going away from us. We can't watch over them, protect them,

or minister to them anymore. Lord, you take care of them now. Bless and keep them while they are absent from us."

We see here both an appointment ("they sent them") and a recommendation (Lord, take care of them). Both aspects are also present in Acts 14:23, where Paul and Barnabas ordained (appointed) elders and prayed, commending them to the Lord. Once again, fasting accompanied the prayer.

A comparison of verses 23 and 26 in Acts 14 shows us that "commend" and "recommend" are virtual synonyms. It also gives us insight into the wide scope of commendation (see the editor's article, "How Many Kinds of Commendation are There?" INTEREST, May 1973). Elders can be commended for their service in the local church, with no implication that they give up secular employment. Missionaries can be commended for service in other places. The commendation can be for ministry of indefinite length, as with the elders. Or it may be short-term, as with Paul and Barnabas, who had been commended for a specific missionary journey. When they went out again, they were commended again (15:40).

Despite the wide variety of purposes, New Testament examples of commendation take one of two basic forms. They are either a recommendation to God, or to other human beings. In actual practice, most commendations will be both.

The examples given us in Acts 14:23, 26 and 15:40 are commendations to God. The only other example of this (where the word *commend* or *recommend* is used) is Acts 20:32-36, a less formal commendation not accompanied by an appointment.

There are many examples of recommendations addressed to men. In this

type of commendation, letters take the place of the prayer. They may be official "letters of commendation" from an assembly (II Cor. 3:1), or they may be more casual insertions into letters written by individuals for other purposes (Romans 16:1-2). They may be addressed to an assembly (Acts 18:27) or to an individual (Philemon 10-12, 17).

The letter of commendation makes a recommendation to other Christians in regard to the person who carries the letter. If he is a traveler, the letter may exhort other believers to receive him in the Lord (Acts 18:27) or to assist him in his business (Romans 16:2). It may identify him as in the Lord's service, in one form or another (I Cor. 16:3, 10-11).

Such commendations may be given verbally as well as in writing. In Acts 16:1-3 we read that Timothy "was well reported of by the brethren that were at Lystra and Iconium." On the strength of this recommendation, and no doubt with some leading of his own, Paul took Timothy with him in his missionary work.

The passage suggests that commendation was not as formal, not as official, as we tend to make it today. But the passage also indicates very clearly that men did not go out in the work on a free-lance basis. Before they ever went out, they conducted themselves at home in such a way that they could be well reported of by their brethren.

So we see that the biblical practice of commending or recommending must not be neglected, although we must resist the temptation to give it a formality not found in the New Testament.

NEXT MONTH:

Further thoughts on the authorization, sending, and direction of missionaries.

INTEREST

JUNE
1979

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lonely

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- 20 **Some Fascinating Lives**
Reviews of recent missionary biographies.
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- 22 **The Authorization of Missionaries**
The principle of dual sending is found in Acts 13.
-

Departments

- | | |
|--------------------|-----------------------|
| 12 Address Changes | 13 Notices |
| 20 Book Reviews | 9 Quotes from Workers |
| 12 Conferences | 14 Reports |
| 22 Editor's Page | 13 With the Lord |
| 12 New Workers | |

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How to

In his first message at Congress 78 (see the March and April issues of **INTEREST**), Luis Palau set five challenges before young men and women who go to the foreign field as missionaries. They should be characterized (1) by a life of holiness and (2) by a broad perspective culturally. They must continue (3) to sow the seed, (4) to plant local assemblies of believers, and (5) to bless the whole body of Christ.

The last point, only briefly treated in that message, became the subject of Mr. Palau's second Congress message (Friday morning, Dec. 29). With the permission of Literature Crusades we present it here, abridged by **INTEREST** to less than half its original length

THE AUTHOR

Luis Palau's evangelistic campaigns in Latin American nations have attracted audiences comparable to Billy Graham crusades in North America. Raised in the Brethren assemblies in Argentina, and facing the minority position of evangelicals in Latin countries, Palau has aimed his Spanish-language campaigns at the establishment of local churches as well as the winning of individuals to Christ.

Bless the Whole Body

by Luis Palau

FOR THOSE of you who come from a Christian Brethren background, we must refuse to become branded a sect. That is, we must refuse to be some kind of a group or denomination in the sense of having distinctives that make us feel superior to others.

On the other hand, those beautiful things that have been discovered from Scripture we should continue to practice without apology. They should be practiced in utter and broken humility. Not with pride. Not with arrogance. Not with superiority, because that wrecks the whole thing. But if those beautiful things are practiced and enjoyed in brokenness and humility and thankfulness to the Lord, then we can be a tremendous blessing to the rest of the body of Jesus Christ.

Now what does a young assembly missionary have to offer the rest of the body of Christ? I think it was a Pepsi ad that used to say, "Pepsi has a lot to give." All right. You have a lot to give, too.

But when you go, say, to a Latin American country, you are not Christopher Columbus discovering it for the first time. Others have gone before you, and you are going to meet some wonderful Christians. You ought to be open to these other brothers who belong to Christ. You must go with an attitude of learning, because there is always something to learn.

Others have gone before you, but there's a lot yet to do. So you begin your work. You begin to evangelize. Maybe you begin a meeting when some people come around.

You go with an attitude of learning, but also with an attitude of sharing. When the opportunity comes you will want to share your good things, and leave it with them and the Lord. You will find that many of them are desperately hungry for teaching. And you will find that many of them have a high respect for you, and that they are eager to learn from you, particularly if your heart and attitude is respectful toward them as brothers in the body of Christ. You will find that they will come and ask questions, and they will want to know why

"You have something to learn, and you have something to give."



you do this and why you do that.

Let me mention a few of the distinctives that assembly people can share with the rest of the body of Christ, simply because we have been blessed of the Lord.

I. WE DON'T NEED PRIESTS

First of all, laymen can lead local churches.

Now I know we could have a long discussion on whether "laymen" is a proper term. But you know what I mean, don't you?

The idea is this. Many evangelists feel they can't set up full-fledged local churches. "I've got all these people converted, but what am I going to do? Our seminary has only six students and I've started 60 local congregations. The poor people—they can't have the Lord's Supper. They can't get baptized because I can't find a clergyman anywhere."

Hey, whoever said you needed a clergyman in the first place? I thought the Bible said we are all clergymen. We are all priests. This was one of the great discoveries of the early Brethren. We don't need priests—we are priests. And that was a great discovery.

You say, "Is that such a big deal?" It is a *big* deal.

You say, "Well, do people really feel that way?" That's exactly how they feel. There are people who will go 20 years without having the Lord's Supper, without enjoying the blessing and privilege of it because, as they say, "There's no clergyman to give me the elements." How sad!

So point number one is that you can start a local church, an actual local church, not just a Bible study. You can be used of the Lord, whatever your age, to begin a local congregation. Baptize the people in the name of the Lord Jesus Christ. Help them to celebrate the Lord's Supper. Disciple them so they can preach and evangelize and teach one another without being clergymen. Can you imagine? Without even going to Bible school.

You can do that because the authority is from the Lord by the Spirit through the Word. And that is a tremendous discovery.

Now you sit back and say, "Big stuff! Back in Toronto we've done this for a hundred years."

That's in Toronto, but in other parts of the world there are thousands of believers who don't enjoy that freedom. They have never learned that the gifts of the Holy Spirit are given by the Spirit to all the body. They have never learned that there is no such thing as a caste called ministers or clergymen, and another caste, second-rate, the laymen.

Now that is something we can share. But the way to share it is not by coming on strong and saying, "Hey, you unenlightened denominations. Let me tell you a little something we found out in England a few years ago." You don't do it that way.

The right way is not to make speeches but to show. You start a congregation

that really practices these principles. That's exciting. The word spreads. There are so many people searching for reality that if you start an assembly that's alive and that practices the principles, people are going to start coming around just to see if it's really true. And then is a chance to bless the rest of the body.

In the so-called third world there are many thousands coming to Christ. Because so many are being converted, there aren't enough Bible schools and seminaries to mass-produce enough preachers to pastor all these churches. It's a great chance in this generation to teach the Biblical principle of the priesthood of all believers, and that local churches can function without the benefit of a man that is dedicated full-time to teaching and preaching.

Now there is nothing wrong with having a person or persons who are full-time in the work and who are paid for their work. There's nothing unbiblical about that. But the idea that you can actually have a wonderful local church without ever seeing a full-time, paid minister is a fresh concept that the world is waiting to see in action. So here's a chance to bless the body by demonstrating that it actually works.

Concerning Argentina, I can speak from observation. The Brethren were the first, almost, to come to Argentina. Because of it, in Argentina the Baptists and the Assemblies of God and Nazarenes and many other groups have learned these principles just by observation. And so many of them unequivocally and unembarrassedly and unworriedly practice these principles without knowing that they're practicing. Which is really exciting.

II. THE LORD'S TABLE

The second thing that you can teach that will bless all the body of Christ is remembering the Lord in His death at the Lord's table.

If you have never experienced it there is just nothing like it. Just a white tablecloth, a piece of bread and a cup of wine. No big lighting on it and elaborate stuff so you don't get distracted. There you sit. Everybody just sits quietly. A fellow gets up and asks for a hymn, as he feels led. Somebody else gets up and prays. Or reads a Psalm. Then another prayer.

There is just nothing like the Lord's Supper celebrated that way. I have been everywhere in the world, and I am interdenominational in the sense that I work with everybody. I love everybody who belongs to Christ. I have been in all kinds of churches, but there is one thing that



“There are people who will go 20 years without the Lord's supper for lack of a clergyman to serve it.”

always hurts. If only they would catch onto this.

There is nothing sadder than to go to a church, and it's the first Sunday of the month, and the preacher preaches his soul out, you know. Then when he's through he says, “Oh, the Lord's Supper today.”

It's 12:15. Hmmm. Everybody wants out by 12:20. “Deacons, come forward.”

The deacons come jogging down. Everybody picks up a little piece of bread. Everybody picks up a little cup, and then they say, “God bless you all. See you next week.”

And that's it. And you say, “Oh, Lord, if they only knew what fun it could be to take even one Sunday out of the year to just be quiet and stop all this rushing deacons up and down the aisles, and just sit quietly and concentrate on the Lord Jesus Christ. Not on a preacher. Not on a sermon. Not on speeches. Not on how nicely you lead the singing. Just on Jesus Christ.

Now that is a teaching with which you and I can bless the body all over the world. But not with cockiness or arrogance. Most of us learned it from somebody else, so we have nothing to be arrogant about.

To me there is nothing that levels the body more than sitting around the Lord's table. There, nobody cares if you are “Dr. This” or “The Greater International That.” The only thing we care about is that we are there to remember the body and blood of Jesus Christ. It is wonderful.

When you come out of there it is very hard to be cocky. At least for 24 hours! You just can't go out of there and say, “Ah, I am the great evangelist. Watch out. Out of my way.”

You have been at the cross, man, and when you do it every Sunday it just keeps you right there. It is the most healthy thing for the body of Christ.

Brothers and sisters, you may not realize it because you may have never been out of your circle. There are millions of believers who have no idea of the joy and the blessing of the Lord's table.

This is something we want to share. We don't have to keep it to ourselves. We're there to share it with the body, and I'll tell you, when other believers catch on, they want to enjoy it too.

III. THE LORD'S RETURN

There's a third thing I'd like to mention. That is, waiting for God's Son from heaven.

There are many denominations of believers who love the Lord Jesus, perhaps more than you and I in many ways. Some are far more outgoing in evangelism and unashamed of the gospel. But you know, many of them have no idea about the second coming, especially that the Lord Jesus could come any day. They don't have that attitude of expectancy: “Lord Jesus, perhaps today. Perhaps the clouds will open today, and the Lord will come and take us to be with Himself.”

They don't have this at all. They live in a sort of a “blah” thing when it comes to eschatology. You know—“nobody knows exactly what's going to happen.”

I think this is a truth we should share with joy and excitement. I've done it in crusades. Usually on the last day I preach about the resurrection and the second coming and heaven. You can see people almost flying out of their seats. Especially people who come from groups where they have never heard it. They just eat it up.

I talk about I Thessalonians 4. You know, the graves shall open and the Lord shall come in the clouds. I always say my dad and my grandmother are going to come with the Lord, and their bodies are going to rise up. We are going to rise up together with them. And they have never heard some of these things.

And you say to me, “Oh, Hal Lindsey, ahhh.” But it's not Hal Lindsey. It's the greatest truth there is in the world. And there are thousands of believers who have never heard it. They know there is the end of the world, or something like that. But they have no idea of an expectancy that the Son is coming, and we ought to wait for Him every day.

That's a truth with which to bless the body.

IV. THE WORD OF GOD

A fourth thing is a particular devotion to the inerrant Word of God and to expository preaching. This is missing in too many groups. There are groups of believers who love the Lord Jesus, but who have never been taught to respect the Word of God like you and I have been taught.

You know how I learned this? A missionary in Argentina taught it to me. In Argentina we call the full-time workers missionaries, even when they are nationals.

This commended worker was in a sense full-time in our local assembly. I must have been about 19, 20 and 21. For three years I would go to his house three days a week. We would spend three or four hours in his home, on our knees. Often he would be already on his knees when I arrived. Sometimes in the winter it was really cold. He would have a poncho—sort of a blanket or something over him. And he had the Bible open in front of him.

There was no central heating. There he was on his knees with an open Bible and an electric heater. So I'd get down on my knees beside him, and we'd spend three hours in front of the Word of God.

Some of the passages he would go through, I tell you, when I read them I still get so shaken that I can't quote them to you because I'll start crying. That's how exciting the memory of it is.

What impressed me was this. Every word of the Bible he took seriously. Sometimes we would spend three hours on two or three verses. It was a Bible school on our knees.

The expository teaching that comes out of study like that is a blessing that we can give to the rest of the body. In other words, it is to take the Word and preach from the Word.

So many groups are wonderful brothers in the Lord, but when they preach they get one verse, quote it, put it away, and then make a speech. The great thing we can do is to take a passage, work it over, work through it, and teach it. And that way you are showing that the Word of God to you is absolutely supreme. Also it feeds the people. It exhorts the people. So do expository preaching and expository teaching.

V. ASSURANCE OF SALVATION

A fifth thing we have with which to bless the body is the assurance of eternal life.

I'll tell you, one of the saddest things is



“There was no central heating. He was on his knees with an open Bible and an electric heater.”

to see people who really are saved, but they are not sure that they are saved. That's a sad condition to be in. You know what it does. It makes people hot and cold, up and down. It makes them weak. When they fall into a sin their attitude is, “Oh well, I fell in this and I might as well go all the way.”

I have preached in campaigns in cities where almost every Christian in the city was an Arminian. I have to use a theological term. They did not believe in the assurance of eternal life. And I have preached on John chapter 10. I get to verse 28: “I give them eternal life. They shall never perish. Neither shall any man snatch them out of my hand. The Father who gave them to me is stronger than I and no one can snatch them out of the hand of my Father.”

I work that passage over. I get those Arminians out there saying, “Amen!” They're so excited. They are catching on without realizing it. “He gives me eternal life. I shall never perish. This is great.” And you are teaching assurance of salvation which is a need across the body of Christ.

I would say that 70% of the body of Christ has no assurance of salvation. What a blessing we can be to that segment of the body to share this fantastic truth. Don't be embarrassed. Don't do it in a fighting way. Don't raise up the flag. You sort of sneak up on them with the Word without making a big thing out of it. You are just preaching the Word and they don't even know what you're doing. But what you're doing is edifying and

blessing and strengthening them.

VI. ATTITUDE TOWARD MONEY

I must mention another point. It is godly attitudes toward money. I think that some of the early Brethren went to extremes. We don't all have to be George Mullers, even though we admire him and we wish we were like him. But godly attitudes toward money is a thing that I was taught in my local church. I thank the Lord for that because in my present work it has kept me in balance and without becoming an embarrassment to the Lord's work.

VII. UNITING THE BODY

Finally, we are to love all the body of Christ. When the Brethren assemblies arose, they were men from various denominations who got sick and tired of the divisions within the body of Christ. They began to gather around the Lord's table to say, “We are one body, just as we participate in this one loaf of bread. We are going to gather around the Lord's table because we are one loaf, one body, and demonstrate in this way that we are one in the Lord in this city.”

We must come back to that. If there is any group that ought to be used of the Lord to keep the body together and to demonstrate its oneness, it is those so-called Christian Brethren assemblies. They were born for that, among other things.

To bring the body together around the person of Jesus Christ is one of the things we can do to bless the whole body.

One of the joys I have in my ministry of campaigns is to go to a city and see the believers coming together, at least for a period of time. I see them respecting each other even though they have differences of conviction on certain peripheral things. I see them come around the person of the Lord Jesus Christ, and come a little closer to each other. That is a blessing that we can be to the whole body of Christ.

We must never forget what we read in Acts 20:28 where it says we must heed the church of the Lord which He obtained with His own blood. The Lord has no favorite children. He may be pleased with those who are more obedient, but they are not his favorite children. They all were bought with the same blood. When He looks at His body He says, “I gave my blood for all this bunch and I love them. I don't care what their mistakes are.”

When you have that attitude, you can love the whole body, continue to practice your distinctives, and be a blessing to everybody.

Alone but not lonely

A WORD TO THE SOLITARY

by Elfriede Mollon

MYRIADS of people are forced into aloneness at one time or another. For some it will be temporary. For others it will be for prolonged periods.

The loss of a mate is the most painful type of aloneness. It represents the tearing asunder of two lives that have grown together into one unit. It might well be equated to cutting one person in half.

How does one cope with *aloneness*? How does one cope with the *loneliness* necessarily inherent in aloneness? Is it profitable to crawl into a shell or build a wall, to hide from the life that has treated one so unfairly? Is it profitable to become bitter, and perhaps tell God a thing or two, since He is the one who has allowed it to happen? Is it profitable

to growl at everyone? Is it profitable to monopolize conversations, or to wail and solicit everyone's sympathy? Obviously not.

Yet these are the alternatives most often resorted to by people smarting from the injustice of loneliness. All they accomplish is an intensification of the pain.

Then what is there for it?

Aloneness, whether sought out or forced is only one aspect. It may be possible to avoid it and it may not be. But loneliness can be alleviated, whether aloneness itself is eliminated or not. Here are some suggestions:

PERSONAL FRIENDSHIPS

The best way to guard against loneliness is to be prepared. By this I don't mean to expect the death of a husband or wife at any minute. No, but don't be dependent on your partner exclusive of any other friends. Cultivate a circle of friends. You need them, whether suddenly thrust into aloneness or not. They also need you. So be available. In order to *have* a friend, you have to *be* a friend.

It is in times of loneliness that you find out how wonderful your friends are. You are amazed at the selfless way they go all out to comfort you. This, of course, presupposes that you are receptive to their friendship. Believe they mean it when they say, "What can I do for you?" Tell them. Some friends do not have to be told. They sense just the right thing to do. They sense the need to talk or the need for quietness. But others, wanting to do something, may feel helpless. It would be their loss to brush aside their offer of help. They need to show their love just as much as you need to receive it.

CHRISTIAN FELLOWSHIP

The fellowship of a church family is tremendously conducive to overcoming the anguish of aloneness. Here we are getting closer to the heart of the matter. Anyone can have friends. The world is full of friends and friendships. Perhaps they are genuine, perhaps not.

In Christian fellowship there is not only the human element involved. It is Christ who makes all the difference. So Christian fellowship is sustaining, uplifting, edifying.

**The loss of a mate
is the most painful
type of aloneness.**



In a fellowship of Christians you will be borne up by prayers and support. What a joy it is to know one is remembered before the throne of grace by people who are willing to be co-workers with God in seeing that His will and purpose are accomplished in your life.

KEEPING OCCUPIED

Being left alone may require more of your time for household duties. This is good. But if you have time to spare, try to be of service to someone every day. Every morning I snuggle into a pair of slippers knitted for me by one of the widows in our church fellowship. She is making such love-gifts continuously.

Letter-writing or visitation can also be a rewarding ministry. The special insights you have because of your own loss may enable you to speak real words of comfort. Don't be afraid to talk about your experience of loneliness. But don't harp on them. Concentrate on positive thoughts.

RELYING ON THE LORD

I speak from empirical knowledge of the kind of aloneness resulting from the dissolution of marriage through death. Having gone through other kinds of aloneness, as all of us have at times, I can testify that there is nothing that quite approximates the agony of this particular type of aloneness.

No, it is not a pleasant experience! And yet I thank the Lord for counting me worthy to test me with such a trial. And for teaching me through it. And for allowing me some superb treasures that could never be found without it. There is a very special reward for heartache.

Most precious at such a time is the nearness of the Lord. You find out how true all His promises are. He takes care of you. He never forsakes you. He comforts you. He walks with you. He makes His presence felt at all times.

No, you do not feel alone in this situation. How can you, when He is so close?

Next Month: Elfriede Mollon discusses remarriage as a remedy for loneliness. She says it is better to be alone than to marry out of the will of God.

Those Forgotten Widows

A WORD TO THE CHURCH

by Henry Hintermeister

Unique needs, finances, and Christian service are major concerns of Christian widows—and should be concerns of the local church as well.

RUTH, Naomi, Anna . . . beloved and familiar women of the Bible. Their names and lives are treasured by Bible students across the world. Besides their love for God, each shared the common bond of widowhood. But in local churches throughout our land, hundreds of Christian widows appear neither familiar nor beloved to those in their local fellowship. Many suffer from the age-old maladies of loneliness, neglect and disuse.

Perhaps their deplorable plight is due to misconceptions concerning widows. Many of us have subconsciously crossed widows off our list of useful people. We merely smile as someone describes "old Mrs. So-and-So who still lives in the 19th Century."

We need to be awakened out of our apathy, aroused into consideration of these precious ones. God's Word carries an eternal evaluation of the worth of widows, going so far as to consider visitation of them a hallmark of pure religion: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:27).

At a recent widow's retreat, participants listed three major concerns they felt needed to be brought before the Christian community: (1) the unique needs of widows, (2) the widow and her finances, and (3) the widow and her service for God.

A look at these three areas along with some revealing Scriptures will enlighten our minds regarding this largely ignored segment of Christ's Body. It will also provide direction for widows who are searching for help.

I. UNIQUE NEEDS OF WIDOWS

Christian widows list five issues they feel are especially problematic for them.

a) Lack of Preparation for Widowhood: Many widows testify they were caught totally unprepared for the death of their husbands. No one had counseled them, discussing the problems they would face if their husbands died.

“Her brothers and sisters in the family of God can not expect her to suffer in silence while they enjoy an abundance.”

b) Depression: A woman who has been living to meet the needs of her husband, supporting him in the pursuit of his goals, suddenly finds herself relatively aimless after his death. The strangeness of this new situation and the resulting feeling of uselessness often produce hours, days and even months of deep depression.

c) The Role of a Single Parent: The demise of a partner frequently comes while there are children at home. The normally supportive mother now has to move into a dual role, assuming the position of the father as well. Few women are adequately prepared for this.

d) The Question of Remarriage: This becomes a major, heart-searing issue. Many women find themselves moved by a desire to remarry, yet hesitate because of deep loyalty to the dead husband and his family.

3) The Need for Male Companionship and Viewpoint: Up to the death of her spouse, a woman's life usually contains interaction with men—her husband's friends and business associates. Now all of a sudden, this ceases. The widow is thrust into a nearly monosexual environment where she misses the viewpoint of men, apart from any romantic notions.

II. THE WIDOW AND HER FINANCES

Few will dispute these are difficult days in the financial sphere. Yet widows, who many times survive on limited, fixed incomes, suffer comparably more hardship. Isaiah exhorted God's people in his day to “plead for the widow” (Isaiah 1:17). Who is to help the Christian widow

today in her distress, the welfare department or the local church?

III. THE WIDOW AND HER SERVICE FOR GOD

Unwittingly perhaps, we usually retire widows from God's service, or at least relegate them to less strategic jobs for the Lord. They are called on to put in long hours of pouring coffee, cutting cakes and sewing quilts. Is this right, or is the Church poorer today because we have not fully tapped this great resource of God's power?

Helps in these three areas can be found in Scripture. Turning first to the unique needs of widows, observe that alert, married women can do much to prepare themselves for the possibility of widowhood.

Preparation for widowhood. Married women should seek teaching and counseling long before they anticipate their husband's death. The local church may be able to provide special meetings or a weekend retreat where death is thoroughly discussed. Ask the assembly leaders to consider scheduling something like this.

Practical matters—whom to call when death occurs, how to make funeral arrangements, who should handle the service—should be discussed. Advice taken beforehand from godly men and women will help alleviate unnecessary anxieties during the immediate period surrounding death.

Ask a godly widow to speak at a women's conference or retreat. Let her minister to both current and potential widows.

Depression. Within every group of Christians, there are those who have battled this number one afflicter of millions of Americans. Someone who has successfully fought depression can competently counsel those who are currently under siege.

If you are depressed, seek the counsel of a victorious widow. Comfort comes best from those who have likewise suffered. God “comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God” (II Cor. 1:4).

Single parents, remarriage, and male companionship. Help in these matters can come through regular, systematic interaction with spiritual men in the local church. Discussion with godly men and their wives will give much assistance in

times of need. Make it a consistent habit to invite mature couples into your home. Freely ask for their help, advice and concern.

In time, widows may choose to remarry. Advice from older women can be of great help when this question is approached. A general guideline is given in I Timothy 5:14—“I will therefore that the younger women (widows) marry. . . .” God's directive through Paul should encourage many younger widows who sometimes mistakenly avoid remarriage.

The financial state of widows and their service for God are related. I Timothy 5 deals with these subjects. It indicates that the local church is obligated to help financially a widow under three conditions. First, she must be desolate, that is, without kin who will support her (verses 3-5). Verse 5 also gives the second condition. She is to be one who “trusteth in God, and continueth in supplications and prayers night and day.” She must also be actively serving God, or have been active when age and health permitted, if the church is to provide continuing financial help (verses 10, 13).

When asked, a widow should not hesitate to share with the elders her financial condition. Her brothers and sisters in the family of God can not expect her to suffer in silence while they enjoy an abundance. The general financial principle guiding Christians applies to widows: “That now at this time your abundance may be a supply for their want . . . , that there may be equality” (II Cor. 8:14).

How much richer local churches would be if we would enlist our widows into a praying army instead of being content with drafting them into a sewing militia. God does not retire prayer warriors, nor does He require them to have a living mate.

Perhaps this month would be a good time to turn our attention to the widows in our fellowship. Getting to know their unique needs, their financial necessities and their desire for spiritual service will enrich our lives and that of the whole Church.

* * * *

After three years in the Lord's work in southwestern Minnesota, the author and his wife moved to Houston, Texas, in early 1976. They are active in student evangelism and discipling.

Earlier articles by the same author appeared in April 1975 and June 1976.

QUOTES

DEADLINE: Letters for the September issue should reach INTEREST by July 10.



Donovan Case



Brian Aggett

Six new families in Massachusetts assembly

Ontario workers report Mini-Yo-We and Joy Camp activities

Gordon Fraser holds seminars on Mormonism

Ohio assembly has conference on N.T. church

BRIAN AGGETT, 413 North 57th Ave., Yakima, Washington 98908

My heart is encouraged in the work of the assembly here. There is a faithful band who have given themselves to regular Monday night visitation and the church is blessed with the fruit of their ministry. Some have been saved and brought in, others, churchless believers looking for a spiritual home, have been introduced to us.

After several years of emphasizing home Bible studies as a main midweek activity, we are returning for a while to one large midweek meeting called *Wednesday Family Family Night*, when the individual families join with the church family. One drawback to the home Bible studies was that the children were being neglected. With this new program we plan to minister to the whole family. For some who can spare two nights, some home studies are continuing.

Besides our own Lost Creek Bible Camp, I have been invited back to Lakeside Family Camp. I also have a chaplaincy ministry in a Christian nursing home. These are busy days, but we praise the Lord for open doors and open hearts to receive the Word. *March 16*

CARL ARMERDING, 350 Berkeley Ave., Claremont, California 91711

We have just had a brief visit from **J. Boyd Nicholson, Jr.** His ministry was well received.

Lord willing, I have the delightful responsibility of ministering at the Family Bible Hour the rest of the Lord's Days this month at the Claremont Gospel Chapel. The elders have asked me to give a series of talks on the Gospel of Matthew after prayer meeting on Wednesday evenings. Then there is the radio talk on the Psalms each Lord's Day at 2 p.m. for which I make tapes on Tuesday morning, so that I do not have the responsibility of two addresses in one day. I no longer have the strength for that.

I do hope to make one more trip east to visit my family in August, if the Lord permits. *April 2*

HAROLD F. BERMEL, 1007 Weller St., Havertown, Pennsylvania 19083

We praise the Lord for the privilege of serving Him. We have been commended workers since August 1978 and how the time has flown!

Our ministry continues in five major areas: literature distribution, visitation, mail evangelism, Bible studies and speaking engagements. Lansdowne is being covered with tracts for the fourth time. Quite a few requests for Bible correspondence courses have been received as a result. Several days a week are spent visiting the elderly in rest homes, hospitals and private homes, where we have the opportunity of reading and praying with many lonely people.

Names are gleaned from the newspaper of people who have lost loved ones and comfort tracts are sent to these people.

We praise the Lord for the rising interest in Bible study. We now conduct five classes a week and feel there is a vital need for more of this type of activity.

Other doors are opening and we ask for prayer for wisdom in the stewardship of our time. *April 5*

BYRON BERRY, 4875 33rd St., San Diego, California 92116

We are selling our property and buying a smaller two-bedroom place that has a large lot, so we can add onto the rear of the building. The two-story addition will accommodate more fellows in the Servicemen's Christian Home and provide separate quarters for another couple to work with us.

Please pray for the Lord's direction as we move ahead and also for the right couple to join us in the work.

PAUL BITLER, 22 McCollum Place, Yonkers, New York 10704

The Bronx Spanish Assembly meets in a store-front and we have to combat mice, roaches, water leaks and garbage in front of the place. We feel we should stay in the area, though, to meet the opportunities and challenges of these inner-city racial groups.

A baptismal service for some young converts will be this Sunday. The six or seven to be baptized are teenagers. A few were saved at Pine Bush Bible Camp. How good it is to see these young people living for God in this city with all its temptations. The crime, dope and general decay of these areas makes it difficult to work, yet God does bless in the salvation of souls, and this is the ultimate blessing. *March 21*

JAMES K. BOSWELL, 344 Burlington Cresc., London, Ontario N5Z 3G7

The last few months have been very full of activity and rich spiritual blessing. The response at Westview Chapel on Vancouver Island and at Courtenay, B.C., where I have returned to encourage those saved in earlier meetings, has been wonderful.

Though most of my recent ministry has been throughout Canada, I have had two

breaks. One to Scotland to officiate at my brother's funeral and the other for two weeks of meetings with the Christians of Oceanview Bible Chapel in Honolulu, Hawaii.

June and July will be spent in London, Ontario, August in Bermuda and September in Pittsburgh, Pennsylvania *March 26*

**LAWRENCE BUCHANAN, 8 Knox Court
North Bay, Ontario P1A 2P5**

My wife and I worked in a pioneer work in Cochrane, Ontario, area for sixteen years. In January 1977 I began to experience severe health problems and it became evident that we would have to move. The Lord led in a remarkable way. Since moving to North Bay in August of 1977, my health has improved a little but I am still greatly limited in what I can do.

I help some in the different aspects of the work at Bethel Bible Chapel here and also in other chapels nearby. I am able to make occasional trips back to the Cochrane area to help and encourage the Christians there.

My wife has found many opportunities for fellowship and service with ladies' groups and children's work. We have one daughter working in a hospital in Cochrane and two girls and a boy at home. *March 27*

**DONOVAN CASE, Route 3, Box 313,
Wentzville, Missouri 63385**

Special prayer is requested for a home Bible study that we conduct in the Wentzville area. We are praying that if it is the Lord's will an assembly would be established from this group and other Christians in the area.

Every Friday is spent at the Mar-Le Nursing Home. Here we have opportunity to witness by sharing God's Word and ourselves with the many forgotten senior citizens.

Praise the Lord with us for a young man who recently accepted Christ as his Savior. A week after we shared the Good News with him he came to the assembly and gave a public testimony of God's saving power. Two weeks later his wife accepted the Lord too.

June 10 to 17 will be our Christian Life Conference with **Audley McLean** and **LeRoy Yates**. *March 26*

**BRIAN CATALANO, 306 Heartwood,
Austin, Texas 78745**

After much prayer and counsel we felt free to leave the work in Tucson for a year or so in Austin. The work in Tucson is going on well under the leadership of elders and deacons.

Our time in Austin will be a little different in nature. I am taking extra time for study, building a stronger family relationship and taking some secular work. I am looking forward to working alongside an older brother, **Herschel**



Bill and Jessie Wilson

Martindale, and gain insights from his many years of service in the Lord's work.

The work here in Austin is new, having been started last summer. About 75 are in fellowship.

We are expecting our fifth child in June. After the baby comes we expect to go to Cleveland and Chicago for the remainder of the summer. *March 19*

**JOYCE E. COCKRELL, 803 Kingsway Court,
5560 Inmar Ave., Burnaby, British Columbia**

After my husband's homecall I lived with my daughter and family for about nine months and finally moved to my present address. My apartment is only eight minutes' walk from my assembly, Central Gospel Hall.

My husband and I used to travel together for children's work. Now life is much quieter, though I still have opportunities of speaking at coffee hours. I have been so pleased that in recent weeks my new home is being opened to quite a number who visit me with problems which we can discuss and lay before the Lord. *March 20*

**DAVID J. DALEY, Box 114,
Arkona, Ontario N0M 1B0**

The Christians of Arkona Bible Chapel rejoice in the Lord because of the tremendous blessings He has given us in the past year. We have seen many people come to know Christ as personal Savior. Seven have followed the Lord in baptism and are now in a discipleship training class. Six of these are married couples.

We give all the thanks to the Lord for His rich blessings, and would covet the prayers of the saints as we continue in this area. *March 21*

**GORDON FRASER, Box 10,
Hubbard, Oregon 97032**

I have had several workshops on Mormonism lately and have quite a number coming up. Last Saturday I had one at the request of a group of Lutheran pastors in an upper middle-class community near Portland. They were vitally interested.

One 12-year-old girl came with a notebook and sat through four hours of study. I thought surely she had strayed into the wrong seminar, but afterwards she told me that she was the only one in her class at school who was not a Mormon or a Roman Catholic.

You can expect to see an increase in the Mormon proselyting in the mid-west this year. The church is trying to build up to a total missionary force of 60,000. Currently there are about 30,000 in the field. They are building new temples in Tokyo and Seattle and are looking forward to a new one in the south, probably northern Florida. They opened nearly 400 new local churches (ward chapels) in the U.S. in 1978. Tithes coming into headquarters in Salt Lake City now are in excess of \$3,000,000 per day. *March 12*

Editor's Note: All Gordon Fraser's books on Mormonism are now priced at \$1.95 each. They may be ordered from the author. Please add 75¢ per order for shipping costs. The four books were reviewed in the April issue (p. 13). They are: *Is Mormonism Christian?* (192 pp.), *Joseph and the Golden Plates* (124 pp.), *Sects of the Latter-Day Saints* (111 pp.), and *A Workshop Outline for the Study of Mormonism* (47 pp.).

**BRIAN LARMOUR, 3 Raymore Dr.,
Weston, Ontario M9P 1W6**

My wife and I are working with five other full-time staff members in the ministry of Camp Mini-Yo-We. All of us are engaged in directing summer camp and running a year-round follow-up program.

We praise the Lord for the ways in which we have seen Him work. Last summer approximately 80 boys and girls gave their lives to the Lord at camp. During the winter we have been involved with the campers through clubs, winter retreats, camp reunions and a monthly newsletter. We have also tried to maintain contact with the staff through Bible studies and training programs.

Now we are preparing for another camping season and would certainly appreciate prayer. *April 4*

**MERLE RIDLEN, 112 A. Marchand Dr.,
Westover, West Virginia 26505**

Colleen and I were raised in the assemblies in Boulder. We had the opportunity to attend Florida Bible College for two and a half years and value the biblical training received there.

Upon moving to Hundred, in northern West Virginia, we found people in rural areas starved for spiritual food. We spent six months there before the Lord directed us in a slightly different direction.

In December we moved to Morgantown and are currently in fellowship with the Crescent Hills Chapel. We have not lost the concern for the people in Hundred, but do feel that the Lord has some important practical training for us.

At present our ministry is with high school age youth. We assist in some of the administrative work at the chapel as well as other general help. I also do odd jobs two or three days a week. *March 26*

**WAYNE SCHLICHTER, 3003 Layhigh Rd.,
Hamilton, Ohio 45103**

Here at Ross Bible Chapel we have been most gratified to see our assembly growing, both numerically and spiritually. Last month we had an intensive weekend conference on the New Testament Church, its activities, purpose, and unity. These meetings have really made us see ourselves as one body, and the need to carry this truth out in our daily lives.

This month we will spend a weekend exploring The Christian Family, considering our various responsibilities. We're looking for God's blessing on these meetings which are so vital in today's society. *March 22*

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

The Lord has given us much encouragement in the work here. A home Bible study group to our north has decided to rent a building in the center of town to begin meeting on Sunday nights. A good number have indicated their desire to learn and obey the principles given in the New Testament for church fellowship. We would appreciate prayer for this venture.

My health continues to improve since the radiation treatments. How thankful we are for the faithful prayers of the Lord's people. *March 26*

**TOMMY STEELE, Sr., R.R. 1, Box 135E,
Norlina, North Carolina 27563**

Twenty-five of us had a great time on the Park of the Palms sponsored cruise March 26 through April 4. It was my privilege to minister the Word daily to our group and on Sunday in the ship theatre at the protestant service.

A young student-priest, in charge of religious activities, listened and five of us had a conference with him Sunday night. He seemed amazed at the truth and was very interested. Please pray for his conversion. *April 7*

**NORMAN TUCKER, R.R. 2,
Bancroft, Ontario K0L 1C0**

The Lord has been very good to us during our first few months in His service, and we look forward to the future believing that He will bless His work and use us here at Joy Camp as He sees fit.

It has been decided to use the camp on a year-round basis and so, commencing this year, we hope to extend the camp season by having fall weekends. Hopefully by the winter of 1980/81 we shall be running a full winter program. But there is a lot of winterizing to do before that. At present we are constructing a new lounge/tuck shop and offices.

Besides my camp work, I am also quite busy in the ministry of the Word of God. Almost every Lord's Day and some week nights are occupied, as well as teaching the youth group in Bancroft on Friday evenings.

There is also an opportunity to share a little in the radio programs locally. This is good as far as outreach is concerned and it is also good experience for me. **Ernie Belch** is responsible for the gospel broadcasting here and he does an excellent job. *March 19*

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

At present I am in Augusta, Georgia, for six weeks, ministering in area assemblies and teaching a class in the new Bible school. The school is small in number but seems to have some fine students involved. This is Missions Emphasis Week with messages nightly on this theme.

Last Friday **Bill Anderson** and I shared the ministry at the funeral for **Ernie Gross**. Ernie was well-known and loved in this area where he labored faithfully for many years. *March 19*

**WILLIAM R. WILSON, 43 George Ave.,
North Adams, Massachusetts 01247**

During the last two months we have experienced rapid and exciting growth in the assembly. Six new families have joined us, supplying us, incidentally, with a new organist and a new pianist, both of whom have played professionally.

On a recent Sunday morning, an 82-year old native-Italian lady came to the Bible Hour and heard **Jim Mayer**, visiting from New Jersey, give a beautiful salvation message. Her response was heartwarming. It was the first time she was ever inside a non-Catholic church. Her grandson, who is in fellowship here, had the opportunity to explain the plan of salvation to her, and she prayed for the Lord to come into her life.

There is a college professor who seems to be getting closer and closer to accepting Christ. There is also a young man in his late teens who is drawing closer to the Lord. The attendance at the Bible Hour has been right around the 100 mark.

We have had to add two new Sunday School classes. **Jessie** has been re-drafted as a teacher in addition to teaching her Bible study, Pioneer Girls, and counseling ministry. Her mid-week ladies Bible study has tripled in size over the past weeks. *March 16*

ATTENTION COMMENDED WORKERS: For best results target your letters to reach us by the 10th of the month. Tell us what you are doing now, and for prayer purposes, what you expect to be doing in two months' time—when people will be reading your letter.



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NEW WORKERS

MR. & MRS. KAMLAKER N. DANDEKER,
9317 Adelphi Rd.,
Hyattsville, Maryland 20783

Originally from India themselves, Mr. and Mrs. Kamlaker Dandeker have long been burdened for people coming to the United States from overseas, whether for temporary periods or permanent residence. Such internationals may be students, professionals, government officials, craftsmen, or just visitors.

The Dandekers have been particularly involved with people from India and Pakistan, and have been serving such people for more than fifteen years. They meet them on arrival, assist them in finding living quarters, and help them to adjust to our methods of purchasing, cooking, school, employment, customs, etc. And, of course, they present to the new arrivals the gospel of Jesus Christ.

Such internationals will gather in the Dandekers' or other Christian homes, but will not attend a church or chapel unless and until they are born again. The Dandekers have been effective in gathering and winning internationals in Washington, D.C., and in a number of other North American cities. Mrs. Dandeker has had a good approach to the women, helping them to get accustomed to our way of life.

In 1974 the New Hampshire Avenue Gospel Chapel, Silver Spring, Maryland, commended the Dandekers to full-time service for the Lord, especially among new arrivals from abroad. A recent letter to *INTEREST* invites us to publish this notice of the commendation.

MR. & MRS. ROBERT FENTY,
4300 Arctic Blvd., #4,
Anchorage, Alaska 99503

The Christians at Bible Truth Gospel Chapel in Anchorage, Alaska, have commended Robert and Mildred Fenty to the work of the Lord in the Anchorage area. The Fentys have been actively involved in the work for many years, primarily with young people. Bob has served as an elder at Bible Truth Gospel Chapel for many years after participating in the founding of the assembly.

MR. & MRS. LAWRENCE RAE,
315 SE Marine Dr.,
Vancouver, B.C. V5X 2S8

The Christians of Heather Bible Chapel in Vancouver have commended Lawrence and Roseanne Rae to the work of the Lord in the greater Vancouver area, and in particular at Heather Chapel. The assembly says, "Lawrence was led of the Lord to Heather assembly, and has demonstrated to all concerned his call to the work."

MR. & MRS. GLENN SCHUMAN, Box 203,
Prospect Heights, Illinois 60070

Glenn and Ruth Schuman have joined the staff of Literature Crusades, being commended to the ministry by Dunning Park Chapel in Detroit, Michigan. The Schumans have been at Dunning Park for nineteen years, and Glenn has been an elder for the past twelve years. They have had a concern for the L.C. work for some time. Their ministry will be in the Services Department, taking care of buildings, maintenance, printing and related activities.

SIDNEY TORDOFF, 976 Alder Ave.,
Sherwood Park, Alberta T8A 1V6

A letter from the elders of Wyeclyff Bible Chapel in Sherwood Park, Alberta, an Edmonton suburb, advises us that Sidney Tordoff has been commended to the Lord's work in the Edmonton area. His specific concern will be the Meadowlodge Bible Camp. That camp has been an interest of his for some years, and he will now become full-time camp manager.

Mr. Tordoff will continue to be involved in the Wyeclyff assembly, where he has been secretary for a number of years.

CHANGE OF STATUS

After a number of years' involvement in the activities of Camp Horizon, **Ted and Karen Thisse** were commended to the work in 1974 by the North 56th Street Gospel Chapel in Tampa, Florida. Ted became full-time camp director, serving in that capacity until his recent resignation. Ted has since found employment and moved to North Carolina. In withdrawing the commendation, the assembly writes, "We shall continue to hold them up in prayer, as we feel that our God shall continue to use Ted and Karen for His glory."

FOREIGN MISSIONARIES

Commended by Littleton (Colorado) Bible Chapel, **Dan Pasquale** has served the Lord in Rome, Italy, for the past six years. During that time he has married, and the assembly has recently expanded its recommendation to include Dan's wife **Paola**.

The Christians of the Oak Lawn (Illinois) Bible Chapel have commended **Nancy McCallum** to the work of the Lord. Nancy has grown up in the commending assembly, where she has demonstrated a maturity and concern for spiritual growth in herself and those she has been associated with. On June 2 she will marry Brian Foreman who has been serving the Lord in France. With Brian she will be working with the Literature Crusades team in Grenoble.

CONFERENCES

JULY 7-15—YOSEMITE NATIONAL PARK

The annual California Bible Conference will be held at Yosemite National Park in California. Speakers will be Carl Edwin Armerding and Donald Cole. For information and accommodations contact Homer Williams, 1185 Fourth Ave. S., Napa, CA 94558 (707/224-7290).

JULY 14-15—BARRYVILLE, NEW YORK

The Christians of Hillside Gospel Chapel will hold their annual conference. Meetings on Saturday at 7 p.m. and Sunday at 11 and 3. Meals served Saturday evening and Sunday. Contact Peter Van Elswyk, Sr., R.D. 3, Box 455, Sussex, NJ 07461 (201/875-4430).

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

1979 WORKERS CONFERENCE October 2-4

Palos Hills Christian Assembly
10600 So. 88th Ave.,
Palos Hills, Illinois

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Tom Carrick
5607 Laurel Ave.
LaGrange, Ill. 60525

ADDRESS CHANGES

WORKERS CHANGES

Lawrence R. Buchanan, 8 Knox Court,
North Bay, Ontario P1A 2P5

Mrs. Harry Cockrell, 803 Kingsway Ct.,
5560 Inmar Ave., Burnaby, B.C. V5H 2L9

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William H. Dewhurst
697 Waverly Rd.
No. Andover, Mass. 01845

Robert Dryburgh, 202 Wharncliffe Rd. S.,
London, Ontario N6J 2L1

Harold S. Paisley, 4 Argonaut Place,
Agincourt, Ontario M1W 1A6

Merle Ridlen, 112 A. Marchand Dr.,
Westover, West Virginia 26505

ASSEMBLY CHANGES

LAFAYETTE, CALIF., Sun Valley Bible
Chapel, 3111 Patty Way, 94549
Secretary: L. Malcolm Staley

OCALA, FLA., Ocala Bible Chapel,
729 NE 2nd St.

% Guy C. McDaniel, P.O. Box 727,
Silver Springs 32688 (904/625-2832)

BB 9:45, FBH 11, G 7:30, Wed. 7:30

DETROIT, MICH., Dunning Park Chapel
% James E. Wallis, 24836 Glenside,
Southfield, MI 48034.

TULSA, OKLA., Tulsa Gospel Chapel
% T. Victor Anderson, 6185 E. 57th Pl.,
74145 (918/494-4776).

NEW LISTINGS

DANVILLE, CALIF., San Ramon Valley
Bible Church (Meets in Veterans Hall)
120 S. Hartz Ave.
% Bill Hawkins, P.O. Box 518, San
Ramon, CA 94583

A weekly cottage Bible study was started as
an outreach from the Sun Valley Bible Chapel
of Lafayette. The group increased in spiritual
growth and a new assembly was started with
the full blessing of the elders at Sun Valley.

JACKSONVILLE, FLA., North Side Bible
Chapel, East Port Rd. (Meets in Lions
Club building).

% Archie T. Moore, 3794 Starrett Rd.,
32226 (904/757-0749).

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

The assembly has been meeting since April
8. They welcome the Lord's servants and
others who desire to fellowship with them.

DALLAS, TEXAS, Trinity Fellowship
% Alan R. Hull, P.O. Box 38381, 75238
(214/234-2975).

SS 9, BB 9:45, FBH 11:10

The assembly developed as a work out of
the Believer's Chapel. It first met in Septem-
ber 1977 with eight families. Since then it has
grown to more than fifty families in fellowship
and attendance at some meetings reaches 200.
It meets in rented facilities, but property has
been purchased.

SNOHOMISH COUNTY, WASHINGTON

South County Bible Fellowship

(Meets in a home: 19-218th Pl.)

% Gordon Strom, 5047 19th NE.,

Seattle, WA 98105

SS 10, M 11, BB 11:30

For details see Gordon Strom's report
elsewhere in this issue.

KAMLOOPS, BRITISH COLUMBIA

1049 McMurdo Dr.

% Guido Gremaud, 254 Waddington Dr.,

V2E 1M4 (374-3884)

FBH 11, BB 7:30, Thurs. 7:30

The assembly has been meeting in a home
at the above address for a year. Kamloops is
located on the Trans-Canada Highway in cen-
tral British Columbia. Christians visiting in
the area are welcome.

NOTICES

AWANA CLUBS—CANADA: (Approved
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sent with order.*

WITH THE LORD

RICHARD MARVIN GARY, 92, of Gloucester,
Virginia, on March 29. Saved more than
40 years ago, he had been in fellowship at
Bethany Gospel Chapel, Newport News,
VA., for many years. His life was charac-
terized by worship of the Lord and love for
the Scriptures.

JOHN PROVAN, 79, of North Arlington, New
Jersey in March. He was saved as a young
boy through a tract given him by a sister in an
assembly in Scotland. He was in fellowship in
the Kearny, N.J., assembly.

STANLEY WELLS, 85, of Winnipeg, Man-
itoba, and Summerside, P.E.I. He served the
Lord for thirty years in Prince Edward Island
where he established the assembly in Sum-
merside. He was active in teaching, preach-
ing, visitation, street meetings, jail ministry,
children's work and radio ministry. In 1973 he
moved to Halifax, NS., and three years later
to Winnipeg where he died on August 29.

KATIE WILKINS, 97, of Savannah, Georgia,
on March 23. She was in fellowship at the
Savannah Gospel Chapel for many years and
was known for her hospitality and faithful
witness.

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REPORTS

T.M. LOSES APPEAL

Transcendental Meditation is a religious practice. That was the decision of the United States Court of Appeals for the third circuit, sitting in Philadelphia, thus upholding an earlier decision of the federal District Court.

In a course entitled "Science of Creative Intelligence" (SCI), TM and its associated doctrinal teachings had been offered as an elective in five New Jersey high schools at public expense. The Spiritual Counterfeits Project and a group of local parents and clergymen challenged this arrangement and the court decided that SCI/TM course was indeed religious in nature and that its presence in the public schools violated the first amendment to the U. S. Constitution.

The complete text of the original lower court decision has been published by the Spiritual Counterfeits Project (88 pages, \$2.00

postpaid from S.C.P., P.O. Box 4308, Berkeley, Calif. 94704). The book should be placed in the hands of any official who might be in a position to receive a TM request for funds. If an official knows that a federal court has judged that TM is religious, he will be unlikely to support TM.

TWO YEARS IN NEWFOUNDLAND

The Literature Crusades team in St. John's, Newfoundland, has completed its two-year term of service. **Ross and Maureen Crapp** have returned to Ontario and are seeking the Lord's guidance for the future. **Becky Blair** wants to return to college to get a degree in education in preparation for the mission field. **Dave Woodhams** expects to find employment in Atlanta, Georgia, in order to earn enough money to go to Bible School.

Sue Mousley is staying in St. John's and making it her home. As she begins secular work she will have new opportunities to share Jesus Christ. Sue will also be able to continue some of her ministry on campus and with Faith Bible Chapel, including her Bible studies.

"For us as a team," writes Ross, "the most rewarding aspect of our ministry has been

based on an exciting combination of several small items for praise. A glance back over the past two years reveals growth. Numbers do not mean everything, but attendance has been more regular by those affiliated with the chapel. This includes both Sunday meetings and Tuesday Bible Study. As a result of an influx of young people in the "College and Career" age level, a group was organized to meet their spiritual needs. Also, because of work relocation or attending the university, families and various individuals are now in fellowship at the chapel.

"Also, through individual Bible studies and visitation, we have been able to fulfill our goal of seeing individual lives maturing in Christ."

NORTH CAROLINA

After helping at Fair Oaks Gospel Chapel in Winston-Salem, North Carolina, for four and a half years with ministry and pastoral care, **Charles W. Baker** has relinquished these responsibilities as of May 1. He will devote his full time as Executive Director of Mountain Top Youth Camp. He has served in this capacity on a part-time basis for the past two years, during which time there has been tremendous improvement and enlargement of



PALOS HILLS, ILLINOIS. Speakers for the ninth annual spring conference at Palos Hills Christian assembly were, left to right, **Robert Clark** of Houston, **David Long** of Toronto, **Neil Dougal** of Worcester, Mass. and **Sam Jennings** of Bangor, Ireland. The three-day conference took place April 6-8. Simultaneous children's sessions were conducted by **David Allison** of Emmaus Bible School (inset photo).

the physical facilities of the camp and two very successful seasons.

Charles and Carol will continue to look to the Lord for the supply of their needs. They will remain in fellowship with the Christians at Fair Oaks Gospel Chapel who are in accord with the new arrangements.

The prayers of the Lord's people for this devoted couple will be greatly appreciated as they seek to continue the enlargement of Mountain Top Youth Camp and the conversion of many boys and girls and young people during summer seasons ahead.

G. Barry Long, Secy.,
Fair Oaks Gospel Chapel

JACKSONVILLE, FLORIDA

After much prayer and many invitations, we showed the film "Thief in the Night" on March 18. It presents the Rapture and the events that follow.

Though we had prayed much for a good turn-out, it far exceeded our expectations. Every seat was taken, with a few people standing. Nine people professed to be saved—five adults and four children.

We are much encouraged by the blessings of recent months and we thank God for full-time worker **John Jorgenson**. Pray for us.

Garland Lester, Secretary
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Man needs to be remade in the image of God.

THE TRANS-FORMING POWER

by John Craig Richardson

Jesus declared to Nicodemus, a master of Israel, that "except a man be born again he cannot see the kingdom of God" (John 3:3). Of all the statements made by our Lord Jesus Christ, none surpasses this one for strangeness and surprise.

"How can a man be born when he is old?" asked Nicodemus. "Can he enter the second time into his mother's womb, and be born?" Our Lord's reply makes it unmistakably clear that the second birth is necessary, and different from the first. "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God" (John 3:5).

The Originator of the second birth is God. Its nature is spiritual. It is not of the flesh, for flesh can only reproduce flesh. Genesis 1 emphasizes that all forms of life were limited by the words "after its kind."

"They that are in the flesh cannot please God" (Romans 8:7-8). So man, originally made in the image of God, needs to be remade in that image. The Fall has produced a sinful nature in man.

God says: "There is none that doeth good, no, not one" (Rom. 3:12). Man has inherited Adam's corrupt nature. Mind, heart, conscience, imagination, emotion and will are all, to some degree, depraved by indwelling sin. This is why the second birth is necessary. Man needs a new nature "which after God is created in righteousness and true holiness" (Ephesians 4:24).

This second birth is not human reproduction. Nor is it self-reformation. The new birth is "not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13). All attainments in education, culture, refinement, and religion leave man outside the kingdom of

God. "Except a man be born again, he cannot see the kingdom of God."

To be a Christian, one must be born into God's family. In John 3 we read of being born again, born of water, and born of the Spirit. These are not different operations, but one and the same. The Holy Spirit cleanses the soul and fits it for the kingdom of God (Titus 3:5). The Holy Spirit uses the Word of God to bring about the second birth. We hear His voice when the message of God's love and the redemptive work of His Son are declared. It is the Word of God spoken in the soul by the voice of the Spirit which cleanses and fits the soul for the kingdom of God.

The Spirit convicts of sin, righteousness, and judgment (John 16:8). He brings to our hearing the good news of the gospel. When we hear the voice of the Spirit and respond favorably to the message, the breath of the Spirit brings life to the soul.

"It is the Spirit that giveth life; the flesh profiteth nothing. The words that I speak unto you they are Spirit, and they are life," said Jesus (John 6:63). Eternal life comes by the breath and voice of the Spirit (3:8).

The Divine method in the new creation is the same as in the old. When our Lord formed Adam out of the dust of the ground, He breathed into his nostrils the breath of life and man became a living soul (Gen. 2:7). When the Holy Spirit breathes eternal life into the soul, man is born anew.

Our Lord, in the simplest of words, tells how the second birth is made possible. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever be-

lieveth in Him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:14-16). When we believe on the Lord Jesus Christ for salvation we are born of God, and we shall live forever.

This new birth needs no repetition. Our Lord said: "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:28).

This same truth sparkles from the pages of the Epistles. Paul speaks of "newness of life," of being "alive from the dead," of God's gift of "everlasting life," and of being a "new man" and a "new creature" in Christ through the new birth (Rom. 6:4, 13, 23; Col. 3:10; II Cor. 5:17; Gal. 6:15).

Peter exhorts the new born babes in Christ to long for the spiritual milk of the Word. It is the incorruptible seed by which we are born again, and it is necessary for our Christian growth (I Peter 2:2).

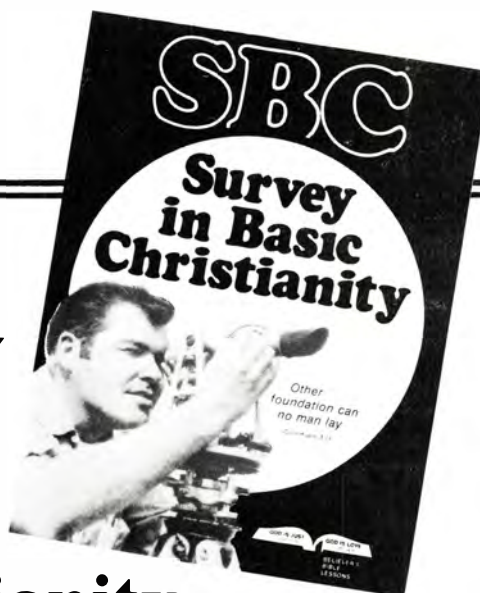
The Apostle John says: "Whosoever is born of God doth not commit sin: for his seed remaineth (abideth) in him, and he cannot sin, for he is born of God" (I John 3:9). He also said: "If we say that we have no sin, we deceive ourselves . . . If we say that we have not sinned we make him a liar" (1:8, 10).

John is teaching the sinlessness of the seed, for it is incorruptible. It partakes of the Divine nature and is not subject to the reign of sin. It is created by God in righteousness and true holiness (Eph. 4:24). The new birth results in holy habits, for the "abiding" of the seed will produce a life that is characterized by holiness from within.

Our Lord said, "The water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14). The "abiding seed" and "water springing up" are in constant operation to keep the born again Christian clean (I Peter 1:23). "Whosoever is born of God sinneth not . . . and the wicked one toucheth him not" (I John 5:18).

By the new birth we are God's children and God's heirs (I John 3:1; Rom. 8:16-17), and by it we call Him "Father" (Gal. 4:6). The Holy Spirit residing in a man means that God is living in His redeemed creature, with the result that his whole spirit, soul, and body will be preserved blameless unto the coming of our Lord Jesus Christ (I Thess. 5:23; I Cor. 3:16; Eph. 3:17).

Survey in Basic Christianity



This book was produced as a service to the Lord's people by Fairhaven Ministries, an outreach of Fairhaven Bible Chapel, of San Leandro, California. Used and tested in their adult classes for new or untaught believers, the lessons provide a fine teaching tool for those desiring an increased outreach.

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Thus it is that the transforming power of the Gospel brings about the new birth, and the new birth in turn produces holiness of life.

The foregoing article was written by John Craig Richardson, an INTEREST reader from Dunwoody, Georgia. A heart patient for several years, the author has turned to writing from his former preaching and pastoral ministry. He is also assistant to the chaplain at a nearby hospital.

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Starting New Churches

In Northeastern Quebec

by Roger Drouyn

IN 1970 we began evangelistic meetings in our home and many accepted the Lord Jesus as their Savior. A family from the Gaspé Peninsula attended while in our area. The father and mother accepted the Lord and soon after they moved back to the Gaspé. They invited us many times and finally in March 1974 we began to travel there once a month—a distance of 500 miles—for meetings in their home and other homes.

Since September 1978 there has been one conversion for almost every trip. In God's will, we plan to have a baptism service in June. Seven persons have asked to be baptized. We are waiting for good weather.

In 1975 two Christian families moved north to Fermont, Quebec. We have visited them twice for meetings in homes. Last summer six confessed the Lord

Jesus in public by baptism. We have continued relations with them by telephone and letters. The trip involves a 550 mile drive northeast to Sept-Iles (Seven Islands), then 250 miles by rail due north into Labrador, where we are picked up and driven 20 miles back into Quebec.

A few months ago we started a little assembly in Pierreville, 22 miles north of here. We have weekly meetings there. These responsibilities are added to those we already have at St-Guillaume where the assembly meets in our home. We are sixty miles northeast of Montreal, between Sorel and Drummondville.

For a few years we have prayed for a full-time co-worker. Some months ago the Lord sent us **Emilio Fortin**, a 30-year-old bachelor. He is a French-Canadian and a great help. He studied evangelical theology in France before the

In a Seattle Suburb

by Gordon Strom

In 1974 we came back to the USA after ten years of missionary work with the Navigators among students and young families in Germany. On returning we were commended to the work of the Lord in the Pacific northwest by Northgate Gospel Chapel and The University Fellowship, both in Seattle.

Strong convictions have grown in our hearts that God would use us in discipling work. This, of course, begins with strengthening existing assemblies, which we have concentrated on since 1974. But now we are concerned to see new as-

semblies planted, especially with the thought of Christians in a given locality gathered by New Testament principles.

At present I continue as a shepherding elder at The University Fellowship (our home assembly) and as a "player-coach" to a new local church. Since September 1978 several families in south Snohomish County have been meeting as a new assembly, called The South County Bible Fellowship. This is the area just north of Seattle where the Boeing Company is expanding its facilities. Some estimate that between 100 and 200

In an Arizona City

by Harold Barrington

On June 4, 1978 a new work for God was begun in Mesa, Arizona, 25 miles southeast of Phoenix. It is called Cornerstone Bible Fellowship.

Two factors led to the establishment of this testimony. First, the rapid growth eastward of this desert community of 130,000 called for another evangelical witness. Secondly, most of the Christians came from the Church of the Redeemer, an 18-year-old independent evangelical fellowship that was growing too large (about 600) for adequate fulfillment of its "body life" emphasis. Its leadership and congregation gave their full blessing to a hive-off of 140 people, and a good spirit of fellowship and cooperation continues.

The first meeting place was a rented room at the Rodeway Inn. By November the attendance was reaching 200 and

outgrowing the room. Since December, Lord's Day services are being held in a new elementary school. The growth has come mostly from individuals and families on the east side of the city who were looking for such a New Testament church. In addition some Christians from colder climes who are wintering here have entered into the life and activities of the fellowship.

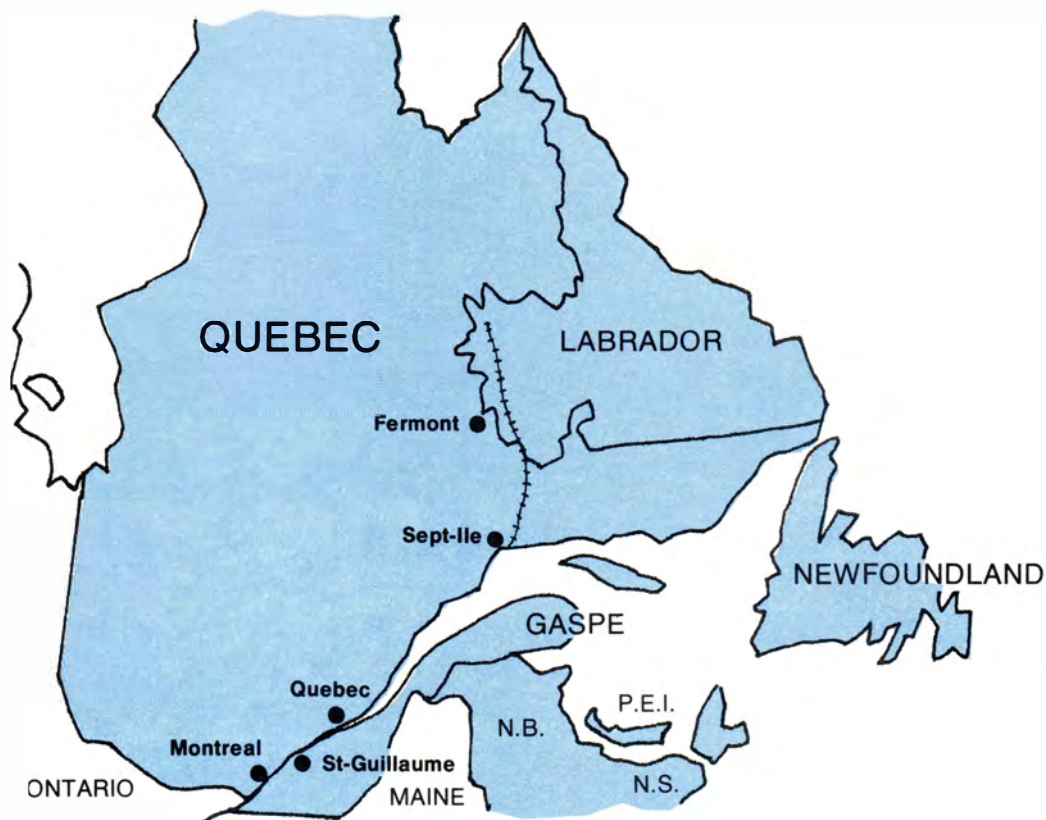
Sunday begins with the Lord's Supper at 9:30, Bible School at 10 and a preaching service at 11. On the first Sunday of the month, the Lord's Supper is included as part of the 11 o'clock service. The evening service is at 6:30, and once a month carries a missionary emphasis.

Midweek prayer fellowship groups meet in five different homes with an elder in charge at each location. On the first Wednesday of the month all the

Lord led him to St-Guillaume.
 Roger Drouyn
 88 rang Cordon
 St-Guillaume, Cte Yamaska
 Quebec J0C 1L0

Editor's Note: The assembly in St. Guillaume was formed in 1973 as a result of the teaching ministry of Raymond Taylor, Roland Lacombe, Fernand Saint-Louis and others in the Drouyn home. Roger stepped out into full-time service the following year.

The commendation of Roger and Irène Drouyn was published in the November 1978 issue of *INTEREST*. They are the parents of five children. Maurice, Gisèle and Louise are 25, 22 and 21 respectively. France and Francine are 9-year-old twin daughters. The Drouyns are not bilingual. The report was translated from the French.



people arrive daily in Seattle seeking employment and residence.

We are giving ourselves to learning from the Lord about life together as a church, and reaching out to the community with the Gospel. We have begun an evangelistic visitation on Monday evenings to determine where God would have the assembly meet on a permanent basis. We need your prayers for fruit and for discernment. Our desire is that the South County Bible Fellowship become such a healthy and spiritually reproductive local church that several new ones

will emerge from us.

Marge and I also find ourselves often involved in family counseling and with young people in the area assemblies. The past five summers we have directed the TCL program (Training in Christian Living and Leadership) at Lakeside Bible Camp on Whidbey Island. We would appreciate your prayer for us, for the young people of His choice, and for the three sessions running from June 17 through August 31.

Gordon Strom
 5047-19th Ave. NE,
 Seattle, Washington 98105



Gordon and Marge Strom and family
 L. to r.: Douglas 21, Bernd 11, Gerd 7, Dan 19

groups meet together. A women's Bible study meets Tuesday mornings, and 30 men gather at 6 a.m. Saturday for a year-long course in New Testament Survey, taught by the writer.

The building of a 10,000 square foot single-story building has just begun as the first stage of a two-unit plan. It will provide seating for 500 and include 13 classrooms, kitchen, nursery and offices. This early start was made possible by a gift of property beautifully located among orange groves on Broadway Road in a fast-growing area. This gracious provision from the Lord brought tears of joy when it was announced last fall.

The spiritual leadership is in the hands of six elders, four of whom served previously at Church of the Redeemer. The writer is privileged to give full time to the pastoral ministry. In addition to doing

much of the teaching and preaching (though certainly not all) I find the counseling and visitation ministry very worthwhile. I also continue to serve on the faculty of the Center for Biblical Training at the Church of the Redeemer.

These beginnings are most encouraging, but we recognize that it is God's work and not ours. We gladly acknowledge our dependence on Him for the future. Any of the Lord's people moving to this area or spending the winters here will find a real welcome at Cornerstone.

Harold Barrington,
 1252 E. Downing,
 Mesa, Arizona 85203

Editor's Note: Harold and Dorothy Barrington moved to Arizona after 20 happy years in fellowship at Laurel Bible Chapel in San Diego, where Harold was

an elder. In 1976 Harold resigned his position as manager of the Sears store in Mesa, accepting an invitation to go full time in Christian work. He helped launch the training center mentioned above. It is a one year program operated under the auspices and control of the local church.

INTEREST readers will recognize Mr. Barrington's name from three articles he has written for INTEREST: "Music is Communication," "The Song Service," and "The Beauty of Balance" (March and April 1976 and January 1978).



BOOK REVIEWS



Author Donald Fox (left) with his father Silas



Dell and John Erwin

Some Fascinating Lives

For one it was a long life of service in India; for another, martyrdom in the jungles of New Guinea; for a third, it was teaching prisoners to read so they could understand the Bibles he offered them. The widely differing ministries of these three unusual servants of the Lord are the subjects of recent biographies reviewed on these pages along with some other new missionary books. Where not otherwise noted, reviews are by the editor.

MISSIONARY BIOGRAPHIES —HOME AND FOREIGN

LORDS OF THE EARTH, by Don Richardson (reviewed by Kevin G. Dyer): Deep in the stone-age jungles of New Guinea lived the Yali, naked cannibals who called themselves "lords of the earth." In terror and bondage, they worshipped woman-hating, child-despising gods. One man, Stan Dale, dared to share God's love with them. It cost him his life.

Stan Dale was an Australian commended worker who married a girl from my home assembly. He was an evangelist at heart. Many times we

preached together in open-air campaigns. Stan and Pat gave themselves to missionary work in one of the world's most primitive areas. In one of the mighty missionary endeavors of this decade, they broke through immense cultural barriers and brought the gospel to the Yali tribe. Ultimately the tribesmen brutally martyred Stan and one of his fellow missionaries.

Lords of the Earth tells this sad yet triumphant story. Much of it is described through the eyes of the tribesmen. The account maintains an understanding of the native culture, without minimizing the need for the gospel. The author, Don Richardson, is already well known for his earlier volume, *Peace Child*. The publisher is Regal (Gospel Light), 368 pages, \$8.95 cloth, \$4.95 paper.

THE MAN WHO KEEPS GOING TO JAIL, by Dell Coats Erwin: For the past 24 years John Erwin has served as a chaplain in Chicago's famous Cook County Jail. His predecessor, Wesley Kosin, brought him into the jail work while John was a student at Emmaus Bible School. In 1958, when the Kosins moved west to work among Indians, John was commended by a Chicago-area

assembly and entered the jail work on a full-time basis. As Wesley Kosin did, he serves under the auspices of the Light Bearers Association, an organization that represents Chicago-area evangelicals in the public institutions.

John's wife, Dell, has written his story as John told it to her, so the book reads like an autobiography (David C. Cook Publishing Co., 182 pages, \$6.95). Once you start reading, it's hard to lay it down, especially in the section about John's childhood. That begins: "As the thirteenth child born to Vilas and Pearl Erwin, I was hardly a welcome addition." It was in the Depression, and the family was on welfare.

When John was six his father died. He and two sisters were shipped off to a foster home. The book pulls no punches. John says that when they were moved from that home four years later, "we tried to shut from our minds the four years of sexual abuse and beatings, but even at age 10 I knew the sores went much deeper than the red welts on my legs."

From then on, John went in and out of foster homes like they had revolving doors. "In the process I left behind the wide-eyed trusting boy for the scrappy

take-care-of-myself-to-survive kid, dreaming by day and crying at night for someone, just someone, who would love me."

Instead, he got an orphanage where he spent six months without anyone to visit him. Building up a long list of juvenile offenses, he faced a judge who sentenced him to White's Manual Labor Institute in Wabash, Indiana, for correction. "I am convinced," said the judge, "that you will never make a satisfactory adjustment in life. . . . You will probably spend all your life in penal institutions."

Hence the title of the book. The prophecy came true, but not as the judge envisaged it.

John says, "White's never had the infamous reputation of Cook County Jail, but I have often thought that few institutions could match its degrading, depraved, often sadistic treatment of a group of juveniles. And the irony was that it was owned and operated by an upstanding Protestant body."

Later John was sent to a children's home of better character. Next it was off to the army. Stationed in Augusta, Georgia, he played his trombone in the post dance band, then auditioned for Augusta's Symphony Orchestra. There he met Dave and Rozzie Pitman, who opened their home to him and soon led him to Christ. At their assembly, Bethany Chapel, he found the same love and acceptance they had offered him. "These people cared about me. . . . Like a giant sponge, I soaked up all this love and knowledge about God." From Bethany he went on to Emmaus Bible School.

Later, as a jail chaplain, John could understand the plight of prisoners. Realizing that so many were functional illiterates, he began a remarkable organization known today as PACE. It is, in essence, a privately-funded reading and vocational school, operating in its own buildings sandwiched between the wings of the jail and producing both educational and spiritual miracles in the lives of inmates. Dell Erwin's account of the ministry of PACE shows what evangelical Christians can do when they set their hearts to minister to the outcasts of our society.

John Erwin—and his family—offer to prisoners the love and concern he longed for as a child. "On Friday nights my wife and three children join me for a Bible study group at the jail. Our children have learned to love and accept the inmates,

and they know it. The kids don't see skin color, nor do they categorize people in jail as criminals. They enjoy talking with inmate clerks; we often see them holding the hand of one or propping an arm on another one's shoulder or giving hugs or kisses goodbye. One night after class an inmate said, 'Rev. Erwin, your kids are really somethin'. You'll never have any trouble out of them. Y'know, they treat us like—like we're regular people.' "

THE WHITE FOX OF ANDHRA, by Donald S. Fox: Some would call Silas Fox an independent missionary. "I'm not independent of God," has always been his reply. "I'm not independent of Christ, of the Holy Spirit, or of the Bible" (p. 61).

Nor has he been independent of the church, says Donald Fox, Silas' son and biographer. But once he had left the Ceylon and India General Mission in 1925, he was never happy to be on any list of missionaries, lest he appear to be sectarian. *Echoes of Service* in Bath, England, periodically published names of all commended workers from Brethren assemblies serving abroad. For a time Silas allowed his name to be included, for "this imposed no restriction on his ministry" as his mission connections had done. But "after wrestling with the matter for some time, Silas could find peace only in having his name deleted" (pages 62, 63).

"To the credit of Brethren in India," continues Donald, "it should be mentioned that this step made little difference in the warm and close relationship he had with them." Silas preached in any circles that would welcome him. He made it a point of never asking for meetings and seldom refusing an invitation. "My Manager makes up the schedule," he used to say in reference to God (p. 67).

Silas had a kind of Timothy-Paul relationship with British missionary Handy Bird, from whom Silas learned a great deal. In later years he returned from furlough with a commendation from Leaside Bible Chapel in Toronto (not mentioned in the book).

Born in Alberta and brought up in New Brunswick, Silas was converted to Christ in Toronto in 1912 at the age of 18. (INTEREST, Oct. 1977, p. 18). On November 23, 1916, he married Emma Grau in Toronto, and a few days later they sailed from Vancouver on the *Empress of Russia*, outbound for Hong

Kong. Except for four furloughs, they would spend the next 45 years in India.

Silas soon became fluent in several Indian languages, especially Telugu (the main language of The Indian state of Andhra Pradesh). He was an effective evangelist, and many churches grew out of his ministry. His uniqueness was his lively preaching style that kept audiences wide awake. Among the many anecdotes in this biography is one from the childhood recollections of one of his converts: "I remember once when he put his hat on the floor and walked around it several times, calling out, 'It's alive, it's alive!' When suspense had built up, he picked up his hat and then held up the Bible which had been underneath. 'Here it is, the living Word of God,' and then he preached on a theme from the Bible" (p. 70).

Since 1974 Emma Fox has been a total invalid, unable to move, speak, or respond when spoken to. Silas suffered a cerebral hemorrhage in June 1978 and lost most of his speech. He has made a partial recovery. His preaching days are probably over, but those who have never heard this unique man can be thankful for the opportunity to get a glimpse of him in *The White Fox of Andhra* (Dorance and Co., 1977; 210 pages, \$6.95 cloth. Available from the author at Box 195, Westbank, B.C. V0H 2A0).

CRYING WIND, by Crying Wind (reviewed by Wesley Kosin): Here is a stirring autobiography of a young Kickapoo Indian woman. Her view of the needs, frustrations and problems of America's Indian people is revealing, informative and intensely interesting.

The book points to the satisfactory solution. Readers who are interested in ministries to our Indian people should gain new insights and be inspired to share "the truth in love" with our much-misunderstood, native Americans. (Moody Press, 1977. 189 pages, \$6.95 cloth, \$2.95 paper).

THE WRITINGS OF A MARTYR

THE JOURNALS OF JIM ELLIOT, edited by Elisabeth Elliot (reviewed by Donald Tinder): Jim Elliot was born in 1927, attended Wheaton College for four years (class of 1949), and served as a commended worker in Ecuador beginning in 1952. He continued there until his death early in 1955. Along with four missionary colleagues, he was slain by the



EDITOR'S PAGE

by James A. Stahr

hitherto unreached Auca Indians whom they were seeking to evangelize.

The story of their martyrdom has been told in detail by Elisabeth Elliot, Jim's widow, in *Through Gates of Splendor*. Jim's life was related in *Shadow of the Almighty*. Especially in the latter book, Mrs. Elliot quoted selectively from Jim's journals. Now, after repeated requests, she has prepared her husband's journals for publication. Based on the spiritual blessings that have reverberated from the earlier books, we can expect God to use these journals mightily to increase dedication to Himself and His service. (Fleming H. Revell Co., 1978. 477 pages, \$12.95 cloth).

THE BIBLICAL PLAN OF MISSION

Many Christians reading these reviews may be only vaguely aware of how people from assemblies get to be and function as foreign missionaries. We may have heard many missionaries report on their activities without getting an overall picture. A new book that does give an overview is **Global Strategy: The Biblical Plan of Mission** (reviewed by Donald Tinder). The book's thirteen chapters are by ten writers actively connected with missions or who formerly served as missionaries. For example, Kenneth Fleming describes "The Kind of Person God can Use." James Rennie discusses "Communications between Home and the Missionary." Gertrud Harlow's subject is "The Role of Women in Assembly Missionary Work."

John C. Barlow, editor of *Missions* magazine, writes on "Commendation." Veteran missionary T. Ernest Wilson talks about "Continuance: Responsibility and Reaffirmation." Other writers are John Baker, William A. Deans, James Mayer, R. E. Harlow and David B. Long.

A fourteenth chapter is a statement by the directors of the two service organizations that sponsor the book and from whom it is available. They are Christian Missions in Many Lands (P.O. Box 13, Spring Lake, NJ 07762) and the Missionary Service Committee (1562A Danforth Ave., Toronto, Ontario M4J 1N4). The book is also available from Everyday Publications. (1978. 108 pp., \$2.00 paper; add 10% for mail orders).

The Authorization of Missionaries

IN NEW TESTAMENT CHRISTIANITY,
MISSIONARY CALLING IS A FAMILY AFFAIR.

WHO IS RESPONSIBLE FOR THE SENDING OUT OF MISSIONARIES? According to the New Testament, that is? Is it the responsibility of local churches to send forth missionaries? Or is it a function of mission boards? Or of denominational organizations?

Or does God do the sending?

On occasion you will meet preachers, evangelists, or missionaries who assure you they were ordained of God, not of men. That can be very reassuring—unless they stress the point a little too forcefully. Then you begin to wonder whether their fellow Christians had some doubts about their calling.

On the other hand, you will meet workers who are so wrapped up in their organizational structures that they appear to have lost all sight of the calling of God. They serve their mission board or denomination the way a person in secular employment serves his company. They go to a field because their organization sends them. When they move from one city to another, it is because their organization has transferred them. Their loyalty to their church or board is obvious, but as you listen, you wonder how much they know of personal service to the Lord, or personal leading from Him.

With these thoughts in mind we now continue our study of the church at Anti-

och. In our previous article we talked about the commendation of missionaries. In this article we shall focus on the authorization of missionaries. Who has the right to make decisions as to who shall or shall not be a missionary? Who sends out missionaries? Whom does the missionary serve?

When we refer to missionaries in this article, we include men and women called into full-time ministry in the home field as well as overseas. The basic principles apply to all Christian workers.

THE CALLING OF THE LORD

No one should ever step out into full-time Christian work without some sense of the calling of the Lord. First and foremost, it is God who calls workers and sends them forth into His vineyards.

The Old Testament prophets recognized this. Isaiah heard the voice of the Lord saying, "Whom shall I send?" He responded with enthusiasm. "Here am I, send me" (6:8).

Isaiah was willing to go, but not on his own. He would only go if God sent him.

Jeremiah was very conscious of the calling of God: "Before thou camest forth out of the womb, . . . I ordained thee a prophet unto the nations. . . . Thou shalt go to all that I shall send thee, and whatsoever I command thee thou

shalt speak" (1:5-7).

Ezekiel tells us that God personally commissioned him: "Son of man, I send thee to the children of Israel, to a rebellious nation" (2:3).

Moses made the mistake of starting out on his own, only to have his efforts backfire on him (Exodus 2:11-12, 15). Forty years later, and a good bit wiser, he needed some persuading when God called him to deliver Israel (3:10-12).

Gideon, too, was reluctant to challenge the enemies of Israel. But God said "Go," and coupled it with a promise: "Surely, I will be with thee" (Judges 6:14, 16).

The New Testament amply illustrates the principle that Christian workers are selected by the Lord and sent forth by Him. Jesus Christ personally chose his twelve Apostles (Luke 6:13). Later He appointed 70 others and sent them out into evangelism (10:1). Aware of the tremendous need for additional workers, He instructed the 70 to ask the Lord to send forth others into the harvest (v. 2). But He did not ask them to recruit workers. The Lord would have to do the sending.

In the Great Commission, Christ used His own calling as an illustration of the principle of being sent. "Peace be unto you. As my Father hath sent me, even so send I you" (John 20:21).

ACTS 13:1-4—ANTIOCH

We come next to the book of Acts, to the first missionary journey. Now it is the Spirit of God who names the missionaries. He makes it quite clear who is doing the calling: "Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2).

How similar this is to the authorization of workers in Old Testament times and during the ministry of Christ. The calling of God is first and foremost. Yet there is a new element now. There is a church involved. God has a family on earth. Christ is building His church.

So we are struck immediately by the fact that the Spirit of God was not speaking to Barnabas and Saul, but to the church at Antioch when He gave this commission. From this we learn that in New Testament days the sending out of missionaries is a family matter. The calling of workers is to be recognized and affirmed by the church.

We note in Acts 13 that no burden was placed upon Barnabas and Saul to inform the church of their calling, nor to talk

The principle of dual sending is clearly stated in Acts 13.

them into a commendation. We do not even know whether Barnabas and Saul had advance knowledge of their calling. In their case, at least, the message came to the church.

What does this mean? It means that in the New Testament pattern there is a human aspect to the sending of missionaries, as well as the divine aspect. It means that there is a human authorization, as well as a divine calling. It means that missionaries do not go out as freelance workers, strictly at their own choice. They are neither self-appointed nor self-authorized. They are sent by God, and they are sent by the local church.

The principle of dual sending is clearly stated in the case of Barnabas and Saul. Unfortunately a verse division tends to break the flow of thought in English Bibles. But read the passage without pausing and you will get its impact: "And when they had fasted and prayed and laid their hands on them, they sent them away. So they, being sent forth by the Holy Spirit, departed unto Seleucia" (vv. 3-4).

They sent them; the Holy Spirit sent them. How could the dual commissioning of workers be made more clear?

Workers who recognize this principle will not boast of God's calling while deprecating man's ordination. Neither will they act like employees of an organization who are on a particular field solely because that's where their organization needs them.

NO HEADQUARTERS

If we profit by what is said in Acts 13:1-4, we may also learn a great deal from what is not said. It is significant that no communication was made with Jerusalem. No letter was sent to the Apostles requesting permission to send out two workers. No application forms were filled out and sent away to see if Barnabas and Saul were acceptable candidates. The ultimate authority in this momentous decision rested with the local church. It was the local church that rec-

ognized the calling and made the decision to send the workers.

In the New Testament missionary pattern there is neither a mission board nor a denominational headquarters with which to consult, or from which authorization must be received. The commendation of missionaries is a function of the local church. This is a far cry from the system used in most of Christendom.

Today the typical missionary candidate sends his application to mission board headquarters in a distant city. There it is processed; and there the decision is made. The candidate's pastor and other members of the congregation will be asked for references, but the local church will not make the decision whether to accept or reject the applicant. It will not even have veto power over the decision, even though it knows the candidate better than anyone else.

If you want proof that the New Testament gives no authorization for such a system, or for the setting up of mission boards, what better passage can be found than Acts 13? It is unthinkable that Antioch would act without consulting the Apostles if the Lord intended the church to have either a missionary headquarters or a denominational headquarters. The absence of such consultation is forceful evidence that the New Testament church had neither.

If you want further proof that the Lord Jesus never intended His church to have a denominational structure, you will find it in Matthew 18:15-20. In that passage the Lord outlines the disciplinary process for His Church. Problems are to be dealt with in three stages—at a personal level, in the presence of two or three witnesses, and then before the church.

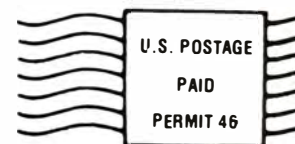
It is the local church that is in view (v. 20). If its decision is refused, the fourth step is to put the guilty party outside the church (v. 17), not to carry the case to a higher court such as a presbytery or a denominational headquarters. The very absence of instructions for a further appeal indicates that no denominational structure was contemplated by our Lord Jesus.

The same applies to Acts 13:1-4. In this passage we have the beginning of the great missionary outreach to the Gentiles. Surely, if the New Testament church had a mission board, it would have been consulted. Or if it had a denominational headquarters, authorization would have had to come from that source. ➔

INTEREST

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THE AUTHORIZATION OF MISSIONARIES

Continued from page 23

THE JERUSALEM COUNCIL

At first glance it might appear that Acts 15 refutes this argument, for in that chapter the Antioch assembly did make reference to Jerusalem. Paul, Barnabas and certain others were sent to Jerusalem on behalf of the assembly (v. 2), and when a decision was reached in Jerusalem, it was put into writing and specifically addressed to Antioch (vv. 22-23).

We respond by noting two marked differences between the situations. First, the issue in Acts 15 was doctrinal. We do not deny that the Apostles had doctrinal authority over the whole church. But that does not make Jerusalem a denominational headquarters, for that doctrinal authority was temporary, lasting only during the lifetime of the Apostles. It has since been replaced by the authority of the apostolic writings, namely, the New Testament.

Second, the church in Antioch had a very good reason for referring the doctrinal issue to Jerusalem. They were sending it back where it came from. The problem in Antioch had been stirred up by men from Jerusalem who had come to Antioch and were troubling the assembly with their doctrines (vv. 1, 24). So it was only logical to send the matter back to Jerusalem for solution, and doing so gives no grounds for the establishment of denominational structures in Christendom.

A HEAVY RESPONSIBILITY

The principle we have discovered in Acts 13 places a heavy responsibility on elders and other leaders in local churches. It is not sufficient to start thinking about a person's missionary calling when that person comes asking

for a commendation. If elders really have a spiritual maturity beyond that of the young people in the church they ought to be able to discern a missionary calling at an early stage of its development. In many cases they will recognize it before the young person is aware of it.

In Acts 16:1-3 it was a visiting preacher, the Apostle Paul, who recognized Timothy's call. The local brethren attested to his qualifications. Timothy himself may have been unaware of it, though we are not told this. What we do see here is the principle that the calling of God to a new worker may come to him through more mature leaders.

But the people of a local church need not be more mature than the prospective workers in order to sense the calling of God. In Antioch, both Barnabas and Saul were experienced preachers, and both had been saved longer than any of the local people. Nevertheless, the calling came to the church, and it was the church that laid hands on them and sent them out.

In New Testament Christianity, the missionary calling is a family affair.

Last month we noted that the sending of missionaries involves a long-range cost for the local church. They give of their own people, and that involves a continuing sacrifice. But it also gives them a continuing participation in the missionary's labors. In all the years that follow, he is *their* worker, and his work is *their* work. They will share with him in the reward.

There is another corollary arising from the New Testament practice of commendation. If authorization of a missionary is the function of the local church rather than of a mission board or denominational headquarters, then the local church is also responsible for the continuing status of that missionary. He is out there on the strength of the recommendation given him. If he ceases to be a

man of God, but continues to receive missionary support from people who are trusting the word of the recommending assembly, somebody will have to answer for that.

Here again we see that missionary calling is a family affair. If a local church tells other churches that a member of its family is worthy of support and prayers, that recommendation is accepted. If the situation changes, there is a moral obligation to cancel or withdraw the recommendation.

We would condemn a mission board that left an unworthy worker on the field. If we choose to follow another system, claiming that it is more biblical, we must not run away from the responsibility it places on us.

THE GUIDANCE OF MISSIONARIES

If the assembly and its elders have a heavy responsibility in the matter of recognizing missionary calling, they do *not* have a corresponding responsibility in directing the outgoing missionary. Again we learn a lot from the silence of Acts 13:1-4. The decision as to field of service seems to be a matter that rested with the Lord and the outgoing missionaries. There is no mission board nor denominational headquarters assigning a field or laying down support requirements. Nor does the local church do these things.

Nothing whatsoever is said of salaries nor of prearranged support. No arrangements are made whereby the local church can control the activities of the missionaries. Both subjects, finance and control, are conspicuous by their absence. The missionaries go out in faith, dependent on the Lord for both finances and direction.

We will trace the steps of Saul and Barnabas next month as we conclude this series in an article entitled, "Barnabas Steps Aside."

INTEREST

JULY/AUGUST 1979



*Thou hast set all the borders of the earth:
Thou hast made summer and winter.*

Psalms 74:17



Articles

3 Doctrinal Fads and Fancies

New teachings must be tested by the Word of God.

4 A Trophy of Grace

Shoplifting and arson were his pastimes at age 13.

6 Standing Behind the Missionaries

The ministry of Christian Missionary Service, Inc.

8 Shall I Marry Again?

The guidance of the Lord brings the blessing of the Lord.

20 Barnabas Steps Aside

The conclusion of the "Salvation for the Gentiles" series.

Departments

14 Address Changes	16 New Workers
23 Book Reviews	15 Notices
15 Conferences	10 Quotes from Workers
20 Editor's Page	18 Reports
19 Letters to the Editor	14 With the Lord

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INTEREST
Box 294,
Wheaton, Illinois 60187

Editor—

James A. Stahr

Editorial Assistant—

Naomi Bauman

Art Editor

John W. Sweemer

Business Manager—

Dennis G. Bentz

Directors of Letters of Interest Associates

President—

Neil M. Glass

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John McCallum

Treasurer—

James D. Kennedy

Abner Bauman

C. Donald Cole

Walter Liefeld

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Donald J. Thomson

LeRoy L. Yates

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DOCTRINAL Fads & Fancies

by William MacDonald

You never saw that in the Bible? Perhaps it isn't there!

THE EASE with which many evangelical Christians latch on to doctrinal novelties and absurdities is appalling. There seems to be an alarming failure to test teachings by the Word of God, to prove all things and hold fast that which is good.

If a book becomes a best-seller, that is taken as proof of its reliability. As they read it, people come across some new teaching and say, "Isn't that wonderful! I never saw that in the Bible before." It is possible that the reason they never saw it in the Bible before is because it isn't there.

Let me list some of the questionable teachings that I have come across recently and test them to see if they are really Scriptural.

LOVE YOURSELF

A spate of books and articles has appeared on the general theme of loving oneself. The contention is that you'll never be able to love others until first you have learned to love yourself.

Proponents of this teaching quote Matthew 19:19 as a proof-text, "Thou shalt love thy neighbor as thyself." They say that we are commanded to love ourselves. But that is not what the verse says. It tells us to love our neighbor, for we already do love ourselves. The first half of the verse is a command; the second half is fact.

It seems strange to actively promote self-love when that is condemned as one of the signs of the last days: "... men shall be lovers of their own selves" (II Timothy 3:2).

If you read the books on self-love carefully, you suspect that what is really meant is self-acceptance. But if that is what the authors mean, why don't they say it? To use loving self as a synonym for self-acceptance only confuses people and sends them off on doctrinal tangents that harm rather than help.

CONFESSION NOT NEEDED

At least two current best-selling authors espouse the view that the Christian never confesses his sins; he just thanks God that he has been forgiven. They fail to distinguish between judicial forgiveness and parental forgiveness. When we first believe on the Lord Jesus Christ, we receive judicial forgiveness of all our sins. That means that the penalty has

been paid by Christ and that the Judge, God, has forgiven them. We can thank God that we have been forgiven once for all as far as the penalty is concerned.

But when we sin in our daily lives, we need parental forgiveness, the forgiveness that restores us to fellowship with our Father. We do not receive this forgiveness until we have confessed and forsaken the sin. The teaching of "no confession" is in flat contradiction to I John 1:9, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

FORGIVE EVERYONE

Writing under the caption "Aught . . . Any" (Mark 11:25), a prominent writer creates the distinct impression that we should forgive any sin that is committed against us by anyone. Does this mean that when a man runs off with another woman, his wife should phone them both and tell them she forgives them?

I think this teaching about forgiveness needs qualifying. As soon as someone has wronged me, I should forgive him in my heart. That leaves the matter between him and the Lord. But I do not administer forgiveness, that is, I do not tell him he has been forgiven until he repents (see Luke 17:3, "if he repent, forgive him"). To forgive a man before he repents would only encourage him in his wickedness.

OMIT THE "IF"

A popular book on prayer teaches that it betrays a lack of faith in our prayers when we say, "... if it be Thy will." This seems to rule out any approach to God in prayer if we cannot do so in utter confidence of His will.

But what about the Lord Jesus when He prayed, "Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt" (Matthew 26:39)? What about the Apostle Paul when he wrote, "... I trust to tarry a while with you, if the Lord permit" (I Corinthians 16:7)? Or what about James' words, "... ye ought to say, If the Lord will, we shall live, and do this, or that" (James 4:15)?

To eliminate the words "if it be Thy will" from our prayers puts us in the place of omniscient claimants rather than finite supplicants.

PRAISE GOD FOR EVERYTHING

A book with phenomenal sales directs Christians to praise God for everything, probably based on I Thessalonians 5:18: "In everything give thanks." The author quotes himself as advising a woman whose husband was an alcoholic, "I don't care whether you stay with him or not . . . I just want you to thank God that your husband is like he is." On another occasion, he said to a soldier whose wife was coming unglued, "I told Sue the solution to her problem, and now I'll tell you. I want you to kneel down and thank God that you're going to Vietnam and that Sue is so upset that she is threatening to kill herself."

There is a big difference between giving thanks *in* everything and giving thanks *for* everything. We are not expected to be thankful for any outbreak of sin, and yet *in* all the circumstances of life, we can be thankful to God for who He is and for what He has done for us.

MUTUAL SUBMISSION

A final doctrinal misunderstanding is based on Ephesians 5:21: "Submitting yourselves one to another in the fear of God." This is used to teach the mutual submission of husbands and wives, an emphasis that is dear to the heart of Christian feminists. But is that what the verse means? Does it mean that husband and wife go round in circles of servile indecision with no one having the final word?

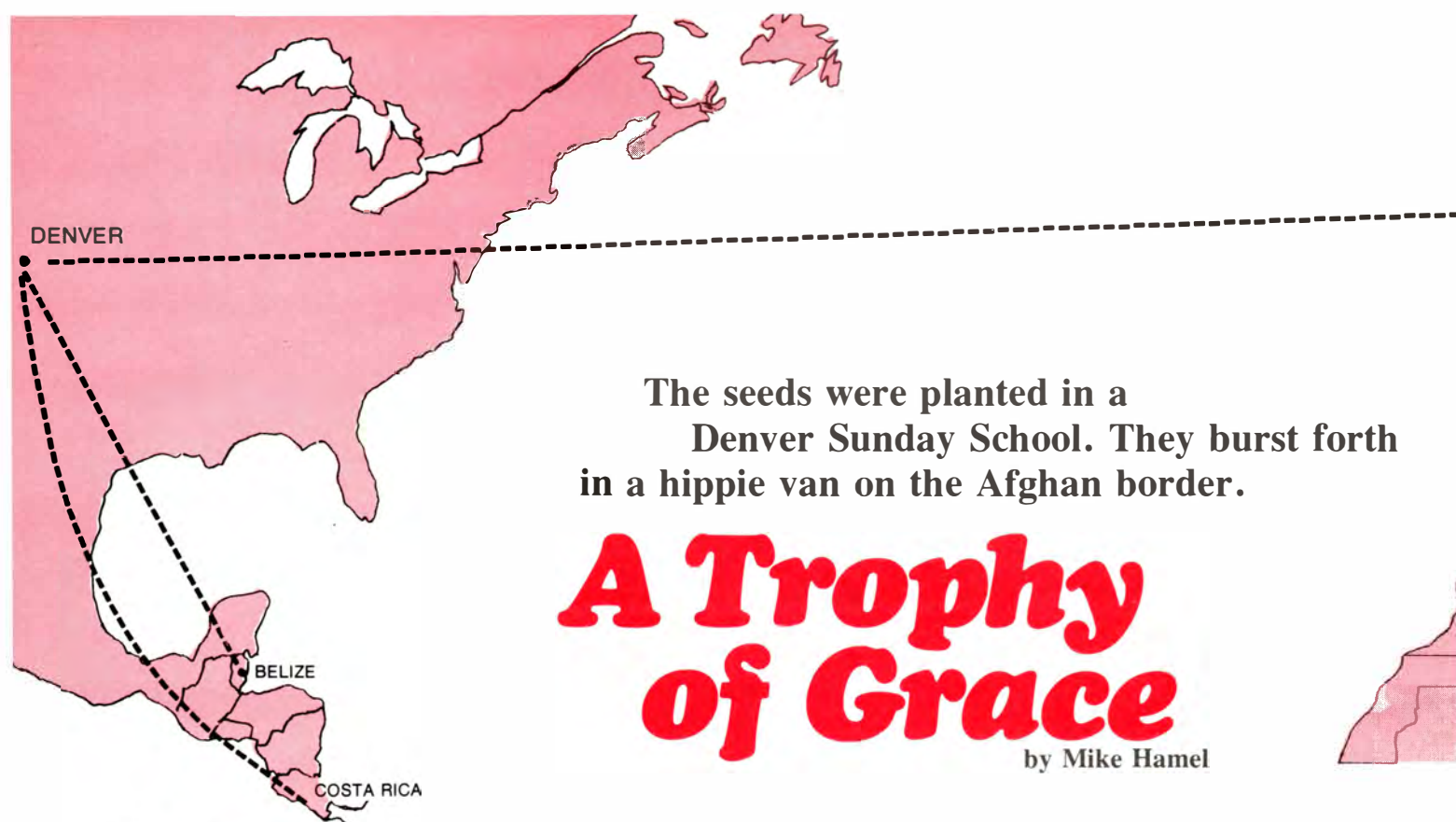
It seems to me that the verses that follow verse 21 define the relationships in which submission is to be shown. Wives are to submit to their husbands (v. 22). Children are to obey their parents (6:1). Servants are to be obedient to their masters (6:5).

Total submission of everyone to everyone else would result in a stalemate of inaction.

And so it goes. The books roll off the press, each one carrying its own new doctrinal fad. Many readers are carried about with these novel winds of doctrine, and the theological miasma deepens. The only hope is in getting back to a balanced view of the Scriptures.

From *Ministry in Focus*,
Nov.-Dec. 1978.

Used by permission.



The seeds were planted in a
Denver Sunday School. They burst forth
in a hippie van on the Afghan border.

A Trophy of Grace

by Mike Hamel

PHIL LOOKS THE PART. Tall and slender, with a warm smile and twinkling eyes, he looks just the way you'd expect a young, outgoing missionary to look. But there's more to this effervescent character than meets the eye. He is one of the living trophies in God's showcase of grace.

The fourth of five boys born to Herman and Rita Dindinger, Philip was not like the other children in his neighborhood, and the parents of the other children were thankful their offspring were not like Phil. Shoplifting and arson were Phil's favorite pastimes when he was only 13. His drinking career began at 14, and in high school he lived it up on the profits he made selling drugs.

His cronies knew Phil as a daredevil and a con artist *par excellence*. Not many 16 year olds made it to the gambling tables of the Las Vegas casinos. Phil did. His extracurricular activities, along with a part-time job, enabled him to save a substantial amount of money before graduation.

When school was behind him, Phil shot out of the blocks, eager to get a head start in the race of life. He flew across the Atlantic and took Europe by storm, blitzing Belgium, France and Spain with unbridled vigor. In and out of beds and bars, hostels and jails, this prodigal yankee partied his way down the continent to Morocco. There he stopped only long enough to get a taste of life on a hash farm before moving on to Italy.

A shortage of capital slowed the pace a bit, and when Phil reached Rome, his one-man-joy-express ground to a halt. Remorse caught up with him during the

lull, prompting him to write his folks a letter of apology for all the trouble he'd caused them. He even tried his hand at prayer, but once money arrived from a friend in the States, such sacerdotal indulgences were quickly forgotten.

Next, Phil worked in a side show, settling in Scarfa, a peaceful, rural village tucked away in Southern Italy, until his 18th birthday. Then he headed for the Grecian Islands and some Mediterranean sun. He went inland in Greece, then traveled to Turkey and Iran. Each country provided its share of the dark and light experiences that made up the patchwork life of this son of the nomads.

While crossing the border between Iran and Afghanistan, Phil met two French girls who offered him a partnership in their jewelry business. They specialized in necklaces made of wood paste and Black Afghani hash. This hash is a strong narcotic made from resin taken

The writer of this article, Mike Hamel, came to Christ in January 1971. He was the first convert of the Fellowship Bible Chapel in Denver, Colorado, and was soon sharing in the pastoral and teaching ministry of the assembly. In 1976 he gave up secular employment to step out in faith and devote full time to the work.

Rick Dindinger, mentioned in the article, is Phil's older brother. He and Steve Bennett started Fellowship Bible Chapel (originally calling it North Denver assembly). Rick and his wife Vicki, and their four children, went as missionaries to Spain in 1976. They were commended by Littleton Bible Chapel as well as by their own assembly (INTEREST, May 1976, p. 13). They had previously spent two years in South America on a Literature Crusades team, so already knew Spanish.

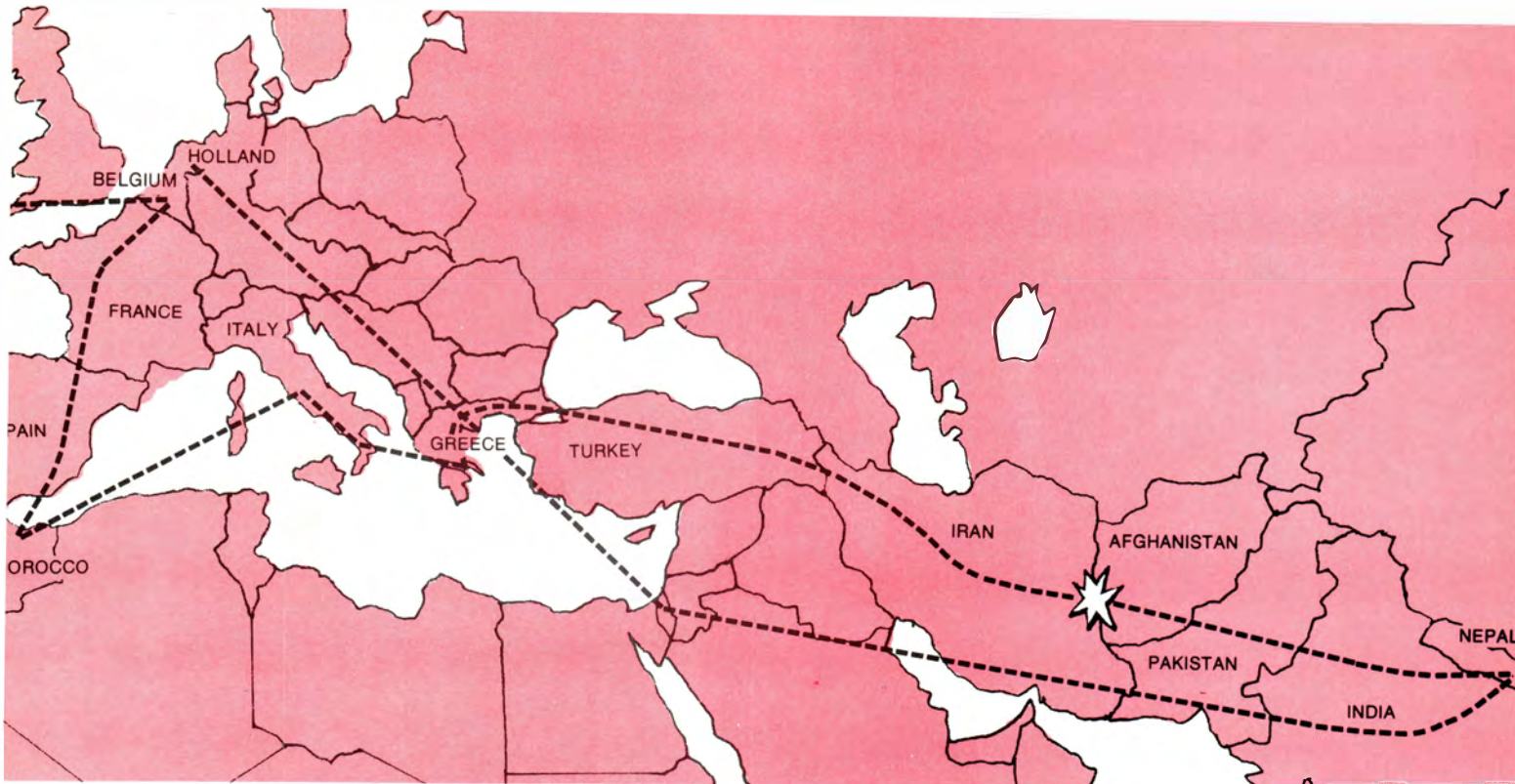
from the female hemp plant. Necklaces made from it are not exactly what you would find in K-Mart. But the overhead was low and the profits were astronomical. Ah! This was the life! A thriving business—dangerous, but thriving—female companionship, and freedom! Or was it slavery?

In Phil's heart all was not well. Seeds that had been planted there years earlier by Sunday School teachers were taking root, being watered by the prayers of his older brother, Rick, and the believers who met in Rick's home half a world away. Harvest time was drawing near!

One night, while resting comfortably between his business associates in the back of their van, the Spirit of God broke in upon Philip and ripped the scales of Satanic blindness from his eyes. He plainly saw that the road he was on led to the pit of hell, disappearing over the edge into eternal blackness. He knew he was lost! He ached with all his soul to be found, to be delivered, to be saved!

For the next several days a high fever raged in Phil's body, while the fires of conviction burned in his heart. Body and soul, he felt the hand of God upon him. A child of darkness, he was being brought out into the kingdom of light. The scepter of the King's mercy, the blood stained cross of Calvary, was extended toward the fugitive. Phil reached out by faith and touched it. Old things passed away. All things became new. The rebel became a son!

From his new birth, Phil began to bear the family likeness and learn the family lifestyle. He now slept by himself, and soon parted company with the girls al-



together, leaving them in New Delhi. He quit smoking dope wherever it was illegal, then put it out of his life completely. No more artificial highs. Fellowship with the Most High became his chief delight as he wended his way through Nepal and climbed the treacherous Himalayan mountains near Tibet. His spiritual growth was as steady as his travels were erratic.

For the next ten months Phil hoppedscotched from Israel (where he was accosted by police for distributing tracts) to Holland and back again. In June of 1973, when Phil was 18, he returned to the United States, and in keeping with his lifestyle, hitchhiked home to Denver.

It was then that I met Phil for the first time. I had prayed for him, and rejoiced along with the other believers when he sent word to Rick of his conversion. Now, before my eyes, stood the incarnated answer to our prayers. His long hair and hippie mannerisms were still with him at that time, but they couldn't hide the love of God shining in his face.

He met with us for a short time in Rick's home. That was in the early days of Fellowship Bible Chapel. But the wander-lust still flowed in his veins. Soon he was off to South America to do missionary work. What this neophyte believer lacked in knowledge he tried to make up in zeal!

The Lord stopped him in Central America and sent him home to do a little more preparing. But the trip wasn't without blessing. While teaching religion in a Catholic school in Belize, he met Barbara Troyer. Barbara was one of fourteen children of an Amish family that



**Phil and Barbara Dindinger
with Joshua, Joseph and Esther**

had migrated to Belize with a group of Amish farmers from Pennsylvania. She returned with Phil to become his wife. That was in 1974. They now have three children, Joseph, 3, Joshua, 2, and Esther, 1.

Back in Denver, Phil and Barbara settled down at Fellowship Bible Chapel until August of 1975. Then they left for San Leandro, California, and the Discipleship Intern Training Program (see *INTEREST*, June 1974). Under the ministry of Jean Gibson and William MacDonald, Phil's spiritual life deepened and his zeal for missions intensified.

The Dindingers returned to Denver the following year to find a new face at Fellowship, a young man named Jeff Wilson. A close friendship soon developed, welding these two brothers into inseparable friends and devoted prayer partners. Jeff shared Phil's commitment to the Lord, to foreign missions, and to the biblical principles of the New Testament

church. And when Jeff visited Belize with the Dindingers in 1977, he met and proposed to Barbara's sister Mary. She and Jeff were married in July 1978.

The two couples believe that God has directed them to serve together in missionary work. Commended by Fellowship Bible Chapel (*INTEREST*, January 1979, p. 12), they began language school in Costa Rica in January. They are seeking God's guidance as to the Latin American country where they are to locate when the course is completed.

Thus it is that the Lord has completely changed Phil Dindinger's manner of life and his companions as well. And using the tools of grace and love, the Master Craftsman continues to shape this redeemed piece of clay into a usable vessel for time, and a valuable trophy for eternity.

When I compare the person Phil used to be with the person he is now becoming, I can't help but think of the simple yet sublime words of the Apostle Paul: "But God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), and raised us up with Him, and seated us with Him in the heavenly places, in Christ Jesus, in order that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus" (Ephesians 2:4-7 NASB).

Once dead in transgressions,
Now lifted on high;
By the grace of the Savior
Made fit and brought nigh.

CHRISTIAN MISSIONARY SERVICE OPENS A NEW HEADQUARTERS



Standing Behind the Missionaries

How do I pack for overseas shipment? How shall I set up my banking procedures? Where can my family live while we take care of details before leaving the country? How will I be able to clothe my family suitably when we arrive home for furlough?

Such are the questions of an outgoing or a returning missionary. Where can he find answers to them?

These and many other problems are regularly tackled and solved by Christian Missionary Service, Inc., in Oakland, California. But their solutions involve much more than merely answering questions. They actually provide many of the services that the missionary needs.

C.M.S. was formed in 1948 primarily to help missionaries with banking problems, and to assist in crating and shipping goods for missionaries embarking from the West Coast for Pacific destinations.

Later two other avenues of service were added to the C.M.S. ministry. About sixteen years ago, at the request of Workers Together, Tom and Doreen Hill established a clothing center in the basement of their Oakland home. They gathered garments and toiletries for men, women and children, and began a long series of fittings with missionary families in transit. The value of this service was proved again and again. Often the Lord's hand was quite conspicuous. Donated garments would arrive just in time to

meet the need of a special guest—perhaps a man's leather jacket or a little child's fur coat. Beautiful, hand-knitted sweaters were often donated, and it was a joy to see missionaries try on and take away garments they would never feel free to purchase.

While the Hills were developing the clothing center, Howard Jones of Moraga was getting more and more involved in duplicating tapes and cassettes. Recordings of Bible lessons and conference messages were sent to missionaries all over the world, both for their own edification and also for use in radio broadcasting. Prisons, Bible Schools, and Service Men's Centers were among the recipients of recorded ministry.

Such a service calls for space as well as time. First one room, then the garage, and then the guest bedroom were taken over by the flood of supplies and recording equipment. Eventually Howard and Gudrun Jones arrived at the same conclusion the Hills had reached: "We need more space."

Facing these needs, Christian Missionary Service recently consolidated its various missionary support activities in one, central location. The new service center is located at 3824-B Buell Street, Oakland, California 94619 (415/531-3132). Here the cassette and clothing operations are now functioning, along with the handling of funds for missionaries, and such varied

In the C.M.S. office, from the left: George Armerding, C.M.S. Secretary; Howard Jones; Geoff Procter, Chairman; and Tom Hill, Treasurer.



Doreen and Tom Hill, supervisors of the C.M.S. Clothing Center.

QUARTERS AND SERVICE CENTER

ministries as lending automobiles, buying bicycles, and arranging meetings for missionaries.

The new Service Center occupies the ground floor of a new apartment building. The facilities are rented from the Home of Peace missionary organization located next door. Also obtained was one of the missionary apartments in the building, which is to be used by assembly missionaries home on furlough for stays of up to 12 months. It is a large apartment with two bedrooms. Missionaries are invited to engage it as far ahead as possible.

Missionaries planning furloughs who could use the facilities should contact Allan Jones at the address above. He can also arrange for shorter stays at the Home of Peace or at Bethesda Home in nearby Hayward.

The cooperative arrangement with Home of Peace avoids unnecessary duplication of packing and storage facilities. Home of Peace provides C.M.S. with crating and shipping services that are efficient and economical. It receives a missionary's goods, crates them, or sells him the drums so he can do his own packing. It checks the regulations, prepares the documentation, works with the steamship companies and takes the goods to the docks—a complete service for all evangelical missionaries.

The new Service Center has made possible the expansion of both the clothing and cassette ministries. Howard Jones has adequate space to set up his equipment and process and mail thousands of reels and cassettes annually. And since moving into the building in October 1978, use of the clothing department has increased 50%, averaging more than 100 individuals served per year. A conservative estimate places the value of clothing distributed, if purchased new, in excess of \$25,000.

Obtaining the Service Center has also opened new avenues of service. Even while the Center was still in the discussion stage, Fred Greenlaw began collecting books to send out to missionaries. The new Center provides space for this, and for collection of other items such as bandages, old eye glasses and small toys. Fred Greenlaw also acts as the head of the Literature Department for Workers Together, Inc. and has his office at the Center.

Space in the office enables Clifford Beggs, former missionary to Angola and Brazil, to carry out his responsibilities as the Emmaus Bible Correspondence Director for all Portuguese students in North America. He and his wife, Shirley, bring a real, live missionary touch to the Center.

An important function of C.M.S. is to sponsor three or four missionary conferences a year, when all the Bay Area assemblies are encouraged to participate. This keeps people keenly aware of the 17 missionaries that have been commended to the Lord's work from these assemblies. An offering is taken at each conference, making it possible to distribute thousands of dollars to these missionaries beyond what they might otherwise receive.

Such concerted action is an encouragement to young people as they see an area-wide involvement in missions. And C.M.S. is a great way to get and keep men involved in missions, not leaving it all to those sisters who are busy in missionary support work. Both men and women encourage each other in their respective outreaches.

How does Christian Missionary Service relate to the older and larger New Jersey organization known as Christian Missions in Many Lands? Or to the Missionary Service Committee in Toronto? Is C.M.S. in competition? Or offering an inefficient duplication of services?

C.M.S. does not get involved in government contacts to obtain passports and visas, or to provide return guarantees or disaster relief. Such things are ably handled by C.M.M.L. and M.S.C. Other ministries, such as crating, shipping, furlough housing, and the clothing center, serve missionaries arriving or departing on the west coast. These things would be difficult to handle from two to three thousand miles distance.


The extensive cassette ministry and the new book service are unique features of C.M.S., available to the missionaries served by all three support organizations.

Christian Missionary Service, Inc., is a non-profit corporation. It presently has 19 members, with practically all the Bay Area assemblies being represented. C.M.S. is recognized by I.R.S. and issues tax deductible receipts for donations.

A 15-minute slide and tape presentation featuring C.M.S.'s ministry and its new Service Center is available to interested assemblies. Write to the address given earlier in this report.



Howard Jones, responsible for the tape ministry, maintains a large stock of recordings ready for duplicating to fill requests.



by Elfriede Mollon

Shall I Marry Again?

Last month Elfriede Mollon talked about overcoming loneliness for one who is suddenly left alone. Here she shares her thoughts on the advisability of a second marriage and on the selection of a partner. Much of her counsel is applicable to first marriages as well.

IT IS NOT GOOD that man should be alone." These were the words of the Lord God (Genesis 1:18). They led to the creation of Eve as a companion for the man God had formed from the dust of the earth.

From the beginning of time God decreed that aloneness is not good for us. He made us companionable. We thrive on friendship and fellowship with other people and with our creator. And we are dependent on the closest of all human relationships for procreation.

What is true for the unmarried person is also true for one who has lost a life partner. Because it is God's design that man should not be alone, there does remain that empty space

that asks to be filled once more. Besides the emotional, physical and material aspects of marriage, there is also the practical side: there is hardly anyone besides a spouse (except maybe your own mother) qualified to tell you that your hair is ratty in the back or that your halitosis is acting up.

Since widowhood is my particular position, I will look at remarriage from a widow's point of view, though certainly it can also be applied from that of a widower, or a never-married person.

It is with a special kind of rejoicing that I have observed virtual miracles in the lives of widowed people who have remarried within months of their bereavement. In at least two cases in the circle of my acquaintances, it happened that two couples had been friends for years. The husband in one and the wife in the other had passed away nearly simultaneously, and as an almost natural

consequence the two remaining partners have found new happiness in marriage to each other. But this is certainly not something that occurs on a regular basis.

From my own experience, I would favor a lapse of some time before remarriage. It is needed for healing, for reflection, and not in the least for appropriating the promises of Christ. Never could I have been blessed so abundantly if it had not been my special need, *because* of the lack of a human companion, to draw so close to the Lord Himself. He became more precious than in any other situation.

Unfortunately, it is much easier to rely on our own strength than on the strength of the Lord. And, because of the inadequacy of our own strength, it is very easy to go to pieces when loneliness, or even the fear of loneliness, becomes unbearable. Just the thought has made many a rational person go quite beserk in uncontrollable, emotional upheavals. It is most important to "be still and know," to ask God for wisdom, and then to apply it.

A widow gives advice on the selection of a new partner.

Marriages have been entered into for the sole reason of escaping loneliness. It is bad news if teenagers marry to escape school, parental authority, an untoward home environment, or an imagined or real lack of love. We correctly counsel against that. But it is no less foolish for a widowed person to marry someone as quickly and rashly, regardless of the fulfillment of certain prerequisites.

What are those prerequisites?

THE UNEQUAL YOKE

First of all, the Bible clearly admonishes us not to be "unequally yoked together with unbelievers" (II Corinthians 6:14). This is the first and foremost and most vitally important consideration. A Christian should not even entertain the slightest thought of marrying an unbeliever.

The same truth is found in I Corinthians 7:39. There we read: "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will, only in the Lord."

COMPATIBILITY

Some people have quoted II Corinthians 6:14, stopping at "yoked together." This is not what the verse says. The

stress is definitely on "unbelievers." It does NOT say the person you marry must be of the same race, color, nationality, education, age, or political persuasion. It does not say that person must have the same level of intelligence, the same interests and hobbies or anything else.

Nevertheless, common sense dictates that we should also consider the word "unequally" in this verse. This brings us to compatibility. Compatibility is as vital in a marriage as the working together of our left and right hands.

Compatibility does not mean sameness. The very institution of marriage is based on physical difference. If we had two right hands or two left hands, they would not be compatible with each other. One marriage partner must complement the other. Perhaps this is one reason opposites sometimes attract each other.

This is fine as long as these opposites do indeed complement each other. For instance, if one loves to cook but the other hates it, then obviously there won't be any fights over who should cook. Both will eat.

But even apparently harmless little personality clashes, if they exist in sufficient numbers, can be lethal. Suppose one is fastidious and the other nonchalant. Out of just that one basic difference can develop insurmountable hurdles. Differences in one or two areas may be weathered all right. They can be conquered by love and by learning to enjoy the partner's preference. But too many differences can turn a marriage into a battlefield.

All such differences bear examining before marriage!

THE CHILDREN

If there are children, their welfare must be considered. It is true that in setting priorities, the marriage partner comes first, after God, but before the children. Yet children are a heritage from the Lord. They have suffered enough in losing one parent.

I have seen tragic results when children have not been considered and have, as a consequence, later come between husband and wife, even causing a break-up of the new marriage. Sometimes we do learn from the mistakes of others. I came to the conclusion that I would rather raise my children alone than provide them with a substitute father who merely tolerated them. He must have a genuine love for them and be very positive about the role he would be cast into because of them.

If this positive situation exists, it creates a natural predisposition for giving the husband (or wife) the preeminent place.

YOUR ABILITY TO CONTRIBUTE

What can you contribute? It would be the worst possible attitude to enter a marriage, whether a first or subsequent one, with the expectation of being the recipient of all its advantages. You must also consider your responsibility to be an "active partner."

Consider the example of an otherwise highly qualified marriage prospect. He is willing and able to provide financial security for the widow and her children. But he conveys the impression that she can expect those benefits only because of his generosity.

Now financial equality is certainly not a prerequisite for marriage, but woe to you if financial superiority (or some other superiority) is used as a lever. The widow is put in a position of indebtedness. She feels "bought." She feels useless.

Every person has a deep need to be needed. Someone feeling useless, whether justified or not, becomes an emotional cripple. Whatever little I have to contribute must be given unstingingly and appreciated wholeheartedly.

TRUSTING THE LORD

If all these prerequisites are important, there is one that supersedes and encompasses them all. That one is the guidance of the Lord.

I have absolute peace, because I have put my own life and my own particular situation into the Lord's hands. He has not failed me. I have not grabbed the first or second or third "chance" to trade my aloneness for marital togetherness. I can say with confidence that, when He thinks I have been alone long enough, He will send me just the right person. What's more, I will be the right person for that one, too. Though I have been alone for some time, and lonely at times, He has more than compensated me with His own presence.

To sum up, it is much better to be alone in the Lord's will than to seek out human companionship that is not sanctified by His will. The most marvelous blessing may still be in store for the one who waits upon the Lord.

Editor's postscript: Since writing the foregoing, Elfriede Mollon has remarried. She and her husband live in El Cajon, California. Mrs. Mollon's five children range in age from 11 to 22.

QUOTES

DEADLINE: Letters for the October issue should reach INTEREST by August 10.

An Emmaus team witnesses on the streets of Brooklyn

British Columbia worker reaches immigrants and foreign diplomats

Heavy camp schedules for two South Carolina workers

Arnold Reynolds and Lloyd Bone report overseas visits

KENNETH K. BAIRD, 310 N.E. Hayes St., Greenfield, Iowa 50849

With much regret I feel it is necessary to decline invitations for further children's work in camp and DVBS. After a heavy schedule last summer I developed a heart arrhythmia which, though not dangerous, should be reckoned with. Perhaps a release in this area will provide more time for adult ministry and the radio.

April 16

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

My wife and I had a tremendously busy and profitable time during our four months in India. Every day brought new opportunities.

The work in Ambala is going on well without help either from foreign missionaries or other parts of India. There is an increased interest from the Hindu community and a number have come forward for the Lord recently. Of course, there are many problems and it is a colossal task even to touch the fringe of the population. However, we give thanks for the zeal of the Indian believers and feel they are making steady progress.

On returning home it was good to see our new chapel in Saskatoon taking shape. We are looking forward to moving into it this summer and to a very challenging work in a new area of the city.

May 8

DAVID CLIFFORD, 6621 Peters Rd., Plantation, Florida 33317

Through sickness while in Pittsburgh, Pennsylvania, I was forced to cancel meetings for the month of April. I have now recovered and speak this week at a three-day conference at Hull and then three days at Dorchester Convention near our English home. We may not return to Florida for some months as the Lord has called us to commence a school of evangelism with the assembly at Pembroke, South Wales. Our British address is 109 Oaks Dr., Ringwood, Hants, England.

May 1

WILLIAM JAMES COLEMAN, 9344 Elsa St., Detroit, Mich. 48214

The first Sunday in March a middle-aged couple came forward in our morning service and made an open confession for Jesus Christ as Savior. This is as a result of our radio ministry.

I have had a sick spell and some of my speaking engagements have had to be curtailed. On the second of April I underwent eye surgery and the following week pneumonia set in. Pray that the Lord will strengthen my vision so that I may continue my ministry.

April 30

DOUGLAS CRABB, P.O. Box 1267 Helena, Montana 59601

The Lord is giving us slow but steady progress here among the people. We had a good week of meetings with Venture Coy in March. Several new contacts were made. We are finding greater opportunities, especially among the teens.

We are expecting a profitable camping season. There will be 12 teens on the trail camp and 45 at Camp Paxon, a beautiful new spot

the Montana assemblies are renting from the Forest Service.

This month we go over the 600 completed Emmaus Courses since we became Regional Directors in July 1974. Most of these courses are done by prisoners at the Montana State Prison.

There is need of a protestant chaplain at the prison. It is in Deer Lodge, a community of 5,000 about 65 miles from Helena, the state capitol. We have been given an open door for Emmaus courses and Bible classes. It would be wonderful if an assembly brother would have a heart for this work.

May 31

J. M. DAVIES, 9808 103rd St., Apt. 401, Edmonton, Alberta T5K 0X8

It was a great joy for me to be able to attend the Easter Conference in Grosvenor Hall in Belfast, Ireland. The large hall was filled to capacity, almost like before the present troubles began. Following the conference I was able to visit several assemblies for ministry, and in the will of the Lord I will return there in July. I am also thinking about the possibility of a short visit to the Faroes in August.

It is 60 years now since I began serving the Lord full time.

May 12

NEIL DOUGAL, 7 Tyson Rd., Worcester, Massachusetts 01606

After the conference at Palos Hills I was privileged to share in the ministry at the Easter conference at Moncton, New Brunswick, with Gordon Reager, Clark McLelland and Harold Smith. Seven souls trusted the Lord Jesus during the conference.

I would appreciate the continued prayers of the Lord's people on behalf of meetings scheduled. I expect to be in Iowa and Michigan during September, Man-O-War Cay in the Bahamas during October and in November Boyd Nicholson and I expect to have gospel efforts in Rexdale, Ontario, and Moncton, New Brunswick.

May 29

DONALD DUNKERTON, 156 N. Oak Park Ave., Oak Park, Illinois 60301

Since joining the staff of Emmaus Bible School last summer I have been very involved in the day school as Director of Promotions. However, some time each day is also spent in correcting the Spanish courses and seeking to keep in touch with those students. A special prayer request is for the many who are doing the courses while in prison. Most of the courses we service here are from prisoners.

As I have done for three years, I took a team of Emmaus students for evangelistic outreach during the Easter vacation. This year eight students went to New York to work with Henry Sanchez. We were joined by other Christians from the area. We praise the Lord for the six who professed faith in Christ and for the many who were reached through services held at the chapel and through the literature given out on the streets, in the parks and in homes. We would value prayer for the follow-up work and the plans for next year's outreach.

May 4

**ROBERT HANKS, Box 773,
Timmins, Ontario P4N 7G2**

Five believers were baptized here recently. These people were part of a Monday evening Bible class I have taught for a couple of years.

A children's crusade is planned for later this month in South Porcupine. **Chester Donaldson** and I will be presenting the Bible stories.

We are faced with a very important decision regarding our future ministry. For this reason we have planned a trip to the west coast this summer and, apart from two weeks of day camps in the Timmins area, we have not committed ourselves to any other responsibilities. Pray with us that we might have the mind of the Lord concerning our future service for Christ.

May 15

**MUN HOPE, P.O. Box 41,
Aldergrove, British Columbia V0X 1A0**

During the past weeks I have made contact with a group of Hungarian immigrants, two of whom confessed the Lord Jesus as Savior. It was also possible to preach to immigrants from 27 different countries, including 100 people from Vietnam, by interpretation. Tracts and free Bibles were distributed.

On a lecture tour in eastern Canada I spoke to students at the University of Ottawa, and to a private meeting in a home. The latter was at the invitation of an official of the Department of National Defense. At the invitations of the speakers of the Canadian House of Commons and of the Senate I attended special lunch and dinner meetings in the Parliament buildings. There was opportunity to distribute Gospel literature to a number of members of Parliament and to some visiting diplomats from Communist countries. All was graciously received.

Pray for the Word sown in such strategic gatherings.

April 16

**FRED L. KOSIN, 103 Bennett Dr.,
Darlington, South Carolina 29532**

The months ahead are a flurry of activity at Community Bible Fellowship and in other community activities. We continue to broadcast the morning service live on local radio once a month. Vacation Bible School is pressing many into service for the Lord.

Camp will occupy our family this summer. A week will be spent at Camp Horizon in Florida, giving counselor training, two weeks at Mountain Top Youth Camp in North Carolina as director for youth camps, and then two weeks back at Camp Horizon as teen camp speaker will round out the summer. Jenny will serve as camp nurse most of these weeks.

We are grateful to the Lord for these opportunities and trust Him for spiritual help and physical strength for the demanding schedule.

April 23

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

The work here in Detroit at Berean Chapel is progressing slowly but surely. There have been three adults added to our numbers recently, one man and two women. One woman has three children that have been added to the Sunday School.

Besides the regular services, the assembly now has in operation a tutoring class on Monday, all girls classes on Tuesday, including diet and exercise, and a recreation class on Saturday at a local recreation center. Pray much for us as we seek to lead children and adults to Christ through these various activities.

May 14

**DAVID J. MacLEOD, 308 Northwood Dr.,
McKinney, Texas 75069**

In the coming year I hope to spend a good part of my time working with McKinney Bible Chapel, a six-year-old assembly 30 miles north of Dallas. I hope to continue ministering in other Dallas area assemblies as the Lord gives opportunity.

May 14

Practical Principles of Gathering

by Merrill J. Oster

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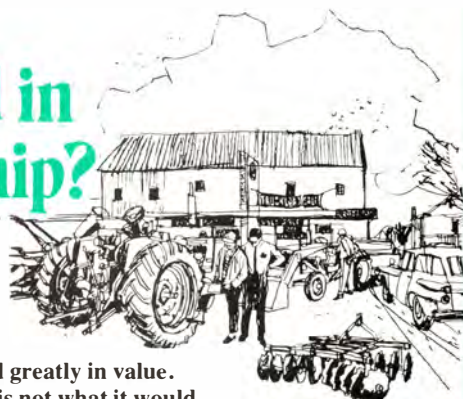
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**CARL OSTERTAG, 54 Steeplechase Dr.,
St. Peters, Missouri 63376**

I am working on the 1980 issue of *Palabras Fieles*. We hope to start mailing in June, as it takes over three months to reach some countries. We always send our missionaries all they can use, but native Christians and others will not receive any because we will not have enough. Pray for strength to carry on this project. May 8

**KARL J. PFAFF, 2613 S. Martha,
Sioux City, Iowa 51106**

A few weeks ago we were encouraged by having one for whom we have prayed for

NOTE: There are two or three two-bedroom homes at Camp Shepherd left for the 1979-1980 season. Contact Carroll Van Ryn (address below) for information. This is a good way to look at the retirement community.



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Dave Rickert

some time tell us he had accepted Christ as his Savior. His wife recently expressed a desire to remember the Lord with us, so it is a joy to see him join her in the assembly fellowship. May 29

**JOHN RAE, 6710 Hawaii Kaé Dr., #1602,
Honolulu, Hawaii 96825**

We have moved from Hilo to Honolulu. It is a joy to be back in the swing of being useful in the assembly here. We rejoice to see the growth spiritually and numerically. Many young couples won to the Lord mainly in the weekly Bible studies held by the elders in various assembly homes have been added to the assembly. The Lord is doing great things amongst His people. April 30

**W. ROSS RAINEY, 9257 Caprice Dr.,
Plymouth, Michigan 48170**

Most of my summer will be spent in ministry in the Plymouth and Detroit area. On September 13 I expect to leave for two weeks' ministry in New Jersey, primarily at Valley Bible Chapel. September 28 to 30 I look forward to being at the annual conference at Friendship Gospel Chapel in Pittsburgh and from there to the Workers Conference in Chicago October 2 to 4. May 10

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

Because of severe health problems the previous winter, the doctor recommended that I spend this winter in a warmer climate. After much prayer I felt led to French Guiana, Martinique, Guadeloupe and Haiti. During our 72-day visit, I preached 85 times, sometimes to audiences of 1,000 people. I believe the Lord blessed His work and many urged us to consider returning.

In French Guiana there are Brethren assemblies, but not in the other places. It seems



Glenn C. Tompkins

our assemblies have neglected the French-speaking part of the Caribbean. However, the Lord has led others to establish testimonies there and it was thrilling to see the hunger of these believers for teaching from the Word of God.

There is much to be done in Quebec. The local work progressed during our absence and it was a joy to see several new people at the meetings on our return. April 19

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

The Christians here enjoyed a good week of meetings with **Welcome Detweiler**. Messages in the gospel from the chart "Two Roads—Two Destinies" were very clear. Although there were no professions, we had more visitors and unsaved out than ever before. It was encouraging to see new faces each night.

I especially enjoyed visiting each day with brother Welcome. It was a privilege and real learning experience to observe his wisdom and skill in dealing with individuals. We are asking the Lord for a definite harvest from this week of sowing.

I am preparing for a busy summer of camp and conference ministry. We are especially encouraged by the recent purchase of a new camp in Dahlonga, Georgia, by Christian Youth Camp. This will enable the Camp Hope ministry to expand, and I am thankful to be a part of their program again this summer.

We value the continued prayer support of the Lord's people. April 16

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

March, April and May were spent in California, Arizona, Texas, Louisiana and Georgia. I think Georgia especially is moving toward spiritual increase. Many seemed insis-

tent that I return but how to share myself with so many pressing invitations, I know not.

My second volume of *Worship and Remembrance* has been well received.

May 31

GLENN C. TOMPKINS
Box 93, Hillside Park,
Stillwater, New York 12170

I have been privileged to minister the Word and use various forms of visual evangelism in many assemblies besides my home assembly in Clifton Park. I presented some teacher training and gospel object lessons at the Pittsburgh Christian Education Convention and at Sea Cliff Gospel Chapel. The Lord has given good health, safe travels and the blessing of seeing some come to a knowledge of salvation and others to an assurance of salvation.

May 7

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

It is good to be home again after some weeks in Augusta, Georgia, speaking in area assemblies and teaching one class daily in the new Bible school in that city.

At the Florida Leadership Conference, held twice a year in spring and fall, **Fred Kosin** and I shared the ministry on the subject of Eternal Security. Eighty-seven attended from various assemblies in Florida.

Last Sunday, at the request of **Don Parker**, our five boys took the evening service. Danny, 10, recited Psalm 100 and Psalm 121. The older boys brought some comments from the Word of God. Joan and I were sorry to miss it, but guess the boys were less inhibited in their parents' absence. We value, as all Christian parents must, the joy of seeing our children walk in the truth.

April 10

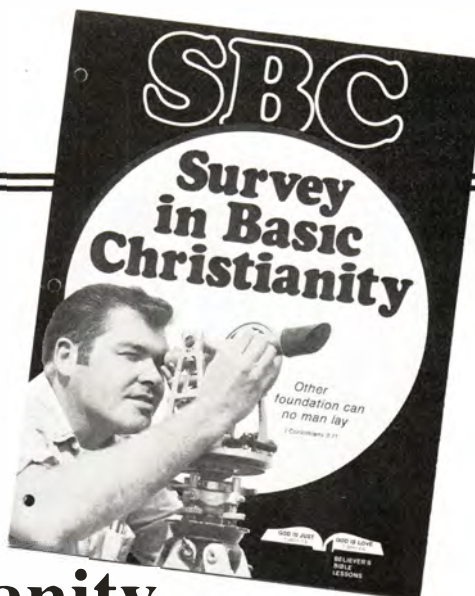
DAVID WILKINSON, Box 699,
Fort St. James, British Columbia, V0J 1P0

Kay Wilkinson writes: After four months of digestive discomfort and chest pains, on March 14 Dave was diagnosed as having a critical heart condition which needed immediate care. On the 22nd he had open heart surgery (single by-pass) in Vancouver. He is at home now on a carefully planned rehabilitation program. In his 7th post-operative week, he continues to have problems with rapid and irregular heartbeat from time to time. Dave is finding his slow progress a bit disheartening.

We are concerned about several projects that must be completed this summer. Please pray that someone will be led to help us finish the chapel area and work on several other projects. Pray too that the ministry here will prosper rather than suffer during what will be a lengthy convalescence.

May 8

Survey in Basic Christianity



This book was produced as a service to the Lord's people by Fairhaven Ministries, an outreach of Fairhaven Bible Chapel, of San Leandro, California. Used and tested in their adult classes for new or untaught believers, the lessons provide a fine teaching tool for those desiring an increased outreach.

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WITH THE LORD

RAY O. ANDERSON, 90, of Seattle on April 12, after nine months in a nursing home. Born in California, he spent most of his years in Washington State. He was an elder in Whitman Avenue Gospel Chapel in Seattle, and active in many aspects of Christian testimony. His widow Ruth resides at 4009 Evanston Ave. North, Seattle 98103, and is in good health. A daughter Evelyn Anderson is secretary to the director of the Emmaus Correspondence School and a grandson, Dan Anderson, is Dean of Men at Emmaus.

CECIL H. GREENHOW, 87, of Windsor, Ontario, on April 6 of a stroke. Born in Horsham, England, in 1891, and saved in Detroit in 1913, he lived in Windsor and was active in assembly leadership in that city for 60 years. He was a man of gracious and gentle spirit with a deep love for the Lord and His Word.

His widow, Elizabeth Fraser Greenhow, is in failing health. She lives at 888 Chilver Rd., Windsor N8Y 2K4.

The Greenhows have had a lifelong interest in foreign missions that has been passed on to succeeding generations. A son, Robert, spent 25 years as a missionary in Zaire, and a granddaughter, Virginia Greenhow, is currently a missionary in Burundi. Two other grandchildren are also in Africa.

BERTRAM R. HOSTETLER, 75, of New Port Richey, Florida, on March 4. Originally from West Lafayette, Indiana, he moved to Florida seven years ago after retiring as a civil engineer. He was in fellowship at Holiday Gospel Assembly. A son Robert is in the Lord's work in Quebec.

W. ARCHIE McLELLAN, 89, of Grand Rapids and Detroit, Michigan, on April 12. He served the Lord for more than 50 years, originally in Quebec. Since 1943 he lived in Detroit. For the past two years he has been a resident of Rest Haven Home.

A radio broadcast he started in New Carlisle, Quebec, is in its 40th year, conducted in more recent years by George Campbell of that city. Four other weekly broadcasts started by Archie McLellan are presently continued by his son Gerald, also in the Lord's work.

MRS. AGNES McMULLEN, 82, of Moncton, New Brunswick, on March 31. She was in fellowship at the Moncton Gospel Hall for more than 55 years. She and her husband Isaac served the Lord in the Maritime Provinces until he died in 1950. A daughter, Frances, and her husband George Heidman are in the Lord's work in New Brunswick.



W. Archie McLellan (1964)

ADDRESS CHANGES

WORKERS CHANGES

David J. MacLeod, 308 Northwood Dr., McKinney, Texas 75069

Mrs. Ernest A. Merian, 698 A St., Hayward, California 94541

John J. Norris, 6 Gregory Place, Guelph, Ontario N1H 6H6

John Rae, 6710 Hawaii Kaé Dr., #1602, Honolulu, Hawaii 96825

Mrs. Elwood Schonely, 327 E. 6th St., Boyertown, Pennsylvania 19512

ASSEMBLY CHANGES

EVANSTON, ILL., Evanston Gospel Chapel
% Alvin L. Legel, 3024 Oxford Lane,
Northbrook 60062 (312/498-2140).

OAK LAWN, ILL., Oak Lawn Bible Chapel
% Alex Hinshelwood, 14341 Minerva,
Dolton 60419 (312/849-5683). Phone
number incorrectly listed in April.

WORCESTER, MASS., Bethany Gospel
Chapel % Royal L. Shaw, 339 Maple St.,
West Boylston, Mass 01583.

ST. LOUIS, MO., West End Gospel Hall
% Marion Parker, 4914 Aldine Place, 63113
(367-6154)

SHELBYVILLE, TN., Gospel Chapel,
% Herman Crabtree, P.O. Box 465, 37160

MONTREAL, QUEBEC, Gospel Hall,
519 Stanstead Ave., Town of Mount Royal
% R. Mathieu, 184 Kensington Ave.,
Beaconsfield, PQ H9W 2J3. The assembly
has moved temporarily to the Stanstead Ave.
address.

BB 9:30, M 11, Wed. 8

NEW LISTINGS

DOVER, DELAWARE, Dover Bible Chapel
38 South St. (Meets in Masonic Temple)
% Donald L. Henry, R.D. 1, Box 125,
Hartly, Del. 19953 (302/492-3136)
BB 9:30, FBH 11

Twelve families are meeting each Lord's Day morning in the Masonic Temple. Some of these are Christians from assemblies in New Jersey, Pennsylvania, Maryland and Ontario. They are looking for a suitable location on which to build a chapel, and ask fellow believers to pray for this endeavor.

JERSEY CITY, NEW JERSEY
Community Bible Fellowship
% LeRoy Wilson, 951 Summit Ave. 97307
(201/792-4212)
BB 10

The assembly has been meeting in the Wilson home for the past year. All believers are welcome. There has been both spiritual and numerical growth in this new assembly.

KITTY HAWK, NORTH CAROLINA
Outer Banks Community Chapel
% John Ozinga, S.R. 162, 27949
(261-3172 or 473-2892)
BB 10

Recognizing the need for an assembly in this resort area, two families have begun meeting in the Ozingas' home on Lord's Day mornings. Visitors are invited.

BRYAN, TEXAS, Believers Fellowship
3232 Briarcrest Dr.
% Darrell Smith, 2206 Sharon Dr. 77801
(713/822-0366)
Meeting at 9:30 a.m.

PORT ALBERNI, BRITISH COLUMBIA
Burde Road Gospel Hall
Arrowsmith Heights (end of Burde Road)
Port Alberni, BC V9Y 7M4
% Horst Koehle
BB 9:30, SS 11:30, G 7, Thurs. 7:30

MISSISSAUGA, ONTARIO
Meadowvale Bible Chapel, Box 292,
Streetsville, Mississauga, Ont.
% Archie M. Donnachie

For over a year the assembly has been meeting on Tuesday evenings in homes for prayer and Bible study. In September 1978 they began Sunday evening services in Shelter Bay Public School. In September 1979 they plan to start a Sunday morning service with Sunday School, and have a Breaking of Bread service in the evening. There are seven families presently in fellowship consisting of 14 adults and 15 children.

CONFERENCES

AUG. 11-18—FREEBURG, MISSOURI

Ozark Family Camp and Conference will be held at a new location, Turkey Hill Ranch. Speakers will be Leonard Lindsted, Milo Vande Krol and Robert Lindsted. Contact: Milo Vande Krol, Box 71, University Park, Iowa 52595 (515/672-2373).

AUG 31-SEPT. 3—LAKE GENEVA, WISC.

Two conferences are scheduled for Labor Day Weekend at Lake Geneva Conference Grounds and Youth Camp. Young Adult and Career Age will be held at the camp. Contact Norman Brucer, 643 Carroll Parkway, Apt. 110, Glenwood, Ill. 60425.

Family and Adult Conference will be held at the conference grounds. Contact Jim Iverson, Route 2, Davenport, Iowa 52804.

SEPT. 2-3—MISHAWAKA, INDIANA

The annual Labor Day Conference will be held at Grace Bible Chapel, 2537 Liberty Dr. Speakers will be Donald Welborn and David Shoop. Meals will be served. For accommodations contact Dennis A. Jewett, 1408 Quincy Dr. 46544 (219/255-1689).

SEPT. 14-16—TORONTO, ONTARIO

Greenwood Gospel Chapel, Greenwood and Queensdale Aves., will hold their annual conference. Speakers will be George Rainey and James Yuille. Contact: Malcolm McAllister, 934 Eglinton Ave. E., Toronto M4G 2L3 (425-5382).

SEPT. 21-23—DETROIT, MICH.

The annual conference of Curtis Gospel Chapel will begin on Friday with a prayer meeting at 7:30 p.m. Ministry on Saturday at 2:30 and 7, and Sunday at 11, 2:30 and 7. Speakers will be Neil Dougal, James Gunn and T. Ernest Wilson. Contact Marvin Jackson, 5133 Provincial Dr., Bloomfield Hills, MI 48013 (313/626-9655).

OCTOBER 26-27—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 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

ALFRED P. GIBBS on cassettes: Over 100 messages available. Write for list to Christian Missionary Service, 3824B Buell St., Oakland, CA 94619.

TEACHERS WANTED for Christian school. Secondary mathematics, science, health and physical education, and coaching. Contact: Mr. Minor Hawk, Wilson Christian Academy, 2910 Liberty Way, Liberty Burrough, McKeesport, PA 15133. Call collect (412) 672-8055.

AWANA CLUBS—CANADA: (Approved Workmen Are Not Ashamed, II Tim. 2:15). Midweek, Christ-centered program to reach and teach boys and girls. Effective games, handbooks and awards to motivate clubber to memorize Scripture. Contact: Ron Payson, 1512 Pelham St., Fonthill, Ont. L0S 1E0.

AFTER 300 YEARS: "Pilgrim's Progress" now six-hour L.P. stereo phonograph records. Reader is Brother Rod Manson, veteran radio-T.V. broadcaster. \$36.00 postpaid. Light of the World Broadcasting, Box 1052, Niagara Falls, NY 14302 or Box 794, Niagara Falls, Ont. L2E 6V6.

RADIO TAPES NEEDED: Tapes suitable for 15-minute radio programs needed to continue broadcasts begun by Ernie Gross. Contact: David Main, 403 Lafayette St., Shelbyville, TN 37160.

SUMMER VISITORS: Accommodations available in quiet Christian home. Housekeeping privileges also available. Reasonable rates. Write Mrs. B. Grant, 7747 Juliette, Lasalle, Quebec H8N 1W4.

PILGRIMAGE TO ISRAEL, Egypt, Rome, Christian holy sites in Israel; Pyramids; Sphinx, Colosseum, Catacombs, Vatican Museum and Basilica. October '79 departure. Best rates ever. Experienced guides. Free color brochure. Mariano Gonzalez, P.O. Box 1484, Chicago, IL 60690 (312/495-9671).

SENIOR ACCOUNTANT NEEDED by small local firm of Certified Public Accountants in rural Northern California. Should be certified or nearly so. Warren Staley, P.O. Box YY, Arcata, California 95521.

CHRISTIAN CAMPING for the retarded. EMH and TMH programs geared to abilities, July 29 to August 11 at Port Huron, Michigan. 18 years of age and up. Christian Horizons, % 2740 Moyer Rd., Rte. 3, Williamston, Michigan 48895. Call (519) 745-1461.

CHRISTIAN FAMILIES needed to help assembly in Ft. Wayne. This relatively conservative city has variety of businesses, industries and a university. A good area for raising a family. Write: Edward Messal, 1517 N. Glendale Dr., Ft. Wayne, IN 46804.

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Merrill Oster: Practical Principles of Gathering	\$1.50
James Gunn: I Will Build My Church	\$2.00
William MacDonald: Christ Loved the Church	\$1.50
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J. R. Littleproud: The Christian Assembly	\$2.50
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James F. Clark



Joseph and Helen Muller



Michael R. O'Donnell

NEW WORKERS

JAMES F. CLARK, Box 8698, Indian, Alaska 99540

A young brother from Detroit, Jim Clark, has been commended to the work of the Lord in Alaska, where he has been working with Tommy Thompson in children's and young people's classes and related activities. In addition to helping in the Anchorage Christian Assembly, Jim has been doing evangelistic and visitation work in Indian and two other small communities clinging to the side of the mountains on Turnagain Arm, 25 miles south of Anchorage. Jim also takes the responsibility for the services in the Valley Bible Chalet in Indian. The work is an evangelistic outreach of the Anchorage Christian Assembly, and has been given a name appropriate to the popular ski resort in the nearby mountains. The local population is white, not native as the name Indian might suggest.

Jim was commended from Schoolcraft Gospel Hall in Detroit, November 1978, shortly before that assembly was discontinued. A letter to INTEREST from the Anchorage Christian Assembly serves to endorse the original commendation and attest to Jim's calling and ministry.

Before going to Alaska, Jim Clark had previous experience in gospel pioneering, having worked with Bert Joyce in tent and portable hall work in Newfoundland during the 1975, 1976 and 1977 summers.

MR. & MRS. JACK CORRELL, Box 388, Thessalon, Ontario P0R 1L0

The Christians of the Thessalon Bible Chapel have commended Jack and Mae Emma Correll to the work of the Lord. Jack is

an able Bible teacher and his ministry has been well received in the assemblies of northern Ontario, where he has been serving since 1976. He is also vitally interested in children's work and Bible camps.

The Corrells have two children: Lisa 9, and Lynn 4.

MR. & MRS. GORDON MARTIN, 533 Havelock Dr., Waterloo, Ontario N2L 4N9

Three assemblies in Southern Ontario have joined in reaffirming the commendation of Gordon and Heather Martin to the Lord's work.

The Martins were originally commended in 1974 by the same three assemblies: Lakeshore Bible Chapel in Waterloo, Shoreacres Bible Chapel in Burlington and Wallenstein Bible Chapel. Since then they assisted Lakeshore with visitation and home Bible studies, provided leadership for a large youth group at Wallenstein, and traveled to bookstores throughout Ontario for the promotion of Everyday Publications. Recently they have assumed increasing responsibilities at Lakeshore. Gord's public ministry in the commending assemblies and in the area is much appreciated.

The Martins have three children: Timothy, 6, Kent 4, and Chad 1.

MR. & MRS. JOSEPH J. MULLER, 33-44 Junction Blvd., Jackson Heights, New York 11372

Christians of the Galilee Gospel Chapel in Corona, New York, have commended Joseph and Helen Muller to the work of the Lord in the metropolitan New York area. The Mullers' desire to meet the need of a full-time worker in the local area has been well received.

Joe, a native of Guyana, moved to New York 49 years ago. Most of his career has been in the retailing field, from which he retired recently. Through the years he served at the Galilee assembly as a teacher and elder. Mrs. Muller was born in New Jersey and raised in the Dwight Street assembly in Jersey City. She is a registered nurse and for many years worked in the New York hospital system. She has been involved in women's activities throughout the metropolitan area.

MICHAEL R. O'DONNELL

The elders of Bethany Bible Chapel in Warsaw-Winona Lake, Indiana, have commended Michael R. O'Donnell to the work of the Lord. Mike and his wife Reicko have been in fellowship at Bethany for about three years. Mike has joined the United States Air Force as a chaplain. His first active duty assignment was to Sheppard Air Force Base in Texas as of May 1979.

CHANGE OF STATUS

For the past two years, **Joe and Laura Johnson** have served the Lord at Sandy Creek Bible Camp in Texas, commended by the Manvel (Texas) Bible Chapel. Recently the Johnsons resigned from the camp staff and the assembly has withdrawn the commendation, which was no longer applicable. Joe has taken up secular employment in Kansas.

FOREIGN MISSIONARIES

Taiwan: The assembly at Laurel Bible Chapel in San Diego, California, has commended **Don and Lynne Cusey** to the work of the Lord in Taiwan. The Cuseys have recently completed studies at Multnomah Bible School in preparation to serve the Lord. Don will manage the book store during Boyd Aiken's furlough, and



Hal and Marian Threadcraft and family

engage in language study for a year while waiting on the Lord for further guidance.

The Cuseys have a son John Mark and a daughter Erin.

Belgium: Christians of the Eastfield Bible Chapel in Dallas, Texas, have commended **Hal and Marian Threadcraft** to the work of the Lord in Belgium. During the two years the Threadcrafts have been in fellowship at Eastfield they have demonstrated themselves as faithful servants by their contribution to the local church and in their home. They have a concern for evangelism and hope to work with the Richard Haverkamps in Belgium.

The Threadcrafts have two sons, Joshua and John Caleb.

Scotland: Originally commended in 1970 by the 24th Avenue Gospel Chapel in Vancouver, B.C., and Laurel Bible Chapel in San Diego, California, **Mr. and Mrs. Kenneth Small** have been missionaries to Mexico. Ken did evangelistic and youth work, as well as providing dental service and being involved in a medical clinic in Mexico City.

For most of 1979, the Smalls will be visiting Ken's homeland, Scotland. Ken will be involved in gospel outreach there, particularly at the Highland Games to be held in various places during the summer months.

In Mexico Ken developed a unique team of Christian sky divers that would give exhibitions during the half-time intervals at soccer games. After parachuting onto the playing field, team members would give personal testimonies of salvation and distribute Christian literature to the crowds. A similar exhibition at the 1978 Dundee Festival in Scotland has led to invitations to appear in twelve Highland Games throughout Scotland in the summer of 1979. The evangelical outreach will be as-

sisted by young people from Scottish assemblies. Prayer would be appreciated.

The commending assemblies have issued new letters of commendation applicable to this year's service in Scotland.

Indonesia: The White Plains (New York) Gospel Chapel has commended **Miss Ester Loizeaux** for service with Wycliffe Bible Translators. She will be working in Jayapura, Irian Jaya, Indonesia.

Also serving with Wycliffe in Irian Jaya will be **Miss Janet Bateman**, commended by Roxborough Gospel Chapel in Philadelphia, Pa. Janet will be reducing tribal languages to writing in order to do Bible translation that unreached peoples may have the word of God.

Zambia: Christians at the Gospel Chapel in Key West, Florida, have commended **Mrs. Ruby White** to the work of the Lord in Zambia. For the past 34 years Mrs. White has taught Bible classes, after school hours, in the public schools. She has been active in Sunday School and Bible Clubs and has been Bible teacher at Greenwood Hills and Camp Iroquoia girls camps. She plans to teach English Bible classes at the mission school and serve the Lord in other ways as He may lead. Mrs. White will live with her daughter Alice who has served the Lord at Chavuma since 1959.

The Christians of the Norwood Gospel Chapel in Chicago, Illinois, have commended **Steven and Naomi English** to the work of the Lord in Zambia. For the past five years Steve has served in the home office of the Emmaus Correspondence School as office manager and local regional director. The Englishes, with their son Paul, planned to leave for the field on June 13.

LITERATURE CRUSADES

Christians of the Westminster (California) Bible Chapel have commended **Miss Linda Meil** to the Lord's work in La Paz, Bolivia, as a member of the Literature Crusades team. Linda has consistently demonstrated an active interest in gospel outreach among fellow young people in Sunday School work and in personal witnessing. Her Christian life has been used to the salvation of some and the encouragement of many of her peers.

The Arlington Countryside Chapel in Arlington Heights, Illinois, has commended **Miss Sarah Harshaw** to the Lord for service with the Literature Crusades team in the Netherlands. The assembly rejoices over Sarah's growth in grace and knowledge of the Lord Jesus, and in her desire to serve the Lord.

After training at Prospect Heights, Illinois, the Bolivia and Netherlands teams left on May 3 for two years' service in the respective fields.

INTEREST ON CASSETTE



FOR THE BLIND

For the first time in its history, INTEREST magazine is to be recorded on cassettes and made available for sight-impaired people. Reading and recording will be done as a labor of love, and charges will cover cassette and postal costs. A three-months trial run will be conducted to see if there will be enough "listeners" to justify the heavy investment in volunteer labor, and to determine costs.

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REPORTS



Cumberland Bible Chapel



Carl Edwin Armerding

NEW PRINCIPAL AT REGENT

The appointment of **Carl Edwin Armerding** as Principal of Regent College has been announced by the Board of Governors of the college. Armerding, 43, has been a member of the faculty since the school opened in 1969, serving as Professor of Old Testament Studies, and as Vice-Principal.

Dr. Armerding succeeds **James M. Houston** who has been appointed Chancellor of the College. Fellow professor **W. Ward Gasque** has accepted an appointment as the first president of New College for Advanced Christian Studies, which opened in 1978 in Berkeley, California.

WOMEN'S CONFERENCE IN PORTLAND

Portland area assemblies joined forces for an area-wide women's conference, April 6 and 7. The conference theme was: "Encourage One Another." Keynote speaker was **Mary Dryden** of Eastgate Bible Chapel. Seminar sessions, conducted by local ladies, were on such topics as Helping Your Child, How to Use Time, Hospitality, The Working Woman, The Older Woman, and the Single Woman.

This was the second conference of this type. Last year's response indicated a need and a desire to continue. Attendance was 173, including 19 from Eugene. Meals were served by men from the participating assemblies.

The conference was a realization of Titus 2:3-4, the older women teaching the younger, and of Hebrews 10:24 NIV, "Consider how we may spur one another on toward love and good deeds."

Evelyn Marks Tyler

SOD-TURNING IN BRUCE MINES

May 6 was the occasion of the sod-turning for the new Light Haven Retirement Home to be built in Bruce Mines, Ontario. Christians from assemblies from Sudbury to Sault Ste.

Marie as well as dignitaries and interested townspeople attended. Thanks was expressed to the mayor and council of Bruce Mines for the donation of the three-acre plot overlooking the north channel of Lake Huron.

Ron Millson the coordinator, expected to begin building later in the month. We have rented an apartment in Bruce Mines for his use as well as for the accommodation of young men who have volunteered their services for the summer.

It is our desire that Light Haven will be a haven of rest for many elderly Christians who need this kind of help, as well as being a Gospel witness in the area.

Chester Donaldson

SOUTHERN CALIFORNIA

Eighty-one elders, deacons and potential youth leaders representing 12 assemblies attended the second Southern California Fellowship Conference. Sessions were held April 20 and 21 at Verdugo Pines Bible Camp in the San Bernadino mountains, 65 miles east of Los Angeles.

Ministry and panel discussions centered on the theme, "Every Man Complete in Christ" (Col. 1:28). Message topics included Leadership and Motivation. **Hugo Santucci** was chairman. Participation from the floor was excellent.

Tapes of the conference are available from Sam McAdams, 5508 Greenleaf Ave., Whittier, California 90601.

Henry Peterson

FIFTH ANNIVERSARY IN TENNESSEE

Christians of the Cumberland Bible Chapel are planning special meetings to commemorate their fifth anniversary. While meeting in a home in Tracy City, the Christians purchased and remodelled a building in Summerfield, Tennessee, dedicating it on September 15, 1974 (INTEREST, Jan. 1975, p. 11). Since then, some have been added to the assembly, and a number of people from the area attend the

Bible Hour. Progress with the boys and girls in the Sunday School has been a real encouragement.

Anniversary meetings will be held at 3 and 7 p.m. on September 15, with supper served, and at 10 a.m. on Sunday, September 16. **Joe Giordano** will be speaking. Visitors will be accommodated. Contact:

John H. Stadt, P.O. Box 52,
Tracy City, TN 37387 (615/592-6638).

LANSDALE, PENNSYLVANIA

After meeting in a home for the last three and a half years, the Christians of North-Ridge Bible Chapel have begun construction on a small chapel in nearby Souderton (between Philadelphia and Allentown). Due to the high cost of construction, even with some labor being supplied by us, the chapel will be built in two stages.

The Lord has seen us over many hurdles, including a permit for a septic system that came within two days of the deadline. Lord willing, the chapel should be completed by September or October. Our appreciation is extended to the Enfield assembly and others who have shared with us in the work.

Stephen J. Hulshizer

KEN BELCH INVITED TO FRUITLAND

The elders of the Fruitland Gospel Chapel in Stoney Creek, Ontario, have invited Ken Belch to assist them in the work of the assembly. Confident of the Lord's guidance, Ken has accepted the invitation and plans to move with his family to the area this summer. Ken will be introducing a discipleship program designed to develop the talent in the assembly. Prayer is requested that the resulting spiritual growth will lead to a greater impact on the neighborhood with more souls saved and added to the church.

Ken was commended to the Lord's work in 1966 by Bethel Chapel in Belleville. For the past several years he has been serving in the work in Stirling, Ontario.

BAPTISTRY USED BY UNITED CHURCH

Churches that practice immersion are usually committed to that form of baptism. Churches that sprinkle babies often claim that any form of baptism is permissible in their circles. For all practical purposes that claim may have little validity. Once in a while, though, it is put to the test and proven true. A report from Westbank, British Columbia, gives a happy example.

The situation started with six people in the United Church of Canada who wanted to be immersed but didn't want to leave their church. "I have seen it in the Bible for some time," said one of the ladies.

That woman had a friend in Westbank Bible

Chapel, so an inquiry went to the assembly to see if its baptistry could be made available. The United Church minister wished to do the baptizing, and the assembly was asked to participate in the service by providing a song leader and speaker who would bring an appropriate message.

The service was held Sunday afternoon, April 22. A report from Westbank says, "Right from the outset one sensed the presence of the Lord. The opening hymn set the tone—'Draw me nearer . . . to the Cross where Thou has died. . . . Then came the testimonies and baptism, with each candidate giving a brief account of God's dealings. It was all very touching and tears flooded the eyes of both candidates and well-wishers."

No doubt it was a new experience for everyone—for the United Church people to see their members being immersed, and for the Bible Chapel people to see a clergyman stand in their pulpit, silver cross gleaming against black vestments, to pronounce the benediction. But here was manifested the only true ecumenicity—that which is done under constraint of the Holy Spirit in obedience to the Word of God.

Donald Fox, who sent the report to INTEREST, saw further evidence of the working of the Holy Spirit. A friend shook his hand on the way out. "I am the next [to be baptized], but I have one or two things to clear up in my life."

LETTERS to the editor

The May issue of INTEREST was fascinating to me because of the way it handled scripture. First, take the article by Mr. Warford on capital punishment. The author jumbles together OT and NT passages without a single mention that there has been a shift in God's administration of the world, that in some cases OT law has been superseded by NT revelation. He also seems unaware that there is a difference between the descriptive and normative in the NT and that the sword of Romans 13:1-4 may well not be the right of capital punishment (but is handled descriptively at any rate: it is no command). I wonder if the good author has ever heard a biblical attack on capital punishment. His article does not reflect such dialogue.

Second, your own article [Guidelines for Giving and for Missionary Commendation] shows at least two problems. There may have been some symbolic reason for giving to Jerusalem (i.e. she was the mother church), but the reasons Paul gives all have to do with the fact that they were poor. . . . Jerusalem was not an economically viable city. . . . The point is that you ignore II Corinthians 8-9 where Paul expounds his ideas at length. If Jerusalem were ever to be rich, he says, they should share with Corinth (assuming Corinth was poor).

The principle is equality—Paul actually thought that an economic equality among churches was desirable! Now apply this to our relationships to third world churches and you'd really get some letters, for we fat Americans would not want any real transfer of our wealth to others.

But you also, I believe, misunderstand the Lausanne Covenant, for it does not state where we should do our socio-political activity (most churches I observe are better at sending help to starving natives than at discovering the poor within a mile of their door). But if we want to be biblical, we must remember that all monies collected in the early church of which we have record went to poverty relief (although elders are included in one passage—I Timothy 5:18-19). We somehow have decided that bricks and mortar are more pleasing to God or

that "spiritual" work must take most of our funds despite hundreds of verses about sharing with the poor.

As for the second part of your article, I can only point out as I did in a paper I sent to you several years ago, that you are mixing apples and pears: e.g. Acts 14:23, 26 do not use the same Greek word for "commend." More important, the argument in II Corinthians 3:1ff. depends upon Paul's not having been commended by *anyone* (but a third word is used). Romans 16:2 uses a fourth word. I could go on. As long as we continue to mix terms because English translates them the same (but our word "commend" has a large semantic field), we will continue to misunderstand what the early church was doing.

I hope these miscellaneous and incomplete comments may bring some clarification and point to the need for hermeneutical and exegetical exactness,

Peter Davids,
Trinity Episcopal School
for Ministry,
Ambridge, Pennsylvania

My statement about Acts 14:23 and 26 refers the reader to my earlier article on commendation (May 1973). In that article I wrote: "Several Greek words are occasionally translated 'commend' or 'recommend,' depending on the context. The practice of commendation arises from New Testament examples of commendation rather than from specific doctrinal words."

You miss Paul's point in II Cor. 3:1-2. He needed no letter commending him to the Corinthians for he had led them to Christ. They themselves were his commendation. Not so for other preachers unknown in Corinth, and thus the passage shows that writing letters of commendation was a standard practice in the New Testament church.

The Editor

We appreciate your representation of biblical truth for both conservative and progressive assemblies; your warm love for the Lord Jesus; and your genuine recognition of the Spirit of God in evangelical groups that are not identical to us. Keep up the good work!

William Conard,
Mexico City, Mexico



EDITOR'S PAGE

by James A. Stahr

Barnabas Steps Aside

GRACE WAS EXTENDED TO THE REBELS OF BABEL,
BEGINNING A NEW ERA OF GENTILE OPPORTUNITY.

SALVATION FOR THE GENTILES!
Had it really come to pass?

Two thousand years had gone by since the great rebellion had taken place. The story of that rebellion is found in Genesis 11:1-9. The plan had been to build a city dominated by a tall tower. The purpose had been clearly stated: "lest we be scattered abroad upon the face of the whole earth" (v. 4).

That purpose was in direct defiance of the revealed will of God. "Be fruitful, and multiply, and fill the earth," had been God's command (9:1). But the peoples of earth had organized themselves with the avowed purpose of preventing the scattering that would be required to fulfill the command.

Despite the sparsity of details, it was evidently a rebellion of major consequence. God reacted almost violently. He introduced a multiplicity of languages that made the cooperative building project an impossibility (11:6-7). The result was chaos, and the chaos brought on stresses and rivalries that broke up the confederacy and began the migrations that eventually populated the whole of planet earth (vv. 8-9).

That's not all God did. He turned His back on these multitudes. They had rejected Him, and He accepted that rejection. For the next two thousand years there was virtually no contact between God and the scattered nations. There was no missionary program, no Great Commission, no world-wide evangelism. Occasionally a Namaan or a Ruth or a Queen of Sheba came to Israel looking for salvation, but the great majority fol-

lowed the downward path described in Romans 1:18-32. The knowledge of the true God was perverted and replaced by polytheism and idolatry (vv. 21-23). Civilizations degenerated into caveman cultures.

STARTING OVER

The rebellion had occurred in a place called Babel. We know it by the Greek form of its name, Babylon. English Bibles obscure the identity between Babel and Babylon by using the Hebrew form Babel only in Genesis 10:10 and 11:9, and the Greek form everywhere else.¹

After the rebellion at Babel, God made a new start. It was really a third beginning, and the second time God had started over. First there had been Adam. Then God started over with Noah. And now He started over again with a man named Abraham.

God called Abraham away from the Chaldean city of Ur, not far from Babel (11:28-12:3). He sent him to the land of Canaan to begin the 400-year process that would bring the Jewish nation into being. First it was just Abraham and his wife Sarah. Soon it was a family of seventy people (46:27). Then it was 2,000,000 or more descendents of Abraham coming out of Egypt under the leadership of Moses.

The Jewish people had come into being. It was now appropriate to have a word to describe everybody else. That word is "Gentiles."

The Hebrew word for Gentiles is *goyim*. The Greek is *ethnē*, from which

we get our word "ethnic." In the English Bible, both *goyim* and *ethnē* are variously translated "Gentiles," "nations," "heathen," and "peoples." On occasion they are equivalent to our word "countries." More generally they simply mean all the peoples (individuals as well as groups) who are not Jews.²

The Hebrew form *goyim* is not used in the Old Testament of peoples that lived before the Flood. They might have been called Gentiles (nations), but they were not, for the word was to have the particular connotation of distinguishing between the Jews and all the rest of the peoples of the world. Hence its first two appearances are in Genesis 10:5 ("Gentiles . . . nations"), and there it looks forward to the distinction that would develop after the calling of Abraham.

A SPECTACULAR DIFFERENCE

The call of Abraham was much like that of Noah. In both cases there had been a great rebellion. In both cases God rejected the rejectors and started over. In both cases He found a man of faith among the unbelieving masses. In both cases He called that man to be the father of a new, believing people.

But when God started over the second time, there was one spectacular difference. In Noah's day, God had destroyed the rebels. In Abraham's day, He scattered them, but let them live. Hence the world continued to be populated by rebellious people. They did not reach out to God and He did not reach out to them.

Not until the coming of Christ did things change. John the Baptist proclaimed Jesus as one who would offer salvation to the world, not just to Israel (John 1:29). But Jesus warned that He couldn't really do that until He had died on the cross (12:20, 24). "I, if I be lifted up from the earth, will draw all men unto me" (v. 32). So as soon as Christ had accomplished the work of Calvary and risen again, He began to proclaim the new message of salvation for the Gentiles (Matthew 28:18-20).

In this seven-part series we have traced the subject of "Salvation for the Gentiles" through the first half of the book of Acts. We saw in chapter 1 the command to evangelize the Gentiles (v. 8). Then we saw in chapter 2 an object lesson in the Great Commission, where a new gift of tongues graphically illustrated the undoing of Babel's confusion. Whereas the first miraculous outpouring of unknown languages had scattered the nations, the second was a declaration of God's intention to regather them.

The first gift of tongues brought in 2,000 years of Gentile rejection. The second introduced 2,000 years of world evangelism.

None of this would have happened apart from that spectacular difference when God started over the second time. This is why the story of Babel, though less dramatic, is far more significant than the story of the Flood. The rebels of Noah's day left no descendents to whom the grace of God could be extended in subsequent centuries. Babel, by contrast, is *our* history. Its rebels were *our* fathers. And the new message of salvation for the Gentiles has been *our* opportunity.

tunity.

When we who are Gentiles understand this, we will worship and praise the Lord.

THE SERIES IN SUMMARY

In the second study in this series (February, p. 21), we traced an important theme in the book of Acts. We followed the patient but firm actions of God convincing His Jewish church that He meant business about Gentile salvation. We saw that crucial advances took place in Caesarea and Antioch. In Caesarea the first Gentiles were brought into the church, not as second-class citizens, but

on an equal basis with the Jews (Acts 10:1-11:18). In Antioch, the first local church was planted in which Gentiles were in the majority. That church, the subject of our March, April, May and June articles, became a pattern for Gentile congregations down through the centuries.

We also learned that in Acts 15 a great doctrinal issue had been discussed and settled. Gentile converts did not have to adopt the Jewish religion, nor submit to circumcision and Jewish rituals.

Later chapters in the book of Acts have not been discussed in this series. They show an increasing Jewish rejection of the Gospel, culminating in the last chapter with God's counter-rejection of the Jewish leaders: "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it" (28:28, note vv. 17, 24-29). But our topic has been Gentile salvation, not Jewish rejection, so we pass by this subject, only to observe that it, too, is an important theme in Acts.

We noted in passing that Saul of Tarsus had been commissioned as the Apostle of the Gentiles.³ We saw his participation in Antioch, and saw him going out with Barnabas on what is commonly called "the first missionary journey" (Acts 13:2-4).

To conclude this series we will observe how Barnabas stepped back, allowing Paul to assume the leadership of the missionary party. This will bring us to the place where the Apostle of the Gentiles is fully in the role to which he was called. Henceforth, Gentile evangelism would proceed rapidly and without crisis, other than the aforementioned discussion recorded in Acts 15.

BARNABAS AND SAUL

Luke, the writer of the book of Acts, was a careful and precise historian. It is not by accident that he has consistently placed Barnabas' name before that of Saul. Barnabas was no doubt the older man. He was a Christian long before Saul got converted. And he had come to Antioch at the request of the Apostles in Jerusalem.

Saul, by contrast, was Barnabas' protégé. Barnabas had introduced him to the Apostles and to the Jerusalem church (Acts 9:26-27). Barnabas had recruited him for the ministry in Antioch (11:25-26).

After they had been preaching in Antioch for more than a year (v. 26), Barnabas' name appears first in the list of five ministering brethren, while Saul's is in the last position (13:1). ➔

A TWO-WORD OUTLINE OF THE BOOK OF ACTS

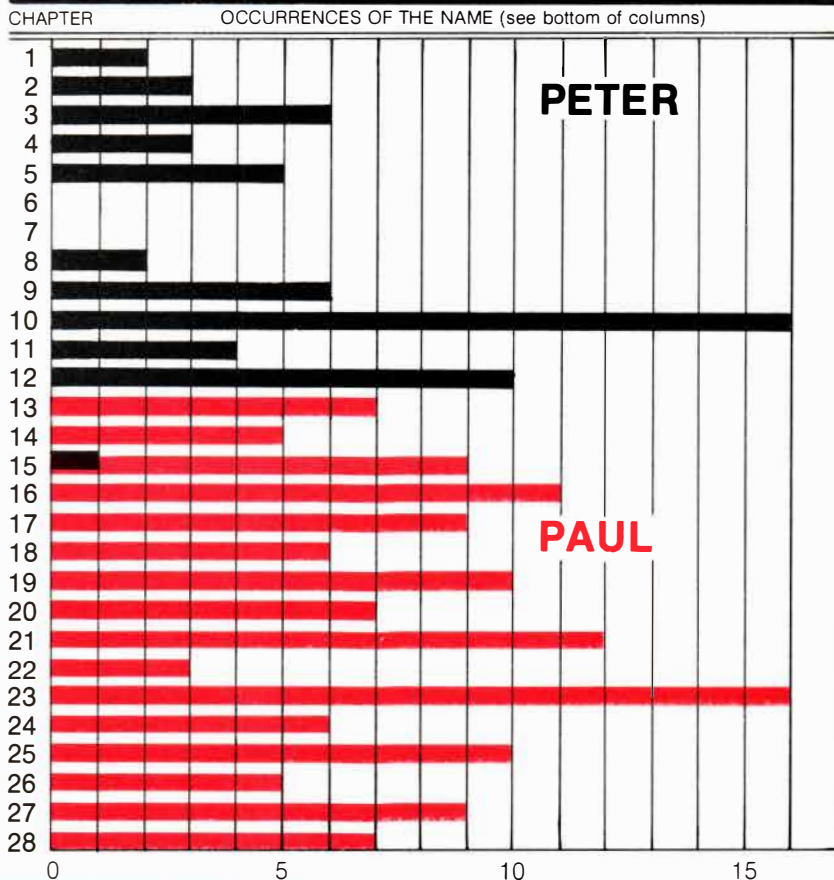
I. PETER—chs. 1-12

II. PAUL—chs. 13-28

James, John, Stephen and Philip are all prominent in the early chapters of Acts, but the Apostle Peter plays the dominant role. His name appears 57 times in the first 12 chapters. Then it virtually disappears, showing up only once more (15:7).

In the first section of Acts, Saul of Tarsus plays a subordinate role, and he is never called Paul. But starting with Acts 13:9, the name Paul dominates the record, appearing 132 times in 16 chapters.

Barnabas is the transition man. He serves to shift the action from Peter to Paul. The appearances of his name, found mainly in Chapters 9-15, overlap those of the more dominant figures.



Even the choice of mission field indicates Barnabas' leadership. He and Saul headed straight for Cyprus, the island on which Barnabas had been raised (4:36; 13:4).

In every sense, then, Barnabas was the senior man of the two. Luke indicates this by the order in which he places the names. It was "Barnabas and Saul" who carried relief money to Jerusalem (11:30), and "Barnabas and Saul" who returned to Antioch when their mission was accomplished (12:25). It was "Barnabas and Saul" who were named by the Holy Spirit as prospective missionaries (13:2), and "Barnabas and Saul" who were invited to the governor's office when they reached the capital of Cyprus (13:7). But now get ready for a change!

CRISIS IN PAPHOS

When we come to Acts 13:8 we have reached a crisis point in missionary advance. The island's leading political figure is seriously considering Christianity, but an apostate Jewish sorcerer is challenging the message and its messengers.

The sorcerer's name was Elymas. Though a Jew, he represents the influence of Eastern religion as dominating the minds of men by its combination of science and magic (chemistry and alchemy; astronomy and astrology). He "represented the strongest influence on the human will that existed in the Roman world, an influence which must destroy or be destroyed by Christianity, if the latter tried to conquer the Empire."⁴

Barnabas was not equal to the crisis that he and Saul now faced. He was a man who could comfort and encourage (Acts 4:36). He was a man who believed in people. This is seen in his ready acceptance of Saul (9:26-27) and in his later willingness to give Mark another opportunity (15:36-39).

But Elymas was a man to be challenged, not treated gently. Whether Barnabas discerned this, we do not know. At any rate, he has no response to the attack launched by the sorcerer.

Barnabas was a man of peace. But this was war!

A contender, a warrior was needed now, someone who was a match for Elymas. The man beside Barnabas was just that. And so Saul stepped forward and took charge. He set his eyes on the sorcerer and denounced him as a "child of the devil, an enemy of all righteousness." Then he struck him with blindness. And the governor got converted (Acts 13:9-12).

We need both kinds of men in our

churches. We need contenders for the faith who will challenge the inroads of evil. And we need peacemakers who will hold brethren together in harmony.

Barnabas was willing to step aside. He was not a self-serving man. In his discernment and willingness to see the best in others, he undoubtedly realized from the outset that Paul was called to leadership. He knew the change would eventually take place, and had encouraged Saul all along the way.

F. B. Meyer displayed the same willingness to accept a subordinate role. He said, "If I pray, 'God bless me, God fill my pews,' I miss the blessing. But if I pray for my big brother Mr. Spurgeon to the right of my church, and my big brother Campbell Morgan to the left, 'God bless them,' I get a blessing without praying for it, for the overflow of their cups fills my little bucket."⁵

SAUL, OTHERWISE PAUL

Lest we miss the significance of what has happened, Luke flags it with two expressions. The first is in verse 9: "Saul, otherwise Paul."

Saul was the Hebrew name of the apostle. Until now he has been seen only as a Jew among Jews. But now in the court of a Gentile governor, he steps forward in the character of his Greek name, designating himself as a Roman, a citizen of the empire, a man who would be all things to all men.

The changeover is total. There is no overlapping, no gradual transition. Before verse 9, the name Paul never appears. After verse 9 the name Saul is never used, except in passages that are direct quotations of earlier conversations (22:7, 13; 26:14).

PAUL AND HIS COMPANY

The second flag that Luke uses to alert us to the change is found in Acts 13:13. "When Paul and his company loosed from Paphos, they came to Perga."

Luke puts it so bluntly it practically screams off the page at us. "Paul and his company." The abrupt change in terminology seems almost unfair to Barnabas. But it serves to emphasize the shift in leadership that had taken place.

After verse 13, Luke reverts to more gentle wording. It is "Paul and Barnabas" in verses 43, 46 and 50, with Paul's name in the first position. There it stays in all future references (15:2, 22, 35), with two exceptions.⁶

The first exception is found in Acts 14:14. The pagans at Lystra saw in Barnabas an incarnation of the chief god Jup-

iter, and in Paul, they saw Mercury, his spokesman. This suggests that Barnabas was the older man, and also that Paul was "the chief speaker" (v. 12).

The second exception is in Acts 15:12, 25. It stands to reason that when the missionaries got back to Jerusalem, the Apostles there would treat Barnabas as the leader. He was, after all, the one they knew and trusted.

THE UNSEARCHABLE RICHES OF CHRIST

With this we must conclude our series. Barnabas has stepped aside and Paul has assumed his role as the Apostle of the Gentiles.

Years later, from a prison cell, Paul described his commission in these words: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ" (Ephesians 3:8).

What are those riches? Paul tells us: "That the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the gospel" (v. 6).

This was the revelation that had been given to him (v. 3). This was the dispensation committed to his trust. It was more than a dispensation of the grace of God. God's grace can be discerned in every dispensation. This was a "dispensation of the grace of God . . . to you," that is, to the Gentiles (v. 2).

Grace to the Gentiles? Grace to the rebels of Babel? A new opening to the nations after 2,000 years of darkness and separation? Yes indeed, and for this cause the apostle bowed his knees and raised his heart in worship (v. 14). For him, the great truth of salvation for the Gentiles was the supreme demonstration of the unsearchable riches of Christ.

¹The name Babel appears 283 times in the Hebrew Old Testament, but only twice in the King James translation (Genesis 10:10 and 11:9). The other 281 times it is translated Babylon, which is the Greek form of the name, as found 12 times in the Greek New Testament.

²The singular forms, *goi* and *ethnos*, are used of the Jewish nation, as in Genesis 12:2 and Luke 7:5, as well as of non-Jewish nations (Luke 21:10).

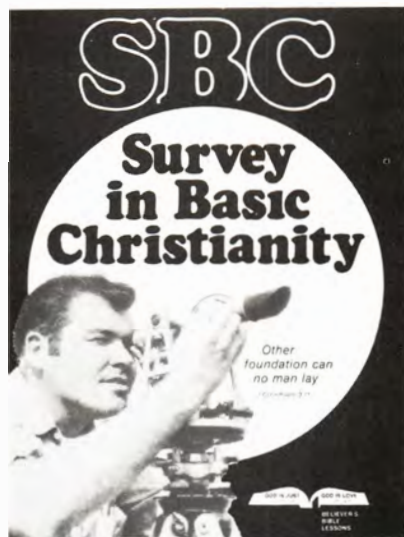
³Acts 9:15; Rom. 11:13; 15:16; II Tim. 1:11

⁴William M. Ramsay, *Saint Paul the Traveller and Roman Citizen*, 1895, p. 79.

⁵Cited by J. C. Macaulay in his commentary on Acts, p. 126.

⁶Ramsay, p. 84. I am heavily indebted to W. M. Ramsay for the entire analysis of Acts 13:6-13.

BOOK REVIEWS



SBC: Survey in Basic Christianity. Produced by Fairhaven Ministries and written by O. J. Gibson. 1979, Walterick Publishers, 98 large pages, \$3.95 paper.

Fairhaven Bible Chapel is an active, soul-winning congregation in San Leandro, California. Two of its elders, Jack Davies and Jean Gibson have given up secular employment to give full time to the assembly's ministries. Teaming with Bill MacDonald of the Bethany Gospel Chapel in Oakland, they have operated a Discipleship Intern Training Program at Fairhaven (INTEREST, June 1974, pp. 7-9) and Shepherd Seminars across the continent (Sept. 1976, pp. 6-8 and Jan. 1978, p. 14).

Fairhaven has been dedicated to discipleship as well as to evangelism. Dealing continually with new converts, most of them college age or older, the leaders began to develop materials for the systematic teaching of both new Christians and older Christians who were inadequately grounded in Scripture. The thrust was to see that the students not only knew the basic doctrines well, but also were functioning in personal basics like prayer, daily devotional time, witnessing and living the abundant life. This is a grievous lack on every hand.

So Fairhaven prepared its own 13 lesson course and called it S.B.C., standing for *Survey in Basic Christianity*. Jean Gibson wrote it, with editing and writing contributions by Steve Kennedy. The course was used in mimeographed form for some time, then in early 1979 was issued as a printed manual by Walterick Publishers. The size is 8½" × 11", and

the manual is punched to fit a three ring binder. On each page a 2½" wide side margin permits note taking.

Walterick has inscribed the manual with its "Believer's Bible Lessons" insignia, indicating its suitability for Sunday School use, either in regular adult or college-age classes, or in special classes for new Christians. The 13 lessons (one full quarter) can be substituted for any quarter in the regular Sunday School curriculum. One manual should be ordered for each class member.

Lesson 1 presents the Bible as God's unique message to man. Succeeding lessons move through the person and attributes of God, the creation and fall of man, and the deity and humanity of Christ. Five lessons deal directly with salvation—the meaning of the cross, the new birth, salvation by grace, believing on Christ, and assurance.

Each lesson is three or four pages in length. Then follows a two-page "study guide." This is the part that differs most from a correspondence course and requires a class-type usage. Each study guide consists of a series of ten questions, such as, "Define sin in your own words . . ." or "Paraphrase (rewrite in your own words) John 1:1-3, 14." Many questions are multiple choice.

The ninth question for each lesson begins, "What do you say?" and continues with a request for personal application. Example: "Have you ever come to the place in your own spiritual experience where you knew for certain that if you were to die tonight, you would go to heaven? Explain."

The last question in each lesson begins, "What do others say?" It is an assignment for the week ahead, to contact three people and ask their views on main points of the lesson: "What was the purpose of the Ten Commandments?" Or, "Who is Jesus Christ?" The replies are to be brought back to the class. And who knows what witnessing opportunities may develop?

SBC looks good. Give it a try in your assembly.

Reviewed by the Editor

THE DISCOVERIES AT EBLA
THE BIBLE IN ITS WORLD, by K. A. Kitchen, InterVarsity Press, 1977, 168 pages, \$3.95 paper.

There are many good works on archaeology but none as current as this one. After some general background material on the ancient world, the recent, spectacular discoveries at Ebla are dis-

cussed at length. It is exciting to read of these corroborations of Biblical historicity.

Located in what is now Syria, Ebla had 260,000 people. It was a powerful city-state from 2400 to 1650 B.C. This parallels the period of the Biblical patriarchs, so the discoveries are most instructive.

Ebla had a sophisticated culture with schools and scholars, a literature of its own and a complex religion. Ebla had 500 gods! Ebla was a trade center for Asia Minor, and many Biblical towns are named in its financial records. They mesh perfectly with the Biblical account of the period.

The book proceeds through the various ages of Biblical history, showing the insights and corroboration that archaeology offers. It is fascinating reading, although a little heavy at times if one is rusty on his history.

The author is currently Lecturer in Egyptian and Coptic in the School of Archaeology and Oriental Studies at the University of Liverpool. He is spiritually sensitive as a believer in the Lord Jesus. He has little patience with the theories of those who undermine confidence in Scripture. He rejects what he calls the "now out-dated nineteenth century theories about stitching-together of purely imaginary literary strands (JEPD) into the present-day 'five books of Moses,' plus analogous (and equally unrealistic) theories of the origins of much else in the Old Testament" (p. 123).

*Reviewed by Donald L. Norbie,
Greeley, Colorado*

MAKING NEW FRIENDS

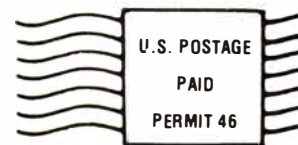
100 DAYS IN THE ARENA, paraphrased by David Winter, Harold Shaw Publishers, 112 pages, 1977, \$2.95.

One hundred devotional readings, each on its own page, are numbered Day 1, Day 2, etc. But this is not just another devotional book! These readings "will introduce you to some of the greatest Christians who have ever lived," men who were persecuted, even martyred by the ancient Roman Empire. Yet "the sheer quality of their lives overcame all opposition. In the end, even some of their persecutors were convinced and converted" (p. 3).

Tertullian, Origen and Clement of Rome are among the 18 authors. The most recent of them is Augustine, 354-430 A.D. Yet the readings are up-to-date, not only because of the care David Winter has taken in paraphrasing them, but

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BOOK REVIEWS

Continued from page 23

also because the writers faced much the same problems we face today. They were concerned with winning unbelievers to Christ, exposing the heresy that was creeping in, and finding solutions to the dissension in the church and problems in the family.

Though he has exercised great freedom in paraphrasing, Winter attempts to keep "meticulously to the basic ideas and concepts they expressed." He says he found the letters and documents of these early Christians "similar in style and content and message [to the New Testament], though lacking that direct authority of the apostles which distinguishes the inspired Word of God from the inspiring words of men" (p. 6).

Reading these excerpts, and the brief biographical sketches found in the introduction, will give the reader a new sense of pride in the Church founded by Jesus Christ. It will build another bridge between the early church and the expression of it in today's society.

Reviewed by Naomi Bauman

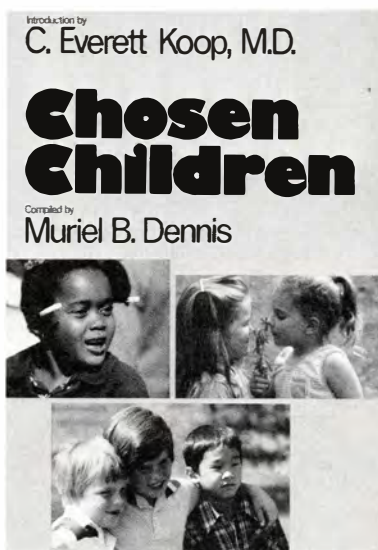
WHAT COLOR IS LOVE?

CHOSEN CHILDREN, Compiled by Muriel B. Dennis, Good News Publishers, 150 page, 1978, \$6.95.

Children are a heritage from the Lord. And chosen children are as much the heritage of the Lord as those who arrive in homes naturally.

Chosen Children is the story of adopted children and the families who asked for them. Some of these children were handicapped. Others were of foreign nationalities. All of them had been unwanted because of marital or other problems in their original homes.

A child who is shifted from one foster home to another may have severe adjustment problems by the time he is finally adopted. How do you handle that?



And how do you communicate with a child who is deaf, blind and mute? Or how do you handle a hyper-active child, the kind who can't slow down because he has "fast sneakers." Can you really love these children as if they were your own flesh and blood?

Eight contributors tell their experiences. Six of them are parents who talk about the problems and joys of adoption. The other two are themselves adoptees, and now also parents. The best known contributor is Dale Evans Rogers. Her chapter is entitled, "What Color is Love?"

If the parents are frank in telling about the problems, they are also frank in describing the love that has been brought into their lives through these additions to their families. Sometimes the children have difficulty in expressing love because of past experiences of rejection. Nevertheless, the new parents can find a special place in their hearts.

Part II (the last 25 pages) answers a lot of questions prospective parents have about adopting. Doris Wheeler, Executive Director of the Evangelical Child

and Family Agency, tells what agencies look for in parents. She discusses parents' fears and describes the delights and dilemmas in caring for the homeless.

The stories tug at your heart strings and you find yourself wishing you could share in some of these experiences.

Reviewed by Naomi Bauman

YOU ARE NOT ALONE (*Understanding and Dealing with Mental Illness*) by Clara Claiborne Park with Leone N. Shapiro, M.D., Little, Brown and Co., 1976. 496 pages.

In the sharp pain of life's experience this book was conceived. Mrs. Park and her husband have shared the tragedy of having a child born handicapped.

The plight of their daughter Elly drove Mrs. Park into an intense study of the problems of the mentally ill and handicapped. She is optimistic for the future: "We have seen the rise of new treatments—not panaceas, but workable ways to teach and to restore, and we have seen the improvement of old ones. We have seen the growth of an idea . . . that families can share in the treatment of their ill member as true co-therapists" (page xiii).

Mental illness is discussed, its character, diagnosis, some causes and treatment. This is all written in the layman's language with technical terms defined. Case histories are given to illustrate.

There is then a discussion of practical matters. What help can one find in the community? What financial aid is available? How can your home function as a therapeutic setting for a disturbed person?

The mentally handicapped are discussed as with their unique problems. And the aged, with their distinctive needs, are not forgotten.

*Reviewed by Donald L. Norbie,
Greeley, Colorado*

INTEREST



SEPTEMBER 1979

Albania Today

Also in this issue:

I Lived in a Jungle Commune

page 10

Round II of the Battle for the Bible

page 22

Articles

- 3 **Albania Today—"We Voted God Out"**
The world's first officially atheistic state.
- 7 **The Values of Prophetic Study**
Satan has muddied the waters.
- 8 **The Ministry of Walterick Publishers**
Sunday School literature is the newest venture.
- 10 **I lived in a Jungle Commune**
We sold our home, car, motorcycle and everything else.
- 15 **An Elder's Perspective on Bible Schools**
Do Bible Schools benefit the local church?
- 22 **Round II of the Battle for the Bible**
Harold Lindsell replies to his critics.

Departments

- | | |
|--------------------------|------------------------|
| 12 Address Changes | 12 New Workers |
| 20 Book Reviews | 13 Notices |
| 12 Conferences | 17 Quotes from Workers |
| 22 Editor's Page | 16 Reports |
| 14 Letters to the Editor | 13 With the Lord |

COVER: A mosque preserved in Durrës, reminder of days when Albania was 70% Muslim. Photo by Neil Short.

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Phone 312/653-6550

INTEREST
Box 294,
Wheaton, Illinois 60187

Editor—

James A. Stahr

Editorial Assistant—

Naomi Bauman

Art Editor

John W. Sweemer

Business Manager—

Dennis Bentz

Directors of Letters of Interest Associates

President—

Neil M. Glass

Vice President—

John McCallum

Treasurer—

James D. Kennedy

Abner Bauman

C. Donald Cole

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A Report on Christianity (or the absence of it) in the darkest country of Europe



The author of this article is a Canadian Christian worker who has traveled extensively in eastern Europe. Two earlier articles in **INTEREST** (November 1976 and July/August 1977) discussed the phenomenal growth of assemblies in Romania. No such report could be given for Albania, where Christianity in any form is almost nonexistent.

Almost—but not quite!

A women's brigade marches in Korce with spades and mock rifles.



Albania Today

"WE VOTED GOD OUT"

by Neil Short

WE VISITED the Peoples Socialist Republic of Albania.

Albania today is soldiers building concrete bunkers. It is peasants in the fields working with century-old tools. It is artisans patiently plying their trade without mechanical aids. And robed Muslim women with twig brooms slowly sweeping public highways. It is children refusing to accept chewing gum or candies from tourists.

The countryside, though devoid of any commercial advertising, looks like a bibliography of political slogans. Long live Hoxha! Long live our heroic people! Long live our state of the dictatorship of the proletariat!

A plethora of propaganda. On buildings, hoardings, walls and pavements. Even on the mountain sides.

Before leaving England my wife and I were prepared for a dull country. The travel brochure was not the usual collection of superlatives. The list of restrictions was quite imposing:

Individual tourists are not permitted entry. Citizens of the U.S.A., Russia and Yugoslavia are not permitted entry. Journalists are refused entry

No male with long hair or full beard [not even Marx?] will be allowed entry. Should the authorities not be satisfied,

hair will be cut and beards trimmed by the airport barber on arrival

Mini or maxi dresses should not be worn. Slacks should not be flared or too vivid

Books of political or religious nature may be confiscated on arrival. These will be returned on departure. Do not attempt to smuggle any literature of this nature into the country. DEFINITELY NO BIBLES! . . .

The use of local buses and trains is not permitted

As you land at Rinus airport you sense a cloud of despondency hanging over this isolated land. You notice the tattered shepherd tending his sheep at the edge of the runway. The armed soldier with almost Mongolian eyes guarding an installation. The Chinese technician supervising the refuelling of a solitary plane.

Then there is the listless expression of the various control officers. And political officials filing into a black Mercedes.

All seem duty-bound not to show any interest in the capitalist tourists.

Strangely, the souvenirs in the airport lobby are all marked in U.S. dollars. The tourist shop is even willing to

accept American Express travelers checks. But after that, all further mentions of anything American will be derogatory.

LAPSES IN THE PLUMBING

After 90 minutes of formalities we boarded a modern, imported bus, much superior to any provided for the proletariat. Then we learned that one of our group had been detained by the security police. Was he a Bible smuggler? Was he a heroin addict? Was he a CIA agent?

A side street in Korce.



We found out later that he was a Maoist from the Netherlands. He had refused to complete the mandatory bureaucratic forms. After reluctantly complying, he gave his occupation as "Proletarian," and he was allowed to proceed to the hotel with all his Albanian and Chinese propaganda.

The hotel, though of modern construction, had that air of benign neglect that one associates with socialist enterprises. Next morning's non-availability of water confirmed our initial impressions. But, after all, had not our brochure warned us, "Be prepared for occasional lapses in the plumbing"?

The hotel was located in a fenced holiday compound about two miles from the seaport-town of Durrës. At the main entrance was the ubiquitous sentry-box. A soldier was on guard duty at the perimeter fence. Thankfully we were not, like some previous tourists, locked in our rooms at night.

Our days were filled with the obligatory sight-seeing, and our evenings with propaganda movies reminiscent of medieval religious plays.

We traveled on inadequate highways. The Via Egnata was surely in a better state of repair when the Apostle Paul or the Emperor Trajan traveled it. In those days it was dotted with rest stations every 25 miles. Today it had only one institutional-type Albturist hotel.

A STREAM OF STATISTICS

What is now Albania was part of the land of Illyria in pre-Christian times, and of the province of Illyricum after the Roman conquest. The Apostle Paul labored there. He tells us that "from Jerusalem and round about unto Illyricum I have fully preached the Gospel of Christ" (Romans 15:19).

We saw the Corinthian remains at Apollonia, the Roman amphitheatre at Durrës and the Byzantine constructions of Kanina. We saw Berat, Fier, Elbasan, Pogradec, Korce, Kruja, Shkoder with its Museum of Atheism, and Tirana, the nation's capital, the only automobile-free capital in Europe.

We walked for hours—stifling yawns—through carpet and textile mills provided by the Peoples Republic of China. We learned much of classical archaeology and oriental technology. Of Albania we learned little.

We did hear a stream of statistics. Example: "In 1938, before the war of liberation and the enlightened policies of our glorious Party initiated by Comrade Hoxha, there were no apartments in this village. Today there are 500. This represents a 500% increase in construction activity."

The campaign against religion began when the Communists took power at the end of World War II

Our Albanian guide was a figure straight out of George Orwell. There was no trace of independent thought. The meaningless statistics flowed out of her mouth. The obvious implications of them were completely beyond her.

The Comrade Hoxha she spoke of is Enver Hoxha, the dictator of Albania. To him is attributed the saying, "Our people have voted God out of our land."

It was the Communist party, not the people, that did the voting. Article 37 of the constitution says, "The State recognizes no religion whatever." Article 55 goes further: "The creation of any type of organization of a . . . religious . . . character is prohibited. Religious . . . activities . . . are prohibited."*

Indeed they are. The use of social greetings with religious sentiments has been discontinued. Baptism, circumcision, and the kissing of icons were declared to be health hazards. Observance of holy days was held responsible for low industrial output. Citizens whose names had any religious connotation (Mohammed, for example) were forced to change them.

The campaign against religion began when the Communists took power at the end of World War II. At that time 70% of the population was Muslim, 20% Greek Orthodox, and 10% Roman Catholic. No policy adopted by the religious leaders in response to this campaign was successful.

*By contrast, some of the other East European Communist countries have freedom of religion clauses in their constitutions. Such is the case in Romania, where churches have relative freedom but where the persecution takes the form of employment and educational discrimination against Christians. See page 6 of the author's first article on Romania (November 1976).



"Dictatorship of the Proletariat"—one of the many propaganda billboards.

ful. Muslim acquiescence, Orthodox accommodation, and Catholic opposition all failed.

There never was much evangelical Christianity to campaign against. Neither the Turks nor the Orthodox church had permitted its development. Three American families connected with the American-European Fellowship of Yonkers, N.Y., had been based in Korce before the second World War. The British and Foreign Bible Society had a depot there, and Scripture Gift Mission literature had been distributed in 26 nearby villages. But no indigenous church had been established. Local colporteurs were often jailed. Civil authorities forbade the baptism of nationals.

CHURCHES SEIZED: LEADERS SHOT

The government campaign against the established religions culminated in 1967 with the mandatory abolition of all religions. In that year 2,169 churches and religious buildings were confiscated. Albania proclaimed itself as the first officially atheistic state in the world.

An estimated 200 religious leaders were executed as "enemies of the people" in the period from 1945 to 1968. These included the Muslim Mufti, the Orthodox Metropolitan, and the Catholic Archbishop. The last known execution was that of a Roman Catholic priest in 1973. He was shot as "an imperialist

agent." His real crime was in baptizing a child of a Catholic woman.

Comrade Hoxha has said, "The only religion for an Albanian is Albanianism." Our Albturnist guide confirmed this. She said, in her usual, dogmatic way, "There is no god or religion in the Marxist-Leninist state of Albania today."

PRAYING IN THE FOREST

In spite of such efforts and boasts, the daily newspaper, *Zerri Popullit*, often finds it necessary to condemn reported infringements of the anti-religious laws.

Albania has a long tradition of secret religion, a heritage of days when the Turks forcibly converted the population to Islam. It is not surprising, then, to read in an official Communist party organ:

The vestiges of religion cannot be obliterated from people's minds like material objects which can be smashed or thrown on the ground We are bound to stress that there are still people who have turned a part of their house into a small chapel, and there are still those who pray in the gardens, in the forests and in the mountains.

We remember the Scripture, "The Lord knows those who are His" (II Timothy 2: 19).

We learned that every modern expression of culture and national life in Albania "revolves around the Marxist-Leninist ideological axis." Cultural institutes have the responsibility of striving

"for the enrichment of the ideological content of teaching" and of introducing "the living work of socialist reality." Archaeological remains are cherished, not because of their own intrinsic worth, but as "evidences of the centuries-long course [the Albanian] people have pursued in their struggle for freedom and a better life."

History books are being rewritten to prove the revolutionary traditions of the Illyrian nation. Like most Communist-controlled societies, Albania has given up the pretence of Marxist internationalism and is actively promoting nationalism. Every device possible is being used to make people aware of their new national identity. Historical characters are being unearthed and arbitrarily classified as proletarian or reactionary.

A true aristocrat, Skanderbeg, who died at the hands of the Turks four centuries before the appearance of the Communist Manifesto, is spoken of as a "Hero of the Republic."

Fan S. Noli, the head of the 1924 democratic government, is described officially as "a revolutionary democrat and patriot." A Party writer in a series entitled "Outstanding Figures" tells us that Noli "tirelessly worked and always remained unblemished." He forgets to mention that for 40 years Noli was Archbishop of the Albanian Church in Boston.

Even forgotten theatrical figures are



Enver Hoxha in white suit, portrayed in calendar art as the beloved teacher and leader of the people.

being used to promote the greatness of the nation. Alexander Moisi, an Italian Jew who was accorded Albanian citizenship in 1934 by King Zog, has been posthumously awarded the title "Artist of the People"—a Communist equivalent of sainthood.

FOREIGN DOMINATION

Many articles are being written to prove that no foreign power ever brought anything of consequence to Albania. The Roman conquest of 167 B.C. is said to have "interrupted . . . the normal development of the economic, political and cultural life of Illyria." The Slavic migrations are described as "barbarian invasions." Medieval cities are said to be "centers of feudal administration." The Ottoman Turks' occupation of the country from the 15th to the 20th century is described as "wiping out cities and reducing others to the status of villages."

Indeed, the country has endured a long and inglorious history of foreign domination. After the Romans, Slavs, and Turks came Mussolini's troops (1939-1943). Then Germany took over.

In 1944, Albania became a satellite of Yugoslavia. When Tito broke with the Soviet Union in 1948, Albania fell within the Russian orbit. There it remained until Khrushchev made his famous de-Stalinization speech (1961).

Albania is now closely linked to China, though there is some possibility that Chinese influence is waning.

During our stay in this "free, sovereign, prosperous homeland" all 20 of us were carefully chaperoned by our English guide, Albanian guide, political agent and bus driver. Political jokes were

spoken softly and flared pants were compulsorily changed. We saw films confiscated on the flimsiest of grounds. The few fraternizing children were scolded by passing adults.

Everyday greetings—laboriously learned—met with nothing but scowls.

The Albanians claim to have fought a "war of liberation." There is certainly no sign of liberation in the country. Freedom is not enjoyed even by tourists. Today the country is an armed camp. Soldiers are building bunkers everywhere in preparation for invasions by the imperialistic Americans and the revisionist Russians.

It was never made quite clear which group was expected first. Our guide was fully persuaded that her country was so rich in mineral deposits that the envious eyes of the whole world were on it.

We left Albania with heavy hearts. It is a land even more dismal than Bulgaria. But we were encouraged to think of one lonely, frightened woman who had momentarily flashed a little red book from her purse. At the time it meant nothing to the puzzled tourist. The next day, during our visit to the Shkoder Museum of Atheism, our guide proudly produced a similar book. She told us it was a religious book, evidently a Gospel, many of which had been smuggled into the country from Italy. The vigilant authorities had, however, confiscated every copy.

So she thought. But in the town of _____ there is at least one poor woman who has not cast all her living into the revenue boxes of Hoxha materialism.

The

Prophecy
brings hope,
and
confirmation,
and godly
living.

Values of Prophetic Study

by Edwin Fesche

PROPHETIC SUBJECTS comprise a large section of our Bible, yet they have not received a proportionate attention. At least this was so until the last two hundred years.

A general glance at Bible prophecies reveals that they were usually occasioned by some immediate happening and applied to such. Then from that springboard, and analogous with the immediate situation, came a long-range prediction. Look at Eve's fall, for example. It prompted the prophecy of "the seed of the woman," a foreshadowing of Christ (Genesis 3:15).

In Joel there were incessant plagues of locusts that impoverished the land (1:4-14). To Joel, this prefigured the day of the Lord (v. 15). In that day hostile nations would invade the land with the express purpose of liquidating the Jews and destroying Jerusalem (2:1-11).

Today there is a ready ear for subjects that concern the future. Evangelical Bible teachers have capitalized on this, and the prophetic scriptures are being studied as never before.

Then, too, news headlines so often affirm what the Bible has been saying all the time. For instance, we learn that "in the last days, perilous times shall come" (II Timothy 3:1). We read of a closed economy where only the authorized can "buy or sell" (Revelation 13:17). Then there is the rise of dictatorships and the resurgence and importance of the Near East, all gaining our attention.

These are suggestive shadows to those with some appreciation of the Scriptures. They are pressuring some of us to look for their substance.

Another feature of prophecy is that it promotes hope. In spite of men's plans to secure the good life, nothing in the past nor in the present answers to what God has purposed for the age to come.

The failure of humanitarian efforts to attain their goals is today's bitter experience. But the frustrated millions go on calling for newly invented experiments.

The Christian tends to adjust himself to a sin-riddled world. In a free society, his honesty and motivation get him further than do strikes and picket lines. He knows that "Thy kingdom come" is a divine prerogative. So, like those who died without receiving the Old Testament promises (Hebrews 11:39), the Christian also serves and waits.

Again, the prophetic student soon discovers that he is working on one of the many infallible proofs of the reliability of Scripture. In fact, any candid inquirer should be convinced that he is not following "cunningly devised fables" (II Peter 1:16).

We are told that the Spirit of Christ was in the prophets and "testified beforehand the sufferings of Christ and the glory that should follow" (I Peter 1:11). In Christ's first advent, He literally fulfilled over 300 prophecies. There are more than that which inform us of His second coming. They, like the first, only await their moment of fulfillment, which is as yet hidden from man.

Many of the things that God said would befall the Jews are now confirmed history. Some yet await fulfillment. Daniel's prophecies of the four world empires have all come to pass. He, also, predicted events that are still in the future.

Certainly the conclusions of our hindsight in these matters confirms our foresight.

Another reflection on prophecy is that it very often suggests a state of ruin. The great Old Testament prophets were raised up when a priest or a king had failed. They deplored the immediate situations of moral departure and apostasy. However, they are also quick to break into the most noble strains of coming events. The "desert shall blossom as the rose," they tell us, and "nations shall beat their swords into plowshares" (Isaiah 35:1; 2:4; Micah 4:3).

The last book in the Bible is prophetic. Its letter to Laodicea is to a church

which is in ruins (3:16-17). The symbolism of the sixth seal suggests the collapse of world order (6:12-17). The Great Tribulation engulfs the world (7:14). To the faithful, all these things are harbingers of the second coming of Jesus Christ, who alone can accomplish mankind's fondest dreams.

The present flare for interest in future things is not without the need of some warnings, and a reminder of obligations. Satan has gotten in on the act. He has so muddied the waters that many conclude that the subject is hopelessly confused. Then there are the cults that capitalize on prophecy. Fortune tellers, astrologers and seers like Jean Dixon have become popular.

An appreciation of Bible prophecy demands a willingness to do God's will. It calls for morality and spiritual discernment.

The second epistle of Peter, which is preeminently occupied with coming events, warns us that the carnal Christian, lacking certain virtues, "cannot see afar off and has forgotten that he was purged from his old sins" (1:9). The Book of the Revelation pleads with the faithful to "hold fast" (3:3). "He that is holy," it urges, "let him be holy still" (22:11).

Whatever position evangelicals take on prophecy, all would subscribe to these facts. Only the filled-in details may be at variance.

All evangelicals agree that the second coming of Christ is certain, the date uncertain. All agree that there is need to be ready. For those who are, there is eternal bliss, and damnation for the lost.

Finally, in every sphere, Jesus Christ is going to be triumphant.

The author, Edwin Fesche, lives in Westminster, Maryland. A servant of the Lord, he ministers in assemblies in the middle-Atlantic states. His articles appear frequently in Christian magazines.

The Ministry of Walterick Publishers

Two years ago this month Walterick Publishers entered the field of Sunday School literature. They had no intention of producing a new curriculum. Instead they arranged with Scripture Press to supply an edition of the well-known Scripture Press materials with adaptations and supplementary material to make them especially usable to Christian Brethren assemblies.

The program was first announced in the spring of 1977, and the first order was phoned in from Hiawassa Hills Chapel in Orlando, Florida. There were 25 orders by the time materials went out for the first quarter (September through November, 1977).

The Scripture Press materials were not modified during the first year. Walterick was seeking to assemble 100 customers, about the number needed to justify the cost of editing materials. But from the first, supplementary books were sent along to accompany teachers' manuals. They were books of special relevance to New Testament-type churches.

Within a year the number of Sunday Schools had jumped to 120, and by the summer of 1979 some 225 Sunday Schools were using the edited Scripture Press materials. This includes 15 to 20 in Canada. With the September 1979 quarter, an assembly in the Bahamas becomes the first foreign customer.

Walterick began by assembling a group of leaders from California and other parts of the United States to work closely with Scripture Press. While first intentions were to actually change some of the S.P. materials, it was soon realized that this would not be necessary. The group has found it sufficient to include an insert in each teacher's manual making suggestions as to best use of the material in assembly Sunday Schools. In addition, the program of sending supplementary literature to the teachers continues, without extra cost. This quarter's book will be Theodore Epp's *Brief Outline of Things to Come*, and that will be followed by Strombeck's book on eternal security, *Shall Never Perish*.

A unique feature has been added to the program. Starting this fall a quarterly

take-home paper is available, unique in that it is taken home by the children, but intended for the adults at home. It emphasizes distinctives of historic Christianity. For instance, the fall quarter's paper presents the deity of Christ in an article by Harold Mackay. For the winter quarter Henry Holloman writes on Christian baptism.

Almost all the S.P. materials issued by Walterick carry the "Believer's Bible Lessons" imprint chosen for this series.

FOUR MINISTRIES

Sunday School literature is only one of four ministries of Walterick Publishers. Another is the wholesale distribution of books by major publishers—Moody, Eerdmans, and Baker among them. Walterick is particularly concerned with books in the premillennial, pretribulational area, though not limited to that. The company has recently become the American distributor for Everyday Publications in Toronto.

The third ministry is that of the company's own publications. The best sellers have been the books of Alfred Gibbs, William MacDonald and August Van Ryn.

Finally, Walterick operates a book store in Kansas City, Kansas. Until recently it was the only Christian book store in that city.

A LONG HISTORY

Walterick Publishers had its beginnings soon after Lloyd G. Walterick was saved in 1923 at the age of 33. Lloyd had quit school when he was 15 to learn the printing trade, and at 17 he had bought his first newspaper, the *Williams Enterprise*, in a small Iowa town. He ran it for eight years, expanding it into a chain of three newspapers during that time. But in 1915 he traded all three papers for a house in Fort Dodge, Iowa. He bought new equipment and started the Walterick Printing Company, doing stationery, booklets and job printing.

Lloyd was raised a Lutheran, but he was not saved until awakened to his spir-

itual need by attending Brethren conferences in Des Moines and Waterloo, Iowa. After his conversion, A. N. O'Brien said if Lloyd would print his gospel tracts, he would put a note in *Armour of Light* inviting people to write to Lloyd for free tracts. Within a year Lloyd was sending out thousands of gospel tracts at his own expense. Then he started going to conferences, where he would set up book tables and make literature available to Christians. There were no Christian book stores in those days.

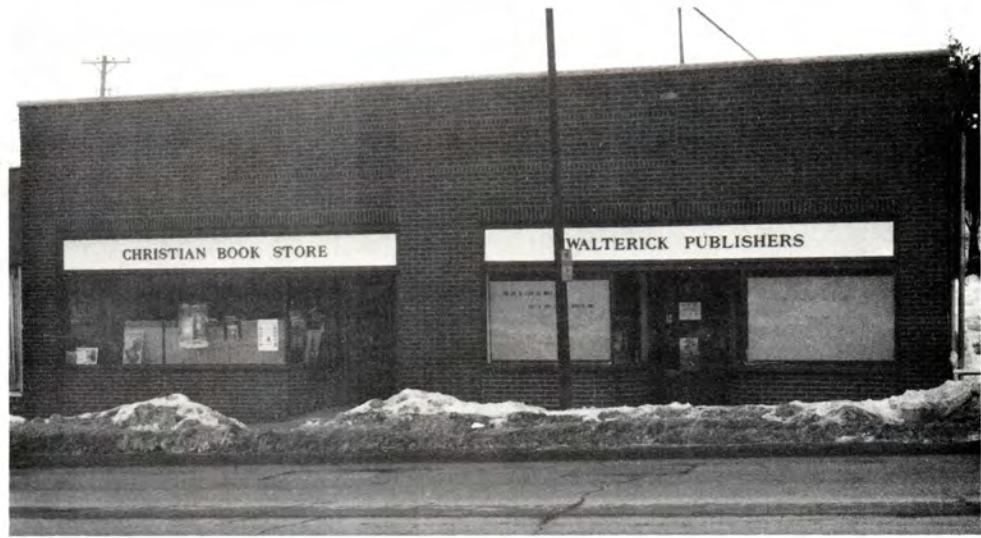
This Christian supply business became Walterick Publishers. The commercial firm (Walterick Printing Company) was eventually discontinued.

In 1956, the Walterick family moved to Topeka, Kansas. John and Raymond Williams, two brothers from Kansas City, were often in Topeka preaching. Lloyd had had a heart attack in 1952, and other complications after that. So 20 years ago he offered the business to the Williams brothers, and they have operated it ever since.

As partners Ray and John share in all aspects of the ministry, but Ray generally supervises the retail end of things and John the wholesale. Athena Thomas, the office manager, handles incoming orders. Rosa Lea Williams, John's wife, is primarily concerned with the Sunday School material. Several other employees share in the various ministries.

John and Ray are both elders in Carriage Hills Gospel Chapel, formerly the Twelfth Street Gospel Hall in Kansas City. This assembly was founded in 1899.

For many years Walterick Publishers and Letters of Interest have jointly issued an annual assembly address book. This is a listing of assembly locations and meeting times helpful to tourists. The 1979 address book (\$2.95) is still available from Walterick Publishers, Box 2216, Kansas City, Kansas 66110.



Top left:
**Rosa Lea Williams at the
 book store sales counter.**

Top right:
**The Walterick book store and
 publishing house in Kansas City.**

Middle left:
Ray Williams

Above:
John Williams

Left:
**Terry Wright (left) and
 Sheri Cade filling orders
 for Sunday School literature.**

THE PERSONAL STORY OF A 46-YEAR

I Lived in a Jungle Commune

by Thomas H. Ridley

MY PARENTS raised me in the Church of England. We had our own rented pew! The children were sent to Sunday School every week. In the eyes of the world we were a respectable "Christian" family.

At home, Mother taught us that we would go to heaven if we were good children. But if we were bad we would go "into the burning fire." She never used the word "hell," although that is what she meant.

I suppose the majority of people in the world believe that good people go to heaven and bad people go to hell. It does seem so reasonable, doesn't it? No doubt Mother really believed it, as so many do.

Does the Bible teach that good people go to heaven and bad people go to hell? No, it certainly does not. The Bible teaches that there is none that doeth good, no, not one (Roman 3:10). It teaches that all have sinned, and come short of the glory of God (v. 23). But the teaching one gets as a child really sticks in the mind. I was 46 years old before I got this lie out of my system.

When I was 13 my father said, "Tom, it's time you finished school." He had a dairy business and I was needed at home. He wrote a letter to the Education Authorities and got permission to take me out of school.

When I left school and received my first pair of long trousers, I thought I was a man. I thought that if I didn't need to go to school any more, then I didn't need to go to Sunday School either. So I stopped going to Sunday School, and to church as well. My religious training, such as it was, came to a halt.

At the age of 16 I joined the British Army. I had to lie about my age to get in, but that didn't worry me.

World War I had been in progress for 13 months. After about a year's training I was sent out to France, only to be immediately returned to England when my mother informed my commanding officer that I was under age. After more training until I became 18, I was again sent to France and Belgium.

I had some of the most miserable days of my life in the army. At times I wished I could die. I used to pray, "Oh God, please send a high explosive shell and blow me to pieces! If this is life, I don't want to go on living!"

Of course, there were other times when conditions were good. Maybe we had come out on rest for a week or 10 days, had a bath, and shed our verminous clothes. Life seemed altogether different then. On such occasions I would pray, "Oh God, if you will

only save me from this terrible war, I will go back to church. I will do anything you want, if you will only save me from this war."

He did bring me through it safely. In December, 1918, when I was demobilized, I returned to England and found a job. I did not forget my promise to the Lord. I went back to church. I went back to the only church I knew, the Anglican church. But I went back with a new zeal, a new determination to do the very best I could. I was so thankful that the Lord had spared my life.

I went to every possible service. The minister, noting my zeal, asked me to be his sidesman. A sidesman is a kind of usher who shows visitors to a seat, sees that they have a hymn book, and of course, passes the collection plate.

I was also elected to the parochial church council. And I began learning bellringing. In fact if there was anything I could take up for the church, I took it up. Whenever bazaars or any other fund raising effort was being made, I was always there to help.

I thought surely the Lord was pleased with me now. After all I was doing the best I could. I didn't know what else I could do to do better. Yet there was always that thought at the back of my mind, "Just how good does my best have to be to get me to heaven?"

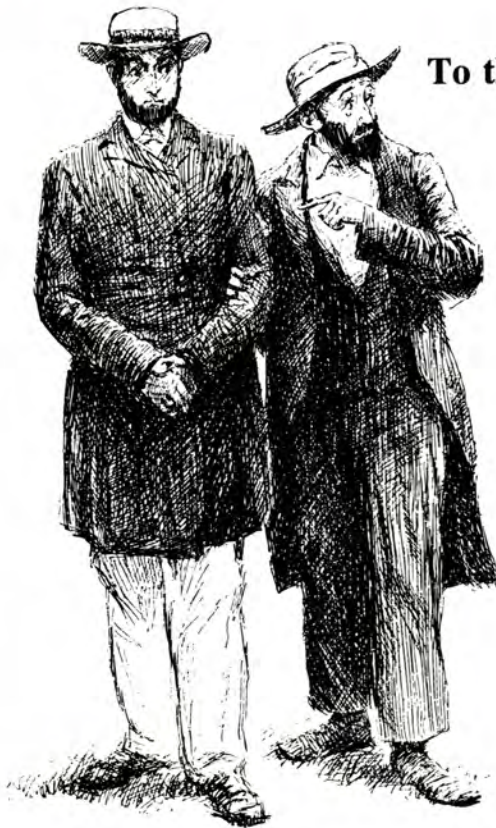
In 1927 I married my sister's best girl friend. She also was an Anglican. After a year we had a baby daughter. Now we had to take turns going to church. I'm afraid I had the most turns going to church, and Anita had the most turns of minding the baby.

As time went on, the political situation in Europe deteriorated. Italy and Abyssinia were at war, and eventually Britain and Germany were at war again. About this time our pastor received a curate, or assistant minister. I remember the first Sunday he went into the pulpit. I don't remember if he took a text from the Bible, but if he did, he certainly did not preach from it. All he preached about was Hitler. Hitler was this, Hitler was that. We must do thus and so. All you young men must join up, and we must crush this tyrant.

If his speech had been given in the House of Parliament no doubt it would have been considered great. But coming from a pulpit, to me, at any rate, it was wrong. That night I went home and wrote a letter of resignation to the Church of England.

What was I going to do now? After being so occupied in the church for so long a time I suddenly felt a void in my life.

SEARCH FOR SALVATION



To them, this was certainly the right way of life. They all worked and ate together as one big family.

had been turned back 300 years. The men all wore beards and old-fashioned clothes. The women wore dresses down to their ankles and kept their heads covered. But they all seemed to have something we didn't have—a joy in their eyes and a warm smile which spoke of a deep, inner conviction.

To them, this was certainly the right way of life. They all worked together and ate together as one big happy family. All, that is, except the children who had a separate dining room.

The thing that impressed me most was that we were eating together in harmony with Germans who had fought against us in World War I. And even now our governments were at war again. Surely this was the right way. So after talking the matter over with my wife, we decided to join the community.

We sold our home, automobile, motorcycle, and everything else. We were not wealthy people, but we were comfortable. I had been working steadily for years. We owed nothing, and we had a bank account. We had insurance policies which we surrendered for their cash value. We even emptied our child's money box.

The proceeds of all the sales were made into one check and handed over to the community when we returned there to stay.

We had become penniless. Please don't misunderstand me. I don't mention this in a boastful spirit. As a matter of fact, when I now look back on our action, I realize I was committing a grave sin.

What? Is it a sin to give all your money and property away? No, of course not. But the motive behind it was. I was not only going to heaven, but I was going to deserve to go, or so I thought. The sin was pride.

What a subtle sin pride is. Deserve to go to heaven, indeed! Yet there are countless multitudes in the world today who believe that they can get to heaven by the life they are leading, or by joining a church.

Yet the Bible clearly teaches that salvation is a gift. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23). That gift was purchased for us by the blood of the Lord Jesus. We can neither earn it nor purchase it, but must receive it as a gift through simple faith. "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31).

But I was still several years and many hard lessons away from learning that wonderful truth.

NEXT MONTH: "Deep in the jungles of Paraguay," the conclusion of Tom Ridley's story.

We had a number of Quaker friends. We decided to go to their meetings. We never did become Quakers, but while we were with them we heard of a community which had recently come to England from Central Europe. It had been started in Germany after World War I. Hitler had tried to disband it, and the people had scattered to various countries. Now they were reuniting in England.

In the group were 400 people of several nationalities. They professed to live a life of love and brotherhood; in fact they claimed to live the "Sermon on the Mount."

They believed that a person should grow food, not for the profit but because people needed food. A cobbler should make shoes, not for profit, but because people needed shoes. Everybody worked for the benefit of the whole and not for self. They had a common purse. Nobody had any private property.

What is more, they could show us scripture for it. They showed us Acts 2:44-45 and Acts 4:32-35. My wife and I were very interested.

We decided to visit the community, which was then located in the Cotswolds in England. I was working as a draftsman. We spent my vacation with them.

When we arrived, we found the half had not been told us. We were tremendously impressed. It is true, they did look an odd lot. We felt as though the clock

NEW WORKERS

PHILIP BOMBERGER, 2222 Wrenn St., Burlington, North Carolina 27215

The Christians of Graham (North Carolina) Bible Fellowship, have commended Philip Bomberger to the Lord's work among assemblies of the Lord's people. Mr. Bomberger has labored in the area for a number of years, teaching home Bible classes and doing evangelism. For the past three and a half years he has labored with the Graham assembly as a full-time servant of the Lord.

MR. & MRS. PETER JORDAN, Box YWAM Kailua-Kona, Hawaii 96740

The Christians of Bethel Chapel, Pointe Claire, Quebec, have commended Peter and Donna Jordan to the work of the Lord. The Jordans have been ministering for some time in the leadership and teaching programs of Youth with a Mission at Kailua-Kona, Hawaii. God has used them in the conversion and up-building of young Christians in both Canada and Hawaii.

Peter grew up in China where his parents were missionaries. He and Donna have four children, Laurie, Julie, Michele and Peter.

WILLIAM RUCKDASHEL, Box 203, Prospect Heights, Illinois 60070

After several years association with The Neighborhood Church in Culver City, California, Bill Ruckdashel has been commended by that assembly to the Lord's work in a fulltime capacity. At Neighborhood he served effectively in leadership, in children's work, and in the ministry of the Word of God. His new ministry is with Literature Crusades where he also served several years ago. He serves on the faculty, teaching courses in evangelism, and is in charge of the outreach program.

CONFIRMATIONS

A letter received from Templo Biblico in Santo Domingo, the Dominican Republic, re-confirms the commendation originally given to **Mariano and Pearl Gonzalez** in 1963. Convinced of the calling of Mariano and Pearl, and of the usefulness of their gifts in the proclamation of the gospel by means of radio, the assembly has reaffirmed its identification with them in the work of the Lord.

Parkway Gospel Chapel in Winston-Salem, North Carolina, has added its commendation of **Randy and Roni Myers** to the Durham commendation published in February. The Myers are serving the Lord in Zambia.

The Christians of Don Valley Bible Chapel in Willowdale, Ontario, have recently commended **Harry and May Yeoman** to the work of the Lord in Europe. In doing this they join with Christians of the Rutland Street Chapel in Christchurch, New Zealand, from where the Rutlands were commended to Quito, Ecuador, in 1969. In Europe the Yeomans will be developing radio ministries as an outreach of HCJB in Quito.

After some years' service in Alberta, and previous experience in Europe in the Emmaus correspondence work, **Gerhard and Connie**

Engler are returning to Europe to work with Gospel Literature Outreach. The Westlock (Alberta) Gospel Chapel expresses confidence that their ministry will be profitable to many.

CHANGE OF STATUS

In 1977 **Jay Phelan** was commended by the Gospel Chapel in Nashville, Tennessee, to work with Inter-Varsity Christian Fellowship for a two-year period. Now, having fulfilled his commitment, he has entered graduate studies in preparation for future Christian service, though continuing with some aspects of student ministry.

CONFERENCES

SEPT. 15-16—HARTFORD, CONNECTICUT

The assembly at Prospect Gospel Chapel will hold its annual Bible conference at the chapel, 576 Prospect Ave. Ministry on Saturday at 2:30 and 7, and on Sunday at 10:30, 3 and 6:30. Speakers expected are Neil Dougal, Robert McClurkin and Gordon Reager. Contact Thomas E. Woods, 31 Strickland, St., Manchester, CT 06040 (203/643-4477).

SEPT. 29—MILWAUKEE, WISC.

A Mini-Conference on "Youth in the Assembly—Today and Tomorrow" will be held at Wauwatosa Community Chapel, 2200 North 67 St. Speaker will be Earl Fries. First session begins at 2 p.m. Conference ends at 8. Supper provided. Contact Gustave Quindt, 8201 Aberdeen Court, Wauwatosa, WI 53213 (414/453-5364).

SEPT. 29-30—PITTSBURGH, PENNSYLVANIA

The Friendship Gospel Chapel, 4917 Friendship Ave., will hold its annual fall conference, beginning with a prayer meeting Friday evening at 8. Meetings on Saturday at 2 and 7 and on Sunday at 10, 2 and 7. Speakers expected are T. Ernest Wilson, James Boswell and Ross Rainey. A hearty invitation is extended to all the Lord's people. Overnight accommodations will be provided. Contact: John M. Duff, 430 Carnegie Ave., Clairton, PA 15025 (233-7179).

SEPT. 29-30—WICHITA, KANSAS

A conference will be held at the Bible Chapel, 2102 S. Emporia with David Glock and Ray Routley as speakers. Meetings on Saturday at 2 and 7 and on Sunday at 9:30, 11, 2 and 6:30. Contact Arnold Burkle, 846 N. Dellrose, Wichita, KS 67208 (316/682-0623).

OCT. 2-4—NATIONAL WORKERS CONFERENCE

Host for the 1979 National Workers Conference will be Palos Hills (Ill.) Christian Assembly, 10600 South 88th Ave. First session will be Monday evening at 8. Contact: Tom Carrick, 5607 Laurel Ave., La Grange, IL 60525.

OCT. 6—WINSTON SALEM, N.C.

The 28th annual North Carolina Ladies Missionary Conference will be held at Parkway Gospel Chapel, 2651 Buchanan St. Sessions will be at 10 and 2, with lunch provided. Speakers will be Marion Snyder and Myrtle

Baehr. Contact: Carol Baker, 61 Anita Cr., 27105.

OCT. 6-7—WESTBROOK, MAINE

The annual Bible conference will be held at Spring Hill Gospel Hall, 225 Spring St., preceded by a prayer meeting on Friday at 7:30 p.m. Speakers will be Alan Adams and Joseph Sherlock. Write to: D. F. Chick, 95 Maple St., 04092.

OCT. 6-8—EDMONTON, ALBERTA

Speakers expected for the annual Thanksgiving Conference of the Edmonton assemblies are W. Grunbaum, Boyd Nicholson Jr. and Neville Taylor (of New Zealand). A brochure is available from Horace Ekins, 4343 - 115th Street, Edmonton T6J 1P5 (403/434-7509).

OCT. 13—ST. CLAIR SHORES, MICH.

The sisters of Martin Road Chapel will hold a Women's Mini-Retreat. Sessions will be at 2 and 6, with supper at 5. Speakers will be Dr. Jean Young, Mrs. John Smart and Mrs. Paul Flint. Theme: Spiritual Gifts. Contact: Helen Montgomery, 32203 Jefferson, 48082 (313/296-9608).

OCT. 13-14—OMAHA, NEBRASKA

The Christians of Keystone Bible Chapel, 7840 Maple St., will hold their annual conference beginning with a prayer meeting on Friday evening. Expected speakers are: Rob Lindsted, Robert Ramey, and Stuart Henrich. Contact Lyle Rockhold, 6811 Mason St., 68106 (402/556-0869).

OCT. 13-14—HOUSTON, TEXAS

The annual Houston Conference will begin Friday evening at 7:30 at the South Houston Bible Chapel. Saturday and Sunday meetings at Braeburn Bible Chapel. Speakers expected are J. Philip Morgan and Elliot Van Ryn. Accommodations provided. Contact: Glen Lemon, 4046 Panama St., Pasadena, TX 77504 (713/387-0131).

OCT. 20—DES MOINES, IOWA

The annual Women's Missionary Conference will be held at Central Gospel Chapel, 3200 Lincoln Ave. Contact Mrs. Lew Clarkson, Route 2, Grimes, IA 50111.

OCT. 26-27—FLORIDA LADIES

The 13th annual Florida Ladies Missionary Conference will be held at Park of the Palms. Speakers expected are Myrtle Baehr, Betty Walker and Debbie MacDonald. For further information, write to: Missionary Conference, Park of the Palms, Keystone Heights, FL 32656.

Conference announcements for the December issue should arrive at INTEREST by October 10. No charge for first announcement; \$15 prepaid for each appearance.

ADDRESS CHANGES

WORKERS CHANGES

William F. Anderson, 6330 W. 83rd St., Los Angeles, California 90045

Frederic W. Bovey, 6095 Janet Lane,
Florissant, Missouri 63033

Robert W. Fenty, 2505 West 30th Ave.,
Anchorage, Alaska 99503

Mrs. Ernest Gross, Country Club Apts. # 14D,
Augusta, Georgia 30904

Charles C. McKinnie, 120 Clay Circle,
Brick Town, New Jersey 08723

ASSEMBLY CHANGES

ENGLEWOOD, COLORADO, Bellevue
Bible Chapel, 9550 E. Bellevue Ave.
% Robert C. von Spiegel, 8562 E. Layton
Ave., Denver 80237
SS 9:15, G 11, BB 6, Thurs. 7

NEW PORT RICHEY, FLORIDA, Bible
Truth Chapel, 1910 Shady Oaks Blvd.
% David J. Schultz, P.O. Box 846
Zephyrhills, 33599 (813/782-0578).
BB 9:30, FBH 11, M 7, Wed. 7

BOISE, IDAHO, Westside Bible Chapel,
1820 Hartman, Boise
BB 9, SS 10:30, FBH 11:30, Wed. 7:30

UNION, MISSOURI, Believers Bible Chapel,
Highway 50 (2 miles west of city limits)
% Philip Smith, Rt. 1, Box 416, 63084
BB 9:45, SS 11, Wed. 7:30

OREGON CITY, OREGON,
Oregon City Bible Chapel, 503 Madison
% James Kronser, P.O. Box 833, 97045

NASHVILLE, TENNESSEE, The Gospel
Chapel, 7305 Sonya Dr. (formerly on
Louisiana). % Art Druckenmiller, 7405
George Gaines Rd., 37221
BB 9:30, SS 10:20, FBH 11:10, M 6, Wed.
7:30

BUFFALO GROVE, ILL., Community Bible
Church, 1050 Plum Grove Circle. (Meets in
Cooper Junior High School). % John Cross,
715 Dover Pl., Wheeling 60090 (312/541-3208)
BB 9:15, FBH 11

This is the amalgamation of Neighborhood
Church in Arlington Heights and
Neighborhood Bible Fellowship in Wheeling.

ASSEMBLY DISCONTINUED

LEBANON, PENNSYLVANIA
Grace Chapel

The Christians have joined the fellowship at
Monteray Chapel in Lancaster Co.

NOTICES

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2, Box 39, Keystone Heights, Florida 32656
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ANYONE INTERESTED in meeting for Chris-
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WITH THE LORD

MABEL BURROWS, 82, of Indianapolis, In-
diana, on May 25. She was in fellowship at
Bethany Chapel and had a deep interest in
young people.

PHILIP R. CLARKSON, 69, of River Forest,
Illinois, on June 18, after a lengthy illness. He
was an elder at Woodside Bible Chapel in
Maywood, and a speaker at assemblies,
camps, conferences and retreats since his
conversion as a young man. Having a particu-
lar interest in young people, Phil served on the
boards of Emmaus Bible School, Chicagoland
Youth for Christ and Evangelical Child and
Family Agency. He retired in 1974 from Huf-
ford Furniture Company, of which he was
owner and president.

GEORGE FLUTER, 88, of Detroit, Michigan,
on May 4. He was born in Romania and came
to Canada in 1912. For the past four years he
has lived at Rest Haven Home in Grand
Rapids.

MRS. JOHN HAMMON, 94, of Belleville, Il-
linois, on June 12. She and her husband were
instrumental in starting the assembly in
Belleville during the 1930s.

EDWIN W. HARPER, 72, of Oakland,
California, suddenly on May 1, of a heart at-
tack. He was an elder at Bethany Gospel
Chapel and involved in all aspects of the as-
sembly work.

EARL JAMES, 78, of Denver, Colorado, sud-
denly on June 9, after attending the funeral of
his friend John Walden. He was a prominent
rancher in his active years and was in fellow-
ship at the Bellevue Bible Chapel, Littleton.



Philip R. Clarkson

JARED ALEX KING, 80, of Detroit and
Grand Rapids, Michigan, on April 17. He was
a loved elder and shepherd in the Pembroke
assembly and a faithful supporter of mis-
sionaries world-wide.

GLENFORD MURPHY, 56, of Lakefield, On-
tario, on June 21 of a sudden heart attack. He
was in full-time Christian work in East-
Central Ontario since 1959, when he was
commended to the work by assemblies in
Lakefield, Lang, and Peterborough (Braid-
wood). Before that he had been co-owner of a
plumbing business while ministering actively
in his spare time.

In addition to preaching, Glenford's ac-
tivities included a daily radio program, Old
Testament Survey classes at Kawartha Lakes
Bible School, and many summers on the staff
at Joy Bible Camp. Two of the four children
remain at home with Glenford's wife Marjorie
(Box 264, Lakefield, ON K0L 2H0).

MRS. LYDIA G. TULLY, 93, of Boca Raton,
Florida, on June 2 after a brief illness. She
was deeply interested in the Lord's work and
a keen student of the Word. Her eyesight was
not dim nor her ears hard of hearing. She was
loved by all.

JOHN WALDEN, 74, of Colorado Springs,
Colorado, on June 6 after a lengthy illness. He
was born in Centerville, Iowa, and saved at the
age of six. From that time on his one ambition
was to serve the Lord Jesus Christ. The Wal-
dens began caring for needy children in their
home in 1936. A few years later they founded
the Christian Home for Children. The lives of
many children and young people have been
influenced through this ministry. Mr. Walden
taught the Colorado Springs City-wide Bible
Class for more than 30 years. He was a well-
known Bible teacher, conference speaker and
writer. He was characterized by a consistent
Christian life.

LETTERS to the editor

Regarding your May article, "Guidelines for Giving and for Missionary Commendation," I think it needs a few correctives. First, you ignored the example of the Greatest Missionary, our Lord "who went about doing good, healing all that were oppressed by the Devil." Certainly charity flowed downstream there.

Second, you overlooked, I think, the unity of the Empire. It is a false analogy to compare Philippi/Jerusalem with America/Ghana. A fairer analogy might be Ghana/Nigeria. The standard of living would be roughly the same, main differences being in social classes (i.e., free men and slaves). Where you have such a pronounced difference in economic wealth between the Western and Third worlds, even the secular world realizes an obligation.

Third, direction is governed by *need*, not by where the missionary is heading. See Galatians 2:10, a text which sets forth the principle which is implicit in the Gospel. I think the Lausanne covenant is right on, bearing the criteria of the *whole* N.T. in mind.

I do hope you will feel free to publish these points as a counter to what I thought was rather an incomplete presentation. I did appreciate your endorsement of fasting and laying on of hands as still valid. And though you have not touched on it here, I would like to see much more serious thought given to commendation for *all* [preaching] ministry including that done by secularly employed brethren. Are they to be less commended than a full-time worker? I think the denominations which stress the dignity of the pulpit on *every* occasion are on sounder lines, though their criteria for determining the bona fides of the true servants of God may not always be sound.

Donald S. Fox, Westbank, B.C.

Every point you make is well taken. But I did not overlook these things. I think you have missed the thrust of my article. I made no appeal for the mission fields to support American Christianity. Quite the opposite! I asked, "Can we who have so much do anything but give to those who have so little?" And I cited James 2:15-16 as the Scriptural injunction.

But I also asked if this economic disparity is not somewhat regrettable. Has it not forced us into a pattern that is not conducive to the building of strong converts? The rich missionary helps the poor natives (it wasn't that way in the book of Acts) and as a result the natives who get converted gain economic advantages over those who don't (not exactly the picture we get in James 2:5-7). Furthermore, the dispensing of charity all too often keeps the white missionary on a level above the native. The ability to provide relief or jobs is a politician's tool for controlling poor people, even while he lifts them up, and missionaries have sometimes discovered the same results, even if unintentional.

So what do we do about it? Reverse the flow of charity? Impossible! We must minister to those in need. And so we face the dilemma I described in the article.

I offered some suggestions: "We should teach our more prosperous converts to share with those who have

little. We should give our new churches a concern to care for the poor in their own city. And when outside charity is unavoidable, it may be that we should try to find means of handling it other than directly through the missionary."

But basically I challenged a tradition, for it has become traditional with us that charity flows downstream. I wanted to get people thinking.

Regardless of what conclusions you reach, it is still true, as I said, that "inevitably, (today's) flow of material and financial help is in the same direction as the flow of the gospel—from the sending country to the people being evangelized. Remarkably, all the New Testament examples of charitable giving are just the opposite."

The Editor

With due respect, Ronald Warford's observations on capital punishment [May, p. 20] are the same old rehash of conservatism. I, as a born from above Christian, cannot hold your position for these reasons: (a) Governments are not just for all. The poor and minorities get hung, not the rich. (b) Consistency demands capital punishment for the other reasons given in the O.T. (c) What has grace got to do with your argument, if anything? (d) What do you do with Moses, David, and Paul? By using these murderers, did God break his own law?

Gregory Lewis, West Bloomfield, Michigan

As a result of the refugee articles in April, I have received both letters and local response. I have been encouraged to learn of the initiative taken by various people, first to do their part to love and care for physical and spiritual needs of refugees, then to arouse others in the Body of Christ to show the same concern.

An example is Gary Coombs in San Diego, who arranged a summer full of opportunities for Jim Crouch to speak in Southern California assemblies to encourage them to sponsor. Another is Wayne and Sharon McMahon of the Spokane Bible Chapel who first became involved with refugees two years ago when a friend asked them to look up Hmong refugee families who had moved to Spokane. The McMahons and another couple from the chapel did so, and found the people living next to the dump in a tiny shack with exorbitant rent. They also found that the refugees were believers in our Lord Jesus. That start led to providing some families with temporary housing in a house owned by the chapel. Also, to sponsoring relatives and helping settle them in Spokane, sponsoring two young boys, and having a great deal of fun and fellowship and shared joys and sorrows with the Hmong people. And Wayne, never a public speaker before, has been sharing the need for people to sponsor in a number of other churches in the Spokane area. His efforts have been more successful than those of a sponsor-developer working full-time for a local charity.

Lloyd Oppel and his wife Darlene are in Thailand this summer. Lloyd is working in Nongkhai refugee camp as a nurse every morning, and in Christian witness or building up the believers every afternoon.

I am glad to see that God is working among His people to cause us to love our new neighbors.

Sam Mattix, Seattle, Washington

An Elder's Perspective On Bible Schools

by Harold Fiss

Over the years, quite a few young people from Bethel Gospel Chapel in North Bay, Ontario, have gone away to Bible School, particularly to Mount Carmel Bible School in Edmonton, Alberta. What are they like when they come back? Does their time of study prove to be a blessing to the local church as well as to themselves? Harold Fiss, an elder in North Bay, shares his experience in this brief article:

DO BIBLE SCHOOLS benefit the local assembly? Do they in any way complement each other or are they two separate works? Can they work together, and if so, do they need to be in the same city or within a reasonable distance from each other?

These questions as well as others came to mind when I was first introduced to Mount Carmel. Needless to say, at first I was less than enthusiastic. A Bible School more than 2,000 miles away? What possible benefit could it give, except some adventure on the part of the young person. We, of course, were not adverse to such adventure, but we were not ready to wholeheartedly encourage it.

Each year as our young people returned from Bible School, we became aware of the spiritual and social devel-

opment that had taken place in their lives, and we, realizing the value of this development, became more directly involved with them and the school.

What did this do for us as elders and as an assembly?

1. It met the need of an exercise on the part of some of our young people to have a concentrated and systematic exposure to the scriptures and to have these truths applied in a practical way on their daily lives.

2. As a result of this study and practical application, they became more aware of the gifts God had given them and showed a willingness to exercise these gifts in the assembly.

3. We also became more aware of our young people and the need for discernment and meaningful involvement. It helped us to see the importance of encouraging them to "Continue in the things which they had learned."

4. It helped some in their struggles for social adjustment and to accept responsibility in the assembly and community.

Bible Schools in general, but particularly Mount Carmel, have been a real asset to us in the development of our youth. They have brought vitality and new life to the local body and its ministry.

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REPORTS



Svend and Rhoda Christensen



Tom Roberts

PRAY FOR KANSAS CITY

Prayer is requested for the inner-city gospel campaign to be conducted in Kansas City, Missouri, September 21-30, by **B. Sam Hart** of Philadelphia. Meetings will be in a 2200-seat auditorium in the heart of the black community. No collections will be taken. Instead the campaign will be financed by Kansas City area churches, both black and

white, and by gifts from concerned Christians in other areas.

Dr. Hart, well-known for his Grand Old Gospel Fellowship radio ministry, has been instrumental in establishing assemblies in black communities along the east coast of the United States. His brother **Charles Hart**, also a commended worker in Philadelphia, and **Tony Evans** of Dallas, Texas, are assisting in preparations for the campaign.

proximately twelve families in the fellowship. **Ken Bowles**, a recent Dallas Seminary graduate, plans to locate in the community and to assist in the work.

Elwood Grob

RADIO PROGRAMS AIRED IN FIVE LANGUAGES

The Family Bible Hour, a weekly gospel broadcast originating in St. Catharines, Ontario, will soon be heard in five languages. Millions will be able to hear of the Savior's love in Chinese, English, Hindi, Indonesian and Telegu.

In China alone, more than 900 million people are free to turn their radio dial to the Family Bible Hour and other gospel broadcasts now being aired from the island of Guam. In the U.S., the new Moody Bible Institute station at Boynton Beach, Florida, W.R.M.B., now carries the program. But in this day of increasing opportunities abroad, it is becoming more difficult to purchase time on secular stations during popular listening periods. There is a great need for gospel programs in the large metropolitan areas of Canada and the United States. We long to see open doors for F.B.H. in these areas.

The format of the programs consists of our messages on a given topic. **Harry Morrison**, **Boyd Nicholson** and **Arnot McIntee** have taken such topics as: The Family, The Resurrection, and The Rapture. Supplementary literature is offered and listener response has been very encouraging.

Assemblies or individuals interested in the Family Bible Hour are invited to write to Arnot McIntee, 7 Strathmore Rd., St. Catharines, Ontario L2G 2C4.

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THE FAEROES AND GREENLAND

The people of the Faeroe Islands in the North Atlantic recently enjoyed a two-week visit from **Svend and Rhoda Christensen** of Prince Edward Island. The time was spent in a Bible teaching and Gospel ministry. From here they went to Denmark, Svend's birthplace, for ministry in the assembly in Copenhagen.

Tom Roberts from the Bahamas, also spent some time in the Faeroe Islands in Bible teaching.

The brethren in Greenland planned to evangelize their east coast this summer, using the boat *Okauesek* and doing tract distribution and witnessing. Five brethren from the Faeroes expected to help them.

Heini Svarthamar,
Faeroe Islands

UNION, MISSOURI

The Christians of Believers Bible Chapel in Union, Missouri, now meet in the newly completed basement of their proposed chapel. Five founding families first met together on July 16, 1975, and continued almost four years in the home of the Phil Smith family. Now the Lord is binding together in Christian love ap-

QUOTES

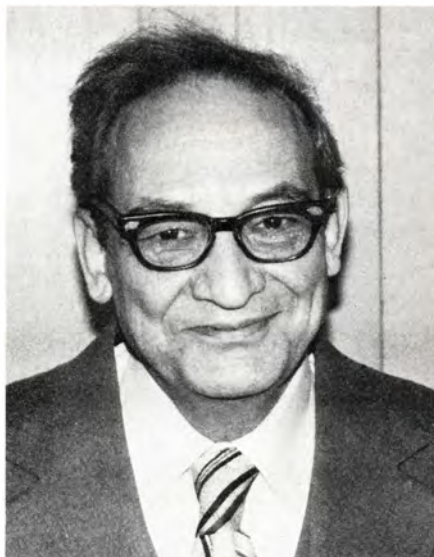
DEADLINE: Letters for the December issue should reach INTEREST by October 10.

Ontario and British Columbia:
Workers recovering from heart attacks

Missouri:
New people every Sunday for two or three years

Rhode Island:
A young policeman finds Christ

Bahamas:
Boating tragedy leads to salvation



Bob Fenty, Alaska



Herbert Mc Caulley, Connecticut

PAUL BITLER, 22 McCollum Place, Yonkers, New York 10704

We had a full house for our annual Bronx Spanish Anniversary in May. **Edwin Fesche** took part in English and **Jim Mayer** took the Spanish part. The Spanish men's octet, composed of brethren from various assemblies, was an added attraction.

On May 20th I spoke at the anniversary of the Templo Biblico in Harlem. This assembly is 16 years old but it was also the first anniversary and official inauguration of their newly acquired building. It was an old fire hall which they purchased with the help of a Stewards Foundation loan.

We continue to value prayer for us in this needy city and for protection in these tough areas.

June 4

JEFF BLOOM, 312 W. Plaza Dr., Clovis, New Mexico 88101

This coming Sunday we will have a baptism and we're encouraged by two young couples who will be baptized in obedience to the Lord. We are encouraged also as a Mexican man preached on Sunday and did an acceptable job on John 3:1-16. Other men show signs of overcoming a cultural reluctance to take responsibility and are growing in Christ. What a blessing to see these men participate at the Lord's table—sometimes in tears of joy for the Lord.

June 14

DONALD DUNKERTON, 156 N. Oak Park Ave., Oak Park, Illinois 60301

The Emmaus Messenger on Tour had a most profitable two weeks (May 26 to June 11), promoting the ministries of Emmaus Bible School and ministering to the body of Christ in many different ways. We used muppets, special music, testimonies, messages, film strips and slides.

The team consisted of eight E.B.S. students and myself as the team leader. We had seventeen meetings in fourteen days in In-

dianapolis, Cincinnati, West Virginia, Maryland, Washington D.C., Philadelphia and New Jersey. Getting to know many of the Lord's people in these assemblies was just tremendous.

June 15

ROBERT FENTY, 2505 West 30th Ave., Anchorage, Alaska 99503

Our Lord continues to bless and the devil tries to destroy. We have disappointments, but the blessings outnumber them. New believers are brought into the assembly. Older Christians, dissatisfied with the mainline churches and looking for a more scriptural relationship with the Lord, are meeting with us.

July 9

HAL GREENE, 1803 Rampart St., Cape Girardeau, Missouri 63701

The work at Cape Girardeau continues to excite and thrill us, as we watch God at work. Last Sunday our first-time visitors consisted of a doctor and his wife, the mother of a local dentist, a nurse, and a high school student. All but the student expressed intentions of attending regularly. We have had first-time visitors every Sunday this year, in fact every Sunday for two or three years. Needless to say we are enjoying an exciting growth pattern. A family of three called me this week to say they have listened to the radio program and will be in church this Sunday.

On June 24 I was in Nashville for the dedication of their new chapel. We had a full house.

July 4

HERBERT M. McCAULEY, 57 Hillcrest Ave., Hamden, Connecticut 06514

The assembly [Branford Bible Chapel] is growing in numbers. Some of the families we have been working with in East Haven on Thursday nights are starting to fellowship with us. As our numbers increase, our need for wisdom increases. Please pray in this regard. The Spirit of God has added another elder to our number, **Michael Gravino**. Please

pray for this dear brother as he seeks to serve God in this way.

June 8

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

The flexible summer schedule allows Sunday School teachers time off and everyone the chance to be away at camps or conferences without problems. However, we may have more staying at home this year because of the gasoline problems.

I usually use these months to cover an area of Old Testament history and teaching that would not have ample time otherwise. Last year we covered the period from the conquest to the Kings and this year we expect to move into the area of the captivity and the return.

I have been helping some at Circle J Ranch, and hope to spend several days each week from now on.

May 14

Margaret Van Ryn Workers Together

Box 481

Wheaton, Illinois 60187



For 31 years I have been involved in a missionary service work known as Workers Together. Many expressions of appreciation have been received, but, like the concert soloist who shares his applause with the accompanist, I must say that I am not the sole performer.

My first gesture must be upward. "For it is God which worketh in you both to will and to do of His good pleasure" (Phil. 2:13). Then, still upward, to three saints in glory: my mother, who first interested me in foreign missions, my husband, Charles Van Ryn, who was engaged in home evangelization and church planting; and my sponsor, Margretta Harper, whose missionary vision for a North America-wide assembly women's missionary service group developed into the present ministry.

Next we must recognize the various staff members, officers, trustees, department directors, printer and producers of *Workers Together* and *Prayer and Praise*. Over the years, many people have been involved.

The fourth gesture is to those who support the work through hand-made items, donations and contributions toward equipment (small and large) for the

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**HARRY MORRISON, 15 Treeline Dr.,
R.R. 2, Washago, Ontario LOK 2B0**

On May 10 I collapsed on the road in front of our home. Heart blockage was the initial diagnosis. I was in hospital for a week—three days of which were in Intensive Care. On June 26 I saw the doctor again and he is still concerned about an irregular heartbeat. Arrangements have been made to see the specialist again and undergo some tests.

Light exercise is permissible, such as walking, but not beyond the point of strain. The same goes for reading and studying. I hope that by September I will be able to provide some ministry again. The Lord continues to

prove His unfailing love and care. Time and energy do not permit me to thank so many of the Lord's people for phone calls, cards and assurances of payer.

July 6

**PAUL SHAW, 47 Fountain Ave.,
Barrington, Rhode Island 02806**

God has blessed the testimony here at the Pawtuxet Valley Bible Chapel with the enrollment steadily increasing and the saints growing in the faith. The newest development is a 15-minute radio program, five days a week, over WARV AM, Warwick. We have been on for three months and have received many favorable comments both by phone and

Vi and Paul Shaw, Rhode Island



home and foreign-field workers.

Finally, of course, we recognize the missionaries themselves who utilize these supplies in the spread of the gospel.

"The eye cannot say unto the hand, I have no need of thee" (I Corinthians 12:21). Nor can any part of the body claim sole credit for accomplishments. We are one.

Many changes have taken place during the time I have been involved in Workers Together. Helpers have come and gone. And my friends keep asking me, "When do you plan to retire?"

Like the bondservant of old, I can only say: "I love my master . . . I will not go free" (Exodus 21:5). But the responsibility of directing Workers Together is too much for one person. A full-time co-worker is urgently needed. Will you join me in presenting this request before the Throne of Grace?

Meanwhile, a little poem I found in the spring issue of the *Navajo Gospel Crusader* expresses my sentiments:

God give me sympathy and sense,
And help me keep my courage high:
God give me calm and confidence,
And, please—a twinkle in my eye.

by letter. It provides a means of getting into homes and hearts not possible before.

I am still doing house-to-house visitation and we have some coming regularly to the meetings as a direct result of these efforts. God has wonderfully saved a young policeman who cannot get enough of the Word of God. He reads until two and three in the morning and has completed the Old Testament. He is full of questions and is a real encouragement. Pray for the work here.

July 9

FRANKLIN D. TAYLOR, Rte. 12, Box 912, Sanford, North Carolina 27330

The Christians at Sanford Chapel recently enjoyed the ministry of **Owen Hoffman** during a Family Gospel Crusade. He used some of his creative and illustrative gospel object sermons. Attendance by all ages proved excellent. Several young adults, teenagers and children professed faith in the Lord Jesus Christ. Owen was also invited to present his rock collection to the geology students at East Lee County Junior High School.

We are thankful for the Lord's blessings during a one-week Youth and Children's Gospel Crusade we conducted at Northgate Chapel in Durham.

Everyday Publications has published *Biblical Balance on Election and Free Will* (May 1979). **Robert McClurkin, Harold Mackay** and I have each written a chapter. "Why Preach the Gospel?" was my contribution.

June 7

Continued on page 21

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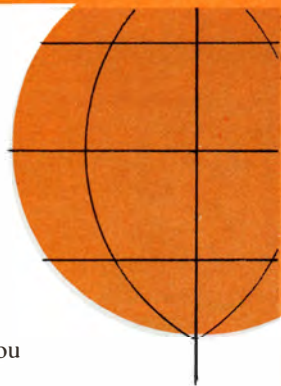
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BOOK REVIEWS

SIX VOLUMES ON ROMANS

ROMANS, By D. Martyn Lloyd-Jones, Zondervan Publishing House, 2185 pages in 6 volumes, \$54.70.

To anyone who has read Martyn Lloyd-Jones' two-volume classic, *Studies in the Sermon on the Mount*, his recent six-volume series on Romans 3:20 through 8:39 will be eagerly received. Actually, it is the published form of expository sermons given at Westminster Chapel, London, to over a thousand listeners, every Friday night, October through May, from 1955 to 1968. The series of messages covered the entire epistle, but it was decided to publish just this section, as presenting the very heart of the gospel in its theological implications.

All is highly readable, as we would expect from one of the outstanding pulpiteers and Bible expositors of the Twentieth Century. The messages are bathed in Scripture and generally thoroughly logical in development. For example, in Volume VI, a 208-page section comments on just three verses (28-30) of Romans 8. The section includes an excellent, detailed exposition of the doctrine of the eternal security of the believer, or the final perseverance of the saints.

I found great rapport in Lloyd-Jones' emphasis on Romans 5:12-21 as being basic to the proper understanding of the whole of chapters 5 to 8, and especially chapter 6. Briefly (though Dr. Lloyd-Jones is not), every Christian was once "in Adam" but is now "in Christ," and this explains in what sense he "died" in chapter 6. The chapter division does not break the continuity.

Some of the author's conclusions vary from what many others have deduced. He affirms that the overriding theme of chapter 8 is assurance; sanctification is a sub-theme. The miserable man of 7:14-24 is not a believer with his two natures at war, but a sinner under conviction of sin

and at the point of conversion. Lloyd-Jones' biblical exegesis of such conclusions is quite thorough and would not be easy to gainsay, especially as he ties the several chapters together in support.

In general, the expositions are of the highest quality and I would most heartily recommend them to any discerning reader. There are some problem areas. The author is an amillennialist (VI, 83-89), but this is not of great concern in these chapters of Romans. Also, Lloyd-Jones takes occasional swipes at the Scofield Reference Bible, and misunderstands or misquotes what dispensationalists really believe (VI, 209-210). However, my greatest disappointment came in chapters 22-30 of Vol. V. In spite of his often-emphasized insistence on the importance of the meaning of words ("What does it say?" "What does it mean?"), the author ignores the plain words of Romans 8:15, "But ye *have received* the Spirit of Adoption." He goes on to plead for this as an experience. This then leads him to confuse the baptism of the Spirit with the filling of the Spirit, and the sealing of the Spirit with the witness of the Spirit (8:16). At this point he falls back on personal testimonies of saints of the Seventeenth, Eighteenth and Nineteenth Centuries as to their baptism of the Spirit, rather than seek a Biblical basis for his argument. But from page 400 on (Vol. V) he again gets real good!

Any of the six volumes can be purchased separately. Their general content is stated by their individual names:

Vol. I—Atonement and Justification (3:20-4:25)

Vol. II—Assurance (chapter 5)

Vol. III—The New Man (chapter 6)

Vol. IV—The Law: Its Functions and Limits (7:1-8:4)

Vol. V—The Sons of God (8:5-17)

Vol. VI—The Final Perseverance of the Saints (8:17-39)

*Reviewed by Don Harris,
Puebla, Mexico*

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QUOTES FROM WORKERS

Continued from page 19

**GEORGE WALKER, 13710 NW 3rd Ave.,
North Miami, Florida 33168**

After a number of months of illness, we were able to accept an invitation of the brethren in Spanish Wells and North Eleuthera in the Bahamas to come for some meetings. The meetings were better attended than anticipated. Friday is a great night with the young people and children. It is not uncommon to get over 300 out and on Sunday night many more than that for the gospel service.

Last Saturday a son of one of the women in the assembly died in a boating accident. The boy's father was very broken as we presented the gospel to him and it did not take long to point him to the Lamb of God. Now he has called all his children to tell them he has been saved and wants to see them converted too.

July 3

**RUDDY WALTERS, 2340 Sanford Rd.,
Decatur, Georgia 30033**

During the period June 1978 to May 1979, we presented the International Students, Inc., ministry to over 2,000 persons in 22 churches and groups, to two missions conferences and to many individuals. As a result, some 25 couples have signified their desire to become host-families. Fifteen persons have volunteered to serve in other areas of the ministry.

We have met and ministered to about 400 internationals in conjunction with other International ministries; and maintained individual contact with another 18. Our office is now established and some 650 names are on our local mailing list. In addition, about a month was spent in personal training. Praise the Lord for what He has done!

June 8

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

The assembly here is busy in the follow-up of the many who professed faith at the Dick Saunders Crusade. We are also continuing to expand our shepherd group program. We now have eleven mini-flocks who are meeting through the week and feedback continues to be positive. We are looking to the Lord to continue to raise up more spiritual leadership so that these groups can continue to multiply.

We are undertaking a new program for the Sunday evenings during July and August. We have a large, beautiful front lawn in front of our chapel and we will utilize this for informal sing-alongs with special music provided by local singing groups. We hope to attract community people as we take the gospel out in the open air. As it gets dark we will go inside and show Moody Science films. We are hoping this way to be more effective in the summer months.

June 11

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

Our new book *Foretaste of Glory* is in the hands of the printer. A source of joy is the fact that we had a letter from the president of the



NINETIETH BIRTHDAY

Carl Armerding (right) with his son Hudson. Taken in Wheaton just a few days before Carl's 90th birthday (June 16). He began his ministry as a missionary on the tropical coast of Honduras in 1912, returning home with broken health four months later. In 1929 he joined the faculty of Dallas Theological Seminary, and

later served both Moody Bible Institute and Wheaton College, as well as continuing a wide-spread Bible teaching ministry. Now resident in the Western Assemblies Home in Claremont, California, Carl is still an active preacher. Hudson, the oldest of his four children, is president of Wheaton College.

press saying that the manuscript had been a blessing to him and to others on his staff who had read it. We had been asking the Lord to use it in blessing for His glory, never dreaming that He would start with the press people.

To our great joy, the work continues to grow. Because of this we are looking to the Lord for necessary space to work more efficiently. The little office is bulging at the seams.

June 8

**DAVID WILKINSON, Box 699,
Fort St. James, British Columbia V0J 1P0**

Approximately three months have elapsed since heart surgery. Strength and endurance are slowly being rebuilt. I run (with some walking) three to four miles before breakfast, six mornings per week. Also, three times per week I do body-building with weights (this I did before surgery).

Fortunately the Lord's work can move ahead regardless of our infirmities. Sunday evening we had the delight of being joined in the Lord's Supper with a much persecuted Carrier Indian Christian couple who traveled 70 miles (round trip) to join us. The wife, who is also one of the Carrier language instructors, told us as they were leaving, "We're so happy to have come. We needed this." I expect several other Carrier believers to be meeting with us before too long.

July 9

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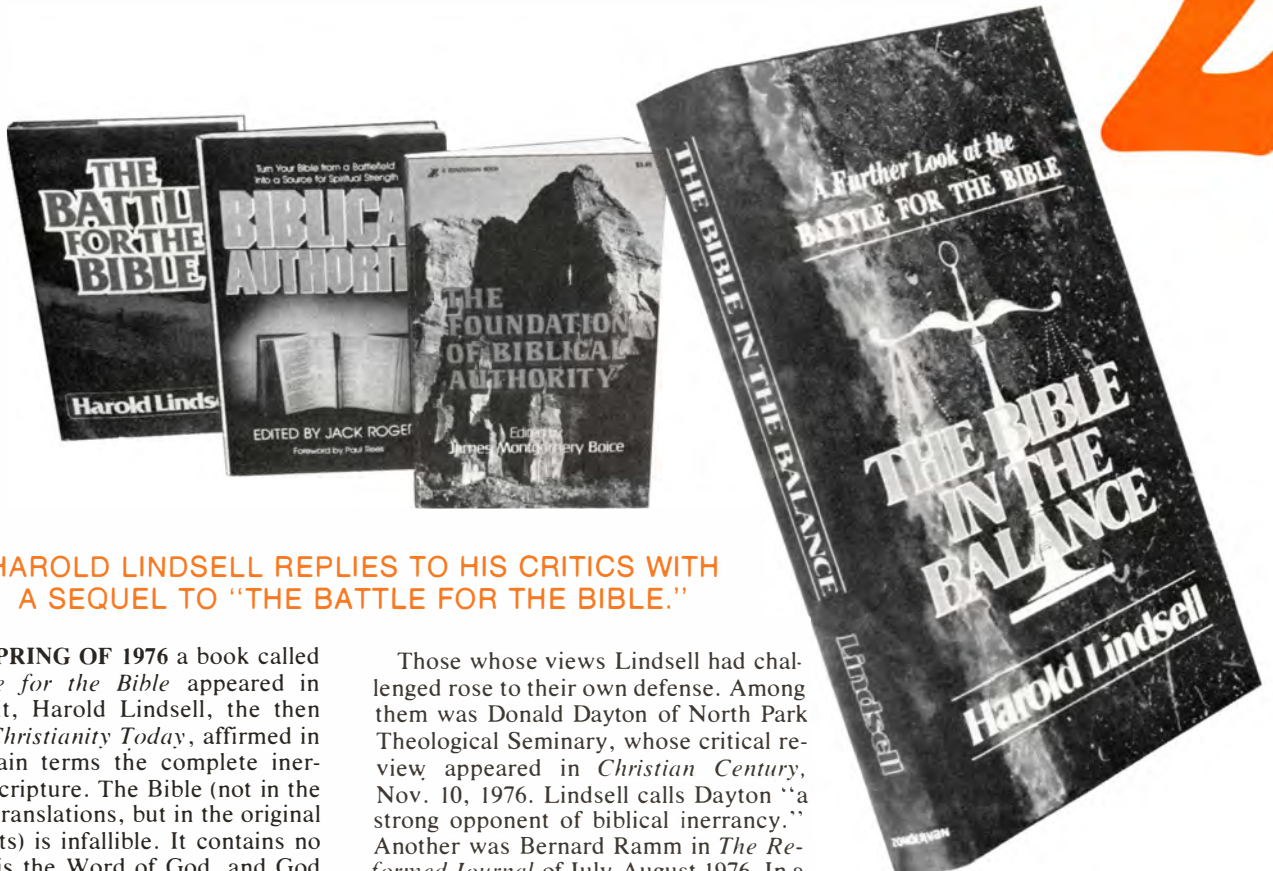
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EDITOR'S NOTE

by James A. Stahr

Round 2



HAROLD LINDSELL REPLIES TO HIS CRITICS WITH A SEQUEL TO "THE BATTLE FOR THE BIBLE."

IN THE SPRING OF 1976 a book called *The Battle for the Bible* appeared in print. In it, Harold Lindsell, the then editor of *Christianity Today*, affirmed in no uncertain terms the complete inerrancy of Scripture. The Bible (not in the copies or translations, but in the original manuscripts) is infallible. It contains no errors. It is the Word of God, and God doesn't make mistakes when He speaks.

Lindsell went farther. He also brought into the light of day the creeping departure from inerrancy that has been taking place in some evangelical denominations and seminaries. The book was designed "to show that biblical inerrancy is under attack and disavowed in places where one would hardly expect it to happen" (p. 122).

Lindsell's book sent shock waves across the land. While many seminarians were aware of the growing debate, it came as a surprise to the man in the evangelical pew. The author was widely applauded. Some denominations and institutions strengthened their doctrinal statements to be more precise regarding inerrancy. The National Association of Evangelicals chose biblical trustworthiness as the theme of its 1977 convention. And even *The Wall Street Journal* ran a feature article on the inerrancy debate (Nov. 18, 1977).

Those whose views Lindsell had challenged rose to their own defense. Among them was Donald Dayton of North Park Theological Seminary, whose critical review appeared in *Christian Century*, Nov. 10, 1976. Lindsell calls Dayton "a strong opponent of biblical inerrancy." Another was Bernard Ramm in *The Reformed Journal* of July-August 1976. In a review entitled "Misplaced Battle Lines," Ramm challenged Lindsell's view that biblical inerrancy is a watershed for evangelicals. Two other critical articles appeared in the April 1977 issue of *Direction*, a quarterly publication of the schools of the Mennonite Brethren denomination.

Fuller Theological Seminary, especially hard hit, devoted a special issue of its *Theology, News and Notes* to its defense and to the clarification of its own position. Lindsell had been a professor at Fuller in its early years when inerrancy was part of the seminary's doctrinal statement. But the school had been unable to live with that statement, particularly its description of the Bible as "free from all error in the whole and in the part." A revised doctrinal statement affirmed the Scriptures to be "the only infallible rule of faith and practice," but did not affirm infallibility beyond the categories of faith and practice. It did not

imply inerrancy in matters of history, geography, science and chronology, for example, as did the earlier wording.

AT LEAST TWO BOOKS

In addition to magazine articles, the book reviews, and the special issue of *Theology, News and Notes*, at least two books were published in response to and in disagreement with *Battle for the Bible*. Westminster Press issued a volume entitled *The Debate About the Bible* (1977). It was written by Stephen T. Davis of Claremont Men's College, who affirmed belief in infallibility but not in inerrancy. To him infallibility means the Bible makes no false or misleading statements on any matters of faith and practice, whereas inerrancy extends that definition to any or all topics. To me this use of terminology seems arbitrary, but the distinction he makes expresses a view of limited inerrancy held by many.

The Battle for the Bible

Also in 1977, Word Books published a volume titled *Biblical Authority*. Edited by Jack Rogers of the Fuller Seminary faculty, it contained essays by himself, Bernard Ramm, Berkeley Mickelsen, Paul S. Rees, Clark Pinnock, David Hubbard, and Earl Palmer. This volume will give its readers a representative defense of the position taken by evangelicals who cannot subscribe to the total infallibility (in all areas) usually implied by the term "Biblical inerrancy." Those with less time to read will find a lengthy review of *Biblical Authority* in the Feb. 24, 1978 issue of *Christianity Today*.

INERRANCY DEFENDED

On the other side of the question the pens of inerrancy's defenders were also busy. In 1978 Zondervan issued a volume entitled *The Foundation of Biblical Authority* (1978). It was edited by James Montgomery Boice, successor to Donald Grey Barnhouse in Philadelphia's famed Tenth Presbyterian Church and also as radio speaker on "The Bible Study Hour." Its six chapters match those of Roger's book subject by subject. They are written by John H. Gerstner, Gleason L. Archer, R. C. Sproul, Kenneth S. Kantzer, James I. Packer, and by its editor.

The Zondervan volume was the first scholarly production of a new organization called the International Council on Biblical Inerrancy. Founded in 1977, the ICBI was a result of the same concerns that had motivated Harold Lindsell to write his book. It was created to counter both the drift away from and the outright denial of the traditional evangelical view of Biblical infallibility.

The executive council of the ICBI includes all the authors of the Zondervan volume, plus ten others, among them Francis A. Schaeffer. A large advisory board includes Hudson T. Armerding, president of Wheaton College, and John F. Walvoord, president of Dallas Theological Seminary. Both schools have inerrancy in their doctrinal statements.

A six-member executive committee is chaired by James Boice. One member of that committee, Norman Geisler, wrote an article for INTEREST entitled "The Inerrancy Debate—What is it all About?"

(Nov. 1978). Dr. Geisler was a professor at Trinity Evangelical Divinity School at the time. This month he joins the Dallas faculty.

THE CHICAGO STATEMENT

Dr. Geisler's article will soon be reprinted by the ICBI as one item in a ten-year program to produce an extensive literature on inerrancy. In addition to this program, ICBI is also responsible for the Chicago Statement on Biblical Inerrancy, hammered out in a three-day conference attended by close to 300 leading evangelicals in October 1978. The nearly 5000-word document includes a condensed Short Statement, nineteen Articles of Affirmation and Denial, and a lengthy exposition of the issues involved.* The Short Statement comes out clearly in defining the scope of inerrancy: "Being wholly and verbally God-given, Scripture is without error or fault in all its teaching, no less in what it states about God's acts in creation, about the events of world history, and about its own literary origins under God, than in its witness to God's saving grace in individual lives."

The statement also warns of the dangers involved in slipping away from belief in inerrancy: "The authority of Scripture is inescapably impaired if this total divine inerrancy is in any way limited or disregarded, or made relative to a view of truth contrary to the Bible's own; and such lapses bring serious loss to both the individual and the Church."

Unlike Lindsell's first book, which named names and offered evidence of aberrant views on inerrancy, the Chicago convention bent over backward to avoid controversy and limit itself to a positive stance for the traditional position. Yet, it was this editor's observation, as one who attended and participated, that the seminary professors present were well aware of and deeply troubled by what has been occurring on evangelical campuses.

THE BIBLE IN THE BALANCE

But enough of the intervening events following the appearance of *Battle for*

the Bible. We come now to the present.

In July 1979 Harold Lindsell published a sequel. It is a response to those who responded to him, an evaluation of the many evaluations of his work. He calls it *The Bible in the Balance*. Published by Zondervan, it is similar in appearance to the first volume but 50% longer (384 pages, \$9.95).

In the aforementioned review of Jack Rogers' book, Norman Geisler said, "Let us continue the discussion; the nature of Scripture is certainly fundamental Christian doctrine." Lindsell does just that. And he does it in a way that challenges the reader to weigh both sides of each question with care. Lindsell quotes at length from Ramm, from Davis, from Dayton and from others not mentioned above. He replies point by point, usually quite effectively.

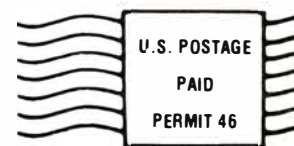
Then he devotes full chapters to further developments in the Southern Baptist Convention, in the Lutheran Church—Missouri Synod, at Fuller Seminary, and in some of the smaller denominations and organizations.

One of those quoted at length is Clark Pinnock, now at McMaster Divinity College in Ontario. His views appeared in *Theology Today* in an article entitled "Evangelicals and Inerrancy: The Current Debate." As with most of the critical responses to *Battle for the Bible*, Lindsell's main point is not disputed but rather confirmed. There has been a departure from the traditional view of inerrancy.

Pinnock distinguishes three positions presently taken by evangelicals. "First," he says, "there are the militant advocates of unqualified Biblical inerrancy, who continue in the tradition of Warfield and the fundamentalists. They equate the Princeton doctrine of the perfect errorlessness of the original autographs of Scripture with the historic view of the church Harold Lindsell's book *Battle for the Bible* articulates this strict position, and he probably speaks for a large majority of evangelical people."

In the second category Pinnock finds those who advocate "a modified definition of Biblical inerrancy." This position, he feels, is somewhat unstable and "likely to come down eventually on the non-inerrancy side." ➔

*The first two parts appear in an appendix in *The Bible in the Balance*. All three parts are available for 50¢ from ICBI, P.O. Box 13261, Oakland, CA 94661.



Address Correction Requested

Round 2: The Battle for the Bible.

Continued from page 23

The third group, says Pinnock, consists of "the evangelical opponents of biblical inerrancy. Though a distinct minority, they happen to include some of the best known and most capable of the scholars evangelicalism has produced: F. F. Bruce, G. C. Berkouwer, David A. Hubbard, G. E. Ladd and others." (*The Bible in the Balance*, pp. 41-42, where the quote from Dr. Pinnock is given in full).

That Clark Pinnock finds himself in his second category is a disappointment to Lindsell who says there has been "a noticeable shift from right to left" (p. 36). For comparison purposes, Lindsell cites a 1968 booklet, *A Challenge to Southern Baptists*, in which Pinnock commended that denomination's stand on complete inerrancy, but gave this appropriate warning: "In the past a professor trembled to contradict God's Word; now he trembles to go against the current liberal consensus."

AN UNDERLYING ISSUE

One of the final chapters of *The Bible in the Balance* discusses the historical-critical method of Biblical interpretation. Lindsell discusses the destructive "higher criticism" that devastated European Protestantism and opened the door for the "modernism" that moved most of the major North American denominations away from the Gospel.

How does this chapter relate to the fine points of the inerrancy debate? I think the connection is more implied than stated, but the very presence of this chapter shows what is on Lindsell's mind.

The implication is that those scholars who have set aside full inerrancy are already dabbling with theories that reject



the Mosaic authorship of the Pentateuch, or the Pauline authorship of some of the letters ascribed to him. They may be swinging toward evolution, doubting that the first eleven chapters of Genesis are historical, and even questioning whether the words of Jesus as we read them in the Gospels were really spoken by Him.

Lindsell doesn't document much of this. It would be difficult to do at this point, for if such views are held on evangelical campuses they will be kept under wraps. They wouldn't sit well with the supporters of those schools.

Yet the likelihood of this progression is what the battle for the Bible is really about. Lindsell says that departure from full inerrancy will lead inevitably to disaster. "What happened two or more generations ago can and is happening again in our generation. Evangelicals, or at least some who call themselves by that name, are moving away from their tradition and are headed in the direction of neo-orthodoxy and liberalism almost irresistibly" (p. 334).

Those scholars who reject full inerrancy know what Lindsell is saying. And they also know what is happening in their own faculties. If they don't like Lindsell's books (and they don't), the best way to counteract them is to come

out with some bold assertions about where they stand on the higher critical theories. The flames of the inerrancy debate would simmer down fast if we heard some ringing assertions about creation vs. evolution, about Adam and Eve, and the Flood, and Moses vs. JEPD, about Jonah (fact or fiction), about who wrote Daniel and when, and whether Jesus really said what He said, and whether Paul wrote what the Bible says he wrote.

I'm listening. And I'm noting the silences. So I'm with Lindsell. I know where *he* stands and what *he* believes. And I suspect he's right in suggesting there's a lot more to the rejection of inerrancy than meets the eye.

I'm with him, too, because I believe the Bible does teach its own inerrancy. The aforementioned volume, *The Foundation of Biblical Authority*, has a chapter by Gleason Archer offering the proof of this. It is called "The Witness of the Bible to its Own Inerrancy."

Thirdly, I'm with Harold Lindsell because I believe that Jesus Christ believed in and taught total inerrancy. John Stott put it well in a series of articles we published several years ago: "For Jesus, what Scripture said, God said! . . . Jesus endorsed the Old Testament as the Word of God. . . . How then can we, the disciples of Jesus, possibly have a lower view of Scripture than our Teacher had Himself?" (*INTEREST*, May 1974, pp. 9, 23).

And again (July-August 1974, p. 21): "Submission to Scripture is part and parcel of submission to the lordship of Jesus. We cannot accommodate ourselves to the idea of a selective submission—e.g., agreeing with Jesus in His doctrine of God but disagreeing with Him in His doctrine of Scripture Selective submission is not true submission at all."

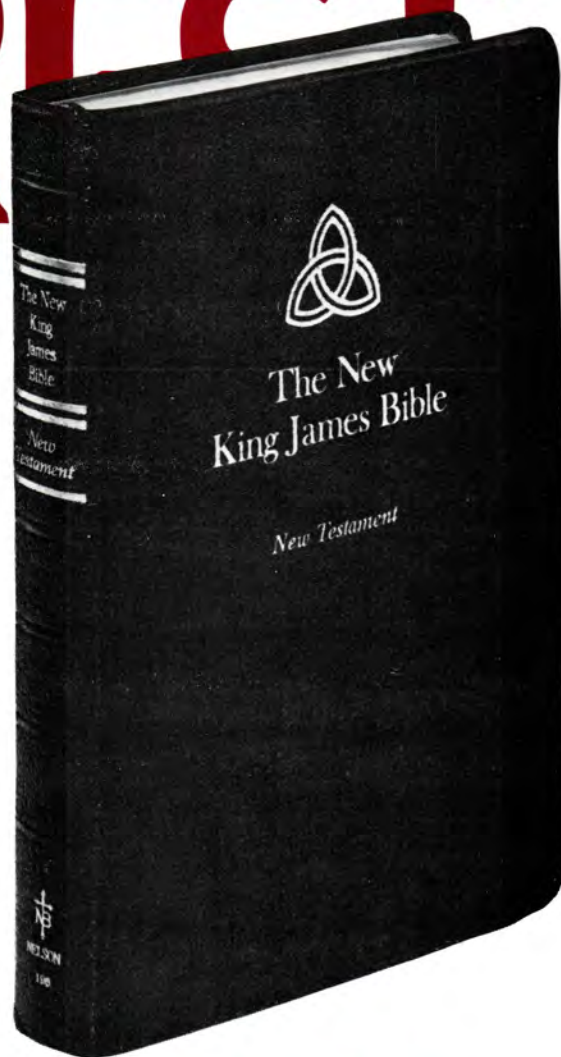
I'll buy that.

INTEREST

OCTOBER 1979



Participants in the Chicago Press Conference introducing the New King James Bible. Left to right: Arthur Farstad, N.T. Editor; Jerry Falwell, Thomas Road Baptist Church, Lynchburg, Virginia; Alfred Martin, Vice President of Moody Bible Institute; and Harry Sturz, Chairman of the Biola College Language Department. Dr. Martin and Dr. Sturz were part of the six-member Executive Review Committee.



The New King James Bible Have We Come Full Circle?

Art Farstad: The King James and I Page 3

**Walter Liefeld: In Defense of the
Older Manuscripts** Page 10

**James Stahr: The Implications of Revising
the King James Version** Page 22

Articles

- 3 **The King James and I**
The Norwegian Bible didn't count.

- 6 **I Lived in a Jungle Commune, Part II**
This was not the way to get to heaven.

- 9 **Jedaiah, Hattush, Malchijah and Hashub**
The world is impressed with bigness.

- 10 **In Defense of the Older Manuscripts**
Christians should rejoice in recovery of ancient copies of Scripture.

- 14 **Burning the Mortgages in North Carolina**
Our Scotsman hid the collection plates.

- 16 **Growing Churches, East and West**
Seven principles for Church growth.

- 22 **Have We Come Full Circle?**
The implications of revising the King James Version.

Departments

12	Address Changes	12	New Workers	14	Reports
13	Conferences	13	Notices	10	Viewpoint
22	Editor's Page	18	Quotes from Workers	12	With the Lord

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Donald J. Thompson

LeRoy L. Yates

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THE



The Executive Editor
of the
New King James
New Testament tell
his own story, and
states the case for the
traditional Greek text

King James AND I

by Arthur L. Farstad

ALL OF MY fellow Sunday School scholars carried Bibles. I did not wish to be different. Now whether our family couldn't afford a Bible for me at that time, or whether it was because I couldn't read yet, I was given my grandmother's little Norwegian concordance to carry. I could tell from its overlapping covers and the squirrely Germanic script on the front that there was something un-Kosher about this "Bible." I knew I didn't have the authentic article. And I was embarrassed to carry it.

This was at Bethany Chapel in Yonkers, New York. Just before we moved to Washington, D.C., my Uncle George bought three very fine, clear print Bibles. He gave them to my two brothers and me. They were in the King James Version, as might be expected. At that time we didn't know that there was any other version. Except, of course, the Norwegian, which didn't count.

At the ripe age of seven, I announced to my father that I was going to read the entire Bible through. I proceeded forthwith to do just that. I read aloud while sitting atop the bureau with my legs dangling.

When I got to Genesis 4:1, I asked what it meant. You know, about Adam knowing his wife, etc. My father, in true Victorian style, was embarrassed. "Arthur, you're too young to understand these things."

Crestfallen, I went back to reading *Sonny Boy in the Snow*. Except for Sunday School assignments, I did not pick up the Bible again until I was eleven years old.

Fortunately, the Sunday School assignments at Grace Chapel, in Georgetown, the District of Columbia, were very challenging. We memorized not merely individual verses, but complete psalms and whole chapters from the Gospel of John. We learned two verses each week, adding them to the two of the previous week. There were six by the third week, and on it went until the section was finished.

Ethel and I would say our verses together. Ethel was the girl who lived next door. We would recite them on the streetcar as it clanged down Pennsylvania Avenue, right past the White House.

I have come a long way in my Christian education since those days, but I believe that early consecutive memory work in the King James did more to stabilize my Christianity than any later contribution.

CHIP OFF THE OLD BLOCK

My father had read the entire Bible through as a young man. That was soon after he learned English. I wanted to do what he had done. So at age 11 I started again. By the time I was 12 I had read through the entire King James Bible, including the genealogies. I was very conscientious on these. I would even backtrack to the beginning of a chapter if I felt I had missed a name.

By now we were going to the Minnesota Avenue Gospel Chapel near the Capitol Building. I had a succession of very good Sunday School teachers there, and my interest in the Bible grew steadily. When the Revised Standard Version came out, I went through that volume in its entirety, also. But my devotional reading continued to be in the King James along with memory work and Sunday School lessons.

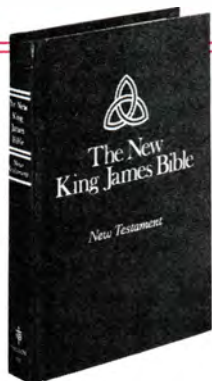
My oldest brother Dick soon went off to Emmaus Bible School in Illinois. Later he tried to get me to go. He knew I was very interested in languages, just like my father and his father before him. Grandfather had been captain of a merchant ship back in Norway. So my brother used the idea of learning Greek as bait to get me to go to Emmaus.

Well, I looked at a huge chart with all the forms of the Greek verb, and I decided no language could possibly be that bad! So the bait didn't work. At least not at first. But later, when I did decide to go, my mother gave me a beautiful new Scofield Bible, bound in chocolate brown. The Scofield Bibles have always been in the King James Version.

At Emmaus I became a real fan of Greek. I read through the Greek New Testament in an 1862-vintage, British and Foreign Bible Society edition. It had the King James in one column and the Greek in the other.

The King James was used in all of the classes at Emmaus at that time. But frequently one of the very influential teachers would highlight what he believed were the terrible corruptions of the Greek text lying behind the King James Version. As a result, in several classes over a period of

Dr. Arthur Farstad is a graduate of Emmaus Bible School, Washington Bible College and Dallas Theological Seminary (Th.D.). He is in fellowship in a Dallas, Texas, assembly.



I looked at a huge chart with all the forms of the Greek verb and decided no language could be that bad.

semesters, many of us became convinced that the King James was hopelessly obsolete and based on "inferior, late, and corrupt" manuscripts.

Some of the students were disturbed by all this, but several of us young-turk male students switched over to the RSV. We knew of its liberal origin, as far as translation goes, but we also knew it was based on "the better" manuscripts.

Later, at Capital Bible Seminary, where I took a few courses, and still later at Dallas Theological Seminary, I received the teaching that was common in virtually every Bible School and seminary in those days. What I had learned about the King James was true. And what I had been taught about the "better" manuscripts was true. That handful of ancient manuscripts from Egypt, especially those two called Sinaiticus and Vaticanus, outweighed in value all the hundreds of manuscripts from the Byzantine empire. (Manuscripts are the handwritten copies of various parts of the Bible that remain from the days before the printing press was invented. There are thousands of Greek manuscripts. Some contain only a few verses, others several books or even the entire New Testament.)

DALLAS THEOLOGICAL SEMINARY

Nevertheless, not everybody accepted this view. At Dallas Seminary Professor Zane Hodges presented an alternate view of the Greek text. Because I had taken a lot of Greek before coming to Dallas, I validated some of the required Greek courses, and so it was not my privilege to sit in Professor Hodges' classroom. Had I been so privileged, I would have heard that there are strong arguments for the traditional Greek text, that is, the text on which the King James is based. Or perhaps I should say there are strong arguments for something very similar to the traditional text, what Professor Hodges called "the Majority Text." This text represents the vast bulk of the Greek manuscripts that are found in the

world today.

Of course, I heard a little bit about all this second-hand, but it was filtered through some friends who thought the whole idea ridiculous. In a fine course in textual criticism taught by Dr. S. Lewis Johnson, we did get both sides of the issue by having debates in class. So far, I had not made any commitments one way or the other.

After graduating, and having a bit more time, it seemed to me that I ought to learn more about *the origin of the Greek text*, and not just how to translate, preach, and teach from it. It was soon after, also, that I was asked to teach in the New Testament Department at Dallas Seminary while working on my Doctorate. So each night before going to bed I would read a little bit in textual criticism. Textual criticism, sometimes called lower criticism, is the science of reconstructing the original wording of the Bible, working from whatever copies and early translations are available. This should not be confused with so-called higher criticism, which speculates as to the authorship and date of Bible books, often in direct contradiction to what the Bible says about itself.

In studying textual criticism, I was especially interested in the apparatus (technical footnotes) of the Nestle Greek New Testament. I remember very vividly sitting up in bed one evening reading the Epistle of Jude and checking the manuscript support for the reading in the text. When different manuscripts have different wording, the apparatus cites the variations and then gives the code letters or numbers identifying the manuscripts that carry each variation.

On this occasion I was amazed to find that one particular reading that Nestle had put in the text had support from only two manuscripts out of the hundreds that were available which contained the book of Jude.

Reading further I was even more chagrined to find out that one of his readings was in only one manuscript! I

was not particularly a Majority Text fan, but this did seem ridiculous. Could it be that only one manuscript in the whole world had preserved the true reading and all the rest were wrong? It was hard to fit this in with any meaningful understanding of providential preservation of the text.

I could see how a liberal could believe this, or, as Westcott and Hort suggested, that *no* manuscript retains the true reading. But I could not believe that God would leave His church without the true reading of any text if this were indeed the Word of God, as I believe it is.

This started me reading in earnest. I read some of the scholarly works of John Burgon, Dean of Chichester, England, in the last century. I had heard of him, of course, although chiefly in ridicule. The truth of the matter is that Dean Burgon stated things terribly strongly, and he did not go over well in the Anglican community, since he was so bold and outspoken. Yet there was no question about his scholarship. His detailed knowledge of the church fathers was second to none, and their quotations from the New Testament fill huge volumes in his handwriting (never yet published).

DOUBTING THE CONSENSUS

Could it be that we had been sold a bad bill of goods? Could it be that the texts on which the King James was based were really closer to the original? Were the last half of Mark 16 and the first eleven verses of John 8 really part of the original text after all, along with all the other words and clauses, and full verses omitted by the "better" manuscripts?

I was beginning to doubt the consensus of the scholars.

The more I studied, the more I became convinced that with a few exceptions the readings of the King James New Testament were well supported. Not only were they in a majority of the old manuscripts, but also they were very often in manuscripts from several parts of the empire, and not merely from Egypt where the climate was dry enough to keep manuscripts from disintegrating.

True, the *oldest* manuscripts do have many differences from the traditional text. But they were virtually all from Egypt, and could very well just represent the type of New Testament text

used in that part of the empire.

Today I am convinced that this is the case: the modern versions are based on an Egyptian text, which has a tendency to *condense* and *delete* phrases and words that were considered unnecessary by the Alexandrian editors. We do know that this was the trend in Alexandria regarding secular texts, in order to have a smooth and abbreviated text.

The matter is debatable and the view I take is still the minority view on evangelical campuses, though it is gaining strength. But the discussion gets very technical, and I must move on. Or rather, I must get back to the subject of the King James Version.

A GOLDEN OPPORTUNITY

No doubt all my earlier experiences had played a role in preparing both my mind and heart for the opportunity that was now about to come to me. Perhaps there was one more step of preparation.

With reluctance, I now began to return to the King James in my preaching. The reluctance was because so much of the language was archaic, and at that time nearly everyone in our group was quite young. So I would read the text from a modern version and then preach word-for-word from the King James. This seemed to work rather well though it did mean extra time spent on the text that could have been used for expounding the meaning. Oh, if only this beloved translation could be in up-to-date English.

Then in mid 1975 I received a phone call from the Thomas Nelson Company in Nashville, Tennessee. This company had pioneered the Revised Version in 1901 and the RSV in 1952. Neither had been based on the traditional text, but rather leaned heavily on the older Egyptian manuscripts.

After telling me this, my caller asked if I were friendly to the King James version and if I had conservative views on the Greek text. I said yes. Then I was asked if I would be interested in working on updating the King James Version, using the Greek. Again I said yes.

It was not long before I was asked to be the New Testament editor as well as continuing my work as one of the "translators." Since we were really updating the work of the 1611 translators, perhaps I should say "updaters."

My assignment in "updating" was to

do the initial work on Titus and Jude. On the rest of the New Testament, individual scholars sent in their work, and it was my job to make that work conform closely to our guidelines and to one another's work in style. All of the work was well done, since all of the men had the necessary credentials in the Greek language. One book that took little editing on my part was the book of Acts, done by Dr. E. M. Blaiklock of New Zealand. He followed the guidelines so closely that there was virtually nothing for me to do.

SUBSEQUENT STAGES

A large Overview Committee consisting of well-known Christian leaders from all walks of life helped to determine how far we should go in updating the language. The decision to delete "thees" and "thous" everywhere, including poetry and prayer, was the overwhelming consensus of these people from all over North America and England. Along with the pronouns went the matching archaic verb forms (doest, saith, etc.).

After a Lay Committee had also interacted with our work, and the Overview Committee had seen and commented on typescripts, the material was reedited and then put in the hands of our English editor, William McDowell, originally of Nova Scotia and now of Orlando, Florida. Bill had a background in both Greek and Hebrew at Westminster Seminary. He and I worked in close harmony on the English and the Greek to ensure that the beauty and cadence of the King James were not destroyed.

Finally the text was sent to the five members of what was called the Executive Review Committee. They were Alfred Martin, Vice President of Moody Bible Institute, Harry Sturz, head of the Language Department of Biola College, Robert Hughes of Liberty Baptist Seminary, Curtis Vaughn, Professor of New Testament at Southwestern Baptist Theological Seminary, and Robert Reymond, Professor of Systematic Theology at Covenant Theological Seminary in St. Louis.

Within this small group, chaired by myself, we had a variety of viewpoints on many things: amillennial vs. premillennial, infant vs. believers' baptism, traditional church government vs. multiple ministry, and so forth. But we all got along well, because we all had the

highest view of Scripture and of the One who is the subject of Holy Scripture.

Not everyone on the committee held views on the Greek text similar to my own, although about half did. We were agreed that an updating of the King James should follow the same textual base underlying the original King James, or else it would no longer really be the King James.

It was decided that the first edition would contain almost no helps. The only footnotes would be those identifying the source of Old Testament quotations. These quotations are also indicated by an oblique typeface in the text, but the old King James use of italics was decided against. Today italics mean emphasis, just the opposite of what they did in 1611.

THE END RESULT

In conclusion I would say that the New King James New Testament seeks to retain all that is still standard English in the old King James. It keeps the cadence and beauty of the old version while removing the stumbling blocks to 20th century understanding. The response has been practically universal, that it still sounds like the King James, but is much smoother and easier to read.

It is our hope and prayer that this updated edition of the King James Bible will be widely used in the English speaking world, and especially that it will be useful for public reading and for memory work. Churches need to have more public reading, I believe, and it is difficult to do this with the many versions in use.

In my opinion it is also important that the New King James Bible retains so much of the King James tradition. It does not delete words, phrases, clauses, or whole verses that many people believe have a strong claim to be part of the original text.

It has been one of the great privileges of my life, if not the greatest, to have been chosen Executive New Testament Editor of this project. Looking back on my life I can see that from earliest childhood, when my father would take quite literally the verses in Deuteronomy 6 about speaking about the Bible in the home, God was preparing me for this work.

In working on this project, I have
Continued on page 21

The happy conclusion of a 46 year search for salvation

I Lived in a Jungle Commune

Part II

by Thomas H. Ridley

Last month Tom described his boyhood in England, his youth in the trenches of World War I, and his years of devotion and religious service as an Anglican. But, like Martin Luther, he knew he was failing in his efforts to earn his way into heaven. Then he and Anita joined a religious commune, selling all their possessions and turning the proceeds over to the group.

WE SETTLED DOWN in the community. Life was very hard and the food was very poor. But we were convinced that it was the right way of life and we were determined to go through with it.

The community was just about self-supporting. It owned one of the most modern farms in England. In addition it had its own bakery, modern laundry, a wood turning shop with six lathes, and a printing shop.

I should explain that one didn't enter the community as a full-fledged brother, but rather as a guest, and later he became a novice. After a year or more, if he was still convinced the community's way was the right way, he would be baptized and become a brother.

We were still in the novice stage when we were invited into a special brotherhood meeting. The community was about to migrate to Paraguay. World War II was in progress, and the British government wanted to intern the large percentage of the community that were Germans. Rather than be split up, the group decided to leave England.

They asked all the novices if we would go with them. When it came my turn to answer, I replied, "Well, I have given up my job, and you have all I possessed. I don't see that I can do anything else but come with you."

We had to travel in small groups, as shipping was made available by the government. Although ships were being torpedoed almost daily, all our eleven groups arrived safely in Paraguay.

The community bought a large tract of land out in the jungle, miles from anywhere. We also bought a dozen horses and a team of oxen, plus several carts. But the first job was to build houses. We had more than 400 people to accommodate, and there was only one small farmhouse on the land.

A community of Mennonites ten or twelve miles away offered living space for our women and children in their schools while the men were building houses. We first built four large shelters consisting of grass roofs supported by tree trunks. Meanwhile we slept out in the open.

Life had been hard in England, but now it was ten times harder. We had to hew our own lumber. We had tropical heat, insect pests, and snakes to contend with. Drinking water was brought from a spring two miles away. Taking a bath was a matter of running through the shoulder-high grass early in the morning while it was still wet with dew.

In time we got wells dug, and water ceased to be a problem. But we had plenty of others. Food was scarce until we got land under cultivation. There was much sickness. At one time about half the community was down with malaria and dysentery. Many of the children died.

Many of us got very discouraged. We began to wonder if there were not an easier way to get to heaven. Over and over some of us asked ourselves if this was the only way.

One day one of the spiritual leaders took ill. He was placed in a small hut and given the best care possible, but from day to day he got worse. Several times a day we would be called from our various jobs to stand around his little hut and sing to him.

Then one day we found him much improved. He sat up in bed and addressed us all. He said he had suffered this terrible illness for six weeks for the sins of the community over a period of six years. I was very shocked. Afterward I told my wife, "He's putting himself in the place of Christ, suffering for the sins of the community indeed."

That night was my turn to stand watch. The watchman kept an eye out for fires and also awakened the folks who had early duty.

About midnight a rider came into the grass-roofed shelter where I was on duty. "Hello, Tom, are you the night watchman?"

"Yes, I am, Hardy." It was the brother of the sick man.

"Well, how are you feeling about things now, Tom?" He knew we were becoming discouraged, or as they put it, in spiritual difficulties.

"None too well," I replied. Then I told him how upset I was about what his brother had said that morning.

"Oh, take no notice of that!"

"But I must take notice of it. What *were* the sins of the community over the past six years?"

"Well, you wouldn't understand. You have only been with us, what? About a year and a half? Just don't bother yourself about it."



Tom and Anita Ridley at Pittsboro, May 14, 1979

With that my mind was made up. "Life is very hard here. It is only because we believe it to be the right way that enables us to carry on. So if I am not to take notice of what the spiritual leaders say, then I am not going to take notice of anything else around here."

"What do you mean?"

"I mean that we are going."

Easier said than done. There was no road, no transport, no money.

"Where are you going?"

"I don't know, but I can't stand it anymore. Now that the spiritual structure has collapsed, we have nothing to stay for."

The next day the community met. We were not admitted to the meeting. It was decided to take us to a cattle ranch a day and a half's journey distant. It belonged to a German who was a business friend of the community. He might offer me work. The idea was that a change and relaxation would give us time to think things over, and that we might come to our senses and return to the community.

There were no jobs at the ranch, but the rancher had a tea plantation another half day's journey away. I could keep the plantation clear of weeds. Anita and I could live in a one-room mud hut on the edge of the plantation.

My tool was a machete. Our stove was a small caldron suspended over a campfire, but food was scarce. Mealtimes came more frequently than meals.

Once a month the rancher killed a cow. The seven or eight pounds of meat he sent us would be cut into thin strips to dry in the sun. All too often it was stolen from us. We couldn't complain too much about thieving Paraguayans, because very often the only food we had was what they gave us. They were not much better off than we were, though they did have pigs and hens and garden plots.

Many times we were almost driven back to the community by sheer want.

Every two weeks the mailman came by on horseback. I wrote a letter to friends in England, who suggested I contact the British consul in Asunción, to

see if he would help us. The consul sent a thousand pesos (about \$3.35) and said he would find a job for me. The German rancher gave me another thousand pesos and took us in a homemade oxen cart to the nearest village. We traveled with the mailman in another cart to the river, where we got a launch going down to Asunción. It was a four-day trip.

The consul was very kind, but the job he had in mind did not materialize. But Pan American Airways was constructing an airport near the city under the Good Neighbor Policy, and I got a job on their engineering staff. We rented a small house and bought some furniture.

The airport project lasted a year. Then I sent an advertisement to a newspaper in Chile offering my services as a draftsman. I left my wife and daughter in Paraguay and made the one-week trip to Chile to pick up replies.

There were two. The one I took was a job in Santiago with a British firm. I spent the next thirteen years with this company.

More important even than the job was to make the acquaintance of a missionary couple, Andrew and Nina Stenhouse. There were no Britishers, or any other nationalities, arriving in Chile, as the war was still in progress. They were glad to invite me to their home, and they wanted to know how I had come to Chile in wartime.

I told them the whole story about the community and how we had gone to Paraguay. They were very patient, and they asked many questions.

When I was all through with the story, Mr. Stenhouse asked, "What was your object in giving up all your possessions to live this life of deprivation? Just what was the object?"

"Well," I said, "I was trying to do the best I could with the object of getting to heaven. I did not want anything of this world to stand in my way. If a home, a job or an automobile was going to stand between me and heaven, I was going to get rid of it. I wanted to give up the selfish life I was living, just working for myself and my family, and work for a cause, for the good of the community, in other words."

"That's not the way to get to heaven."

"But I have always understood that it was."

Andrew Stenhouse got out his Bible. He began to show me from the scriptures that it is not what we do that counts, but that which has already been done for us by the Lord Jesus Christ at Calvary.

He read John 3:16 to me: "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life."

Even a plain statement like that failed to register in my mind. He showed me scripture after scripture, but it was not until he showed me John 5:24 that the light finally broke through. He asked me to read the verse.

"Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me, hath ever-



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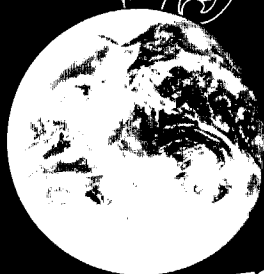
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lasting life, and shall not come into condemnation; but is passed from death unto life."

When I finished reading he said, "Well, have you?"

"Have I what?"

"Have you everlasting life?"

"I can't say that I have."

"Then read it again, slowly."

So again I read it, very slowly. When I came to the word *hath*, he said, "Stop, what does that word *hath* mean?"

"Why, it is the present tense of *to have*."

"Exactly! And have you everlasting life?"

There was a long pause. Finally I replied, "I see what you mean. But it can't be true. Do you mean to say I don't have to do anything to obtain everlasting life? It's too easy!"

I couldn't help thinking of an incident that happened in England years before. One man made a wager with another man, betting that he could not sell one-pound notes on the street corner for sixpence each, a fortieth of their true value. The bet was accepted, but a day's work on the street corner didn't produce a single sale. That was because of the incredulity of the public.

Unbelief was my problem too, but now I was beginning to see it. "Yes, I do believe I have everlasting life, because it says so here. Either I don't believe the Bible or I have everlasting life. Yes, I have everlasting life through believing on Jesus Christ."

Mr. Stenhouse explained it. "Don't you see that the good works you do should be a *result of*, and *not a means of*, obtaining everlasting life?"

I replied, "Yes, I see it all now. All this trying to do the best I can has availed me nothing." We both got down on our knees in his living room and thanked God that I had, at last, seen the truth.

Editor's Postscript:

In the years that followed, good works and service to humanity were not forgotten, but fell into their true place as expressions of gratitude to the Lord who had provided full salvation without cost. In early 1962, when Tom was 63, he and Anita joined the staff of the Pittsboro Children's Home in North Carolina, serving as maintenance man and cook respectively. They continued on when Pittsboro became a retirement home, ten years later, ministering now to the elderly instead of to neglected children. They retired officially in October 1978, but still live on the grounds and lend a hand as they are able. October 24, 1979 marks Tom's 81st birthday.



Jedaiah... Hattush... Malchijah, and Hashub

by V. Paul Flint

**It was not in
Persia's capital
that heaven's
interest lay.**

ARE THERE PORTIONS in the Bible that cause you to groan inwardly when you come to them in your annual reading? (You don't read through the Bible every year? You should!)

Do you sometimes wonder why the Bible, the most important book in the world, has long lists of unpronounceable names and detailed descriptions of quaint old structures now long vanished?

Such a portion is Nehemiah 3. In verses 10 and 11 the rebuilding of the long-ruined walls of Jerusalem is described:

And next unto them repaired Jedaiah, the son of Harumaph opposite his house. And next unto him repaired Hattush, the son of Hashabniah. Malchijah, the son of Harim, and Hashub, the son of Pahath-Moab, repaired the other portion, and the tower of the furnaces.

There is some action here, but it takes a bit of imagination to see it. The piles of rubble and the soot-blackened gates left over from the destruction more than 100 years earlier would not be inspiring. Nor would there be much glamor to the sweat beads on bare backs struggling to move heavy masonry into place. The trudge for water to the fountain gate and the hard work carrying it back so the mortar could be mixed is hardly thrilling.

The work of these four men, plus that of the 68 or 70 others mentioned in the chapter might seem relatively unimportant. The scene of the action in the popular eye was far from dusty Jerusalem. It was 700 miles to the east, in Susa, the administrative center of the vast Persian Empire, which stretched from India to Greece. There were the great palaces of the kings, the famous temples, the huge monuments. There was the "apadana" or throne room, 250 feet square, with its 36 limestone pillars, elaborately carved, supporting the beautiful cedar roof beams.

That was where the great business of the empire was transacted. From there the couriers on their swift mounts went out with dispatches of importance to the 127 different provinces, and to Susa they returned with their reports and news. And there also was displayed the opulence of the empire, and the people were dazzled with oriental pomp and pageant.

If there had been world-wide news services in that day, home base would have been in Susa. From there also the telecasts would have originated. But if a "noseworthy" news hound had asked the man in the street about Jerusalem, the reply might have been something like this: "Jerusalem? Oh yes, I believe I have heard of it. Somewhere out west, isn't it?"

Yet God the Holy Spirit occupies Himself with the humble activity of re-

building some ruined walls in a city far away from the center of the action. And even for that city it was a low point in its long history. Its influence had shrunk to hardly that of a present-day county. Gone were the splendors of Solomon's reign. No son of David was sitting on the throne. And the temple worship, interrupted for over 70 years, had only recently been resumed in humbler circumstances and on smaller scale. Nevertheless, patiently, lovingly, the names and work of each of these humble people are listed in a record that lasts forever. But long gone are the names of the important officials, the VIPs, of Susa's realm, save for one or two exceptions. And the names of Susa's kings have only recently been recovered.

It was in Jerusalem that heaven's interests lay, and where the divine Scribe was recording.

Is there not a lesson here for our times? As we gather in our little companies in their insignificant numbers to remember our Lord each Lord's Day, the world takes no notice. Seldom does a reporter write up such gatherings. The world may take note when thousands gather in some large meeting. It can appreciate numbers like that. And it will report the erection of some multi-million dollar church structure in California to satisfy some strange form of American megalomania.

The world is impressed with bigness, and we, too, let ourselves be similarly impressed. If it's big, it must be good; it must be blessed. But just to sit around a table and sing some hymns, pray, read the Bible, partake of the bread and the cup—in such it has no interest. This, however, is where heaven's interest is directed. This is what God has asked us to do. This is where the divine Scribe is still recording.

Long after the names that make headlines today—Carter, Begin, Brezhnev, Sadat, or a Kennedy or a Kissinger—are interred in the cemetery of history and forgotten, those who are concerned with the center of His interests here on earth will be remembered.

This is not meant to be taken as a plea for complacency. It is not intended to encourage things as they are, nor to provide an excuse for our own inaction or laziness in the work of the Lord. It is meant to be an encouragement for small gatherings seeking to obey our Lord. It is a reminder that "to obey" in such is "better than sacrifice" in some great project that may have dubious Scriptural sanction or guidance.

Let Jedaiah, Hattush, Malchijah and Hashub speak to us today.

The author, V. Paul Flint, resides in Oak Park, Illinois, and is an instructor at Emmaus Bible School.





VIEWPOINT

by Walter L. Liefeld

In Defense of the Older Manuscripts

QUESTION:

Are there good reasons for preferring ancient manuscripts over those underlying the King James Version?

ANSWER:

Few, if any, subjects in biblical scholarship are as complex as "textual criticism" (the study of differences between the manuscripts behind the English Bible). This is one of the reasons why we are cast upon the conclusions of "authorities" in the field. We naturally follow those we feel are trustworthy and who confirm us in the ideas with which we are most comfortable. Equally naturally, we tend to reject any translation which follows manuscripts omitting words or verses we are used to in the beloved King James. We also like the idea of a "majority" text (see explanation elsewhere in this issue), forgetting our own convictions that "the majority is not always right."

The purpose of this article, therefore, is to mention just a few reasons why we should respect the use, by most translators, of the earlier texts, and their general rejection of the so-called "majority" text.

I shall attempt just a simple answer to the question, and not try to present all the evidence (on either side). Such brevity may reduce clarity or precision. I do not want to provoke debate on this subject, but am only providing, by request, a balance to this issue of INTEREST.

Since textual critics are generally agreed that the *number* of manuscripts is not as important as their *antiquity* and their *value*, the term "majority text" carries a psychological weight which it does not deserve. Actually what the term refers to is an assortment of texts, the extant manuscripts of which were copied, in the main, more than 600 years after the originals. These bear similar characteristics. Scholars call their type of text "Byzantine." Scripture portions

of this type were used in the liturgy of the Eastern, Byzantine, church.

Although readings (i.e. choices of words, etc.) found in this text-type are also found in earlier manuscripts, *not one* early "ancestor" manuscript has been found which fully in itself represents the Byzantine text type. Were the "ancestors" *all* worn out by use, as some claim? The suspicion is that there simply *weren't* any ancestors, only individual readings which were later incorporated into this group.

What we have, then (and this is an oversimplification) is, on the one hand, a large group of relatively late manuscripts, the Byzantine ("majority") manuscripts which do not have unambiguous "ancestors." On the other hand, there are many other manuscripts and papyri of differing characteristics, some of which are very ancient but have relatively few "descendants." In addition to these there is a host of versions (translations into other ancient languages), quotations in the writings of church fathers, and portions of Scripture arranged for liturgical use. In the absence of ancestors of the Byzantine group, and for other reasons as well, scholars turn to the older manuscripts of the Greek text. One reason is that the shorter the period of recopying, the fewer the mistakes. The antiquity of these manuscripts is often used as an argument for the trustworthiness of our New Testament.

Westcott and Hort, among others, have tried to classify these manuscripts with varying degrees of success and acceptance. What many lay supporters of the King James and the Byzantine text do not realize is that while Westcott and Hort were wrong in some conclusions, recent discoveries seem to confirm some of their most basic insights. One of the oldest and most highly respected manuscripts, known as "B," is now strongly supported by the "P75." This papyrus shows little evidence of having been edited (purposely changed for theological or other reasons), as some other texts

were. It is dated as early as A.D. 175. Its text of Luke for example, is the oldest we have of that Gospel. It is not possible to include here the detailed evidence for such conclusions.

Modern translations do not select a reading just on the basis of its age or simply because it represents one type of text or another. A number of criteria are followed, which it is not possible to discuss here. On the basis of such criteria the readings found in "B," "P75" and other ancient texts are selected more often than those in the late Byzantine ("majority") group. If this selection seems to omit some words or verses found in the King James, it may partly be due to the generally acknowledged tendency of the Byzantine text to "conflate" readings. That is, where earlier manuscripts have differing readings, later copyists apparently wanted to include both, not being able to decide which was in the original text.

The King James was based on a very small percentage of the Byzantine manuscripts, its translators using a small collection called by later editors the "textus receptus." That text type was all they had in those days before archaeology providentially gave us more ancient texts, so it was naturally accepted or "received" ("receptus"). Among its deficiencies was the fact that in some passages the readings were not supported by any Greek manuscript.

It is clear that even if the Byzantine ("majority") text were correct, the King James, which does not draw on the whole Byzantine tradition, needs revision. In fact even some of the translators of the New King James version are of this opinion. And Zane Hodges and Arthur Farstad are working on a new edition of the Greek New Testament based on the "majority" group of manuscripts. Therefore, whatever view one may have of the manuscript tradition, it is hardly wise to use either the old or the new King James as the final authority for serious Bible study.

We should not ignore the Byzantine tradition, but neither should we ignore the truly ancient texts. The modern translations (not merely revisions) take *all* the evidence into account, trying to determine what reading most faithfully represents the original. This actually sometimes results in a stronger Christological statement than the King James has. For example, in John 1:18, the New International Version identifies Jesus as God, whereas the King James (old and new) does not. (In the case of Titus 2:13, where it is a matter of grammatical interpretation rather than of text, the New King James fares better, along with the NIV, over against the old King James.)

Christians should rejoice in the recovery of ancient manuscripts and their use in modern translations, just as they rejoiced in the recovery of long eclipsed evangelical truth in the Reformation and in the recovery of neglected church principles more recently.

We should also be grateful that the existence of many ancient manuscripts with their various readings does not mean that the original text is in chaos, but rather that it has been preserved. No doctrine is in danger of faltering! The textual differences are usually as minimal as that between a long "o" and a short "o" in the word *echomen* ("have") in Romans 5:1. These indicate either an indicative (making the phrase in question mean "we have peace") or a subjunctive ("let us have peace"). It is easy to see how such differences arose. In this case the good modern translations and the King James agree on the indicative.

In other cases the differences may look more serious than they are. All scholars know that the latter part of I John 5:7 about three witnesses in heaven has virtually no claim to originality (it occurs in both the old and the New King James). But we also know that the doctrine of the Trinity does not rest on that one verse, which was probably drawn from a marginal comment by a pious scribe.

In conclusion, there *are* good reasons for preferring the ancient manuscripts over the Byzantine ("majority") text. But even if scholars disagree on such matters, it is with the desire to determine more precisely what the original text says. For further helpful information on the text behind the King James, I recommend *The King James Version Debate: A Plea for Realism*, by D. A. Carson (Baker, 1979)

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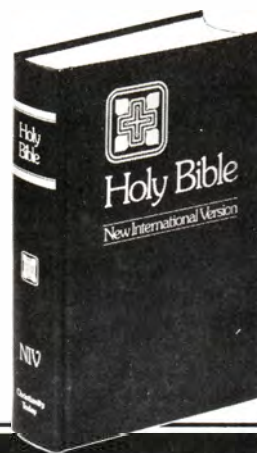
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Len and Esther Brooks
with Robert and Kathy

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% CMML, P.O. Box 13,
Spring Lake, New Jersey 07762

Len and Esther Brooks were originally commended to the Lord's work in 1956 by Woodside Chapel in Fanwood, New Jersey. They served as missionaries in the Philippines until 1970. Since then Len has served Christian Missions in Many Lands as administrator of their facilities in New Jersey. He serves at CMML without salary and continues to look to the Lord for the supply of his needs. In addition to his responsibility at CMML, he is actively engaged in a teaching and preaching ministry amongst the assemblies in the New York-New Jersey metropolitan area.

Len and Esther have maintained a good testimony and have raised a lovely family, two of whom are still living at home.

Though their hearts have been open for a return to the Philippines, the Lord has not guided them in that direction. Consequently,

in reaffirming their commendation, Woodside Chapel has requested they be considered as home field workers.

MR. & MRS. DON MITCHELL,
1917 Bellevue Dr., Florence, S.C. 29501

The Christians of the Gospel Center in Durham, North Carolina, have commended Don and Brenda Mitchell to the work of the Lord in Florence, South Carolina. Don has been known to the Christians in Durham from his youth and in recent years he has shown a consistency in Christian service and an aptitude to minister the Word. He will be working with the Florence Bible Chapel in pastoral work, visitation and ministry of the Word.

The Mitchells have three children, Michelle, 9, Donald, 5, and Scott, 2.

IRELAND OUTREACH

The Christians of Sun Valley Bible Chapel in Lafayette, California, have commended Susan Lassar for one year's service with Ireland Outreach.

COMMENDATION REAFFIRMED

A letter has been received from the Bible Chapel in Sturgis, Michigan, renewing the commendation of John Harper to the service of the Lord. John was originally commended in September 1956 by the Sturgis assembly. He teaches at Emmaus Bible School and ministers the Word in area assemblies.

ADDRESS CHANGES

WORKERS CHANGES

Robert L. McLaren, R.R. 3, Shannon Court, Westbank, British Columbia V0H 2A0

Herbert E. Schnabel, 1121 Broadway, Alameda, California 94501

Brooky Stockton, 1973 Bayard Ct., Las Cruces, New Mexico 88001

Donald Tinder, 2606 Dwight Way, Berkeley, California 94704

ASSEMBLY CHANGES

CERRITOS, CALIFORNIA, Believers Bible Fellowship (Formerly Elm Ave. Gospel

Chapel), 19301 Bloomfield Ave.
19301 Bloomfield Ave.
% Powell C. Jones, 5928 Blackthorne Ave., Lakewood, 90712 (213/866-3406)

COLORADO SPRINGS, COLORADO

Southside Bible Chapel
BB 9:15, FBH 11, M 6:30, Thurs. 7:30

MIAMI, FLORIDA, Gospel Hall,
1417 NW 1st Pl., % Edward Lightbourne,
919 NW 47th Terr., 33127 (305/759-2727)
SS 9:30, BB 11

DETROIT, MICH., Gospel Chapel Church,
2141 East Grand Blvd. 48211 (922-1040)
(formerly at 6901 Gratiot Ave.)

WINSTON-SALEM, NORTH CAROLINA

Fair Oaks Gospel Chapel, 490 Oak Summit Rd., 27105. Correspondent, % chapel address, (919/767-6871)
(919/767-6871)

ROSSLAND, B.C., Gospel Chapel
% Eduardo Jimenez, Box 468, V0G 1Y0
BB 10, FBH 11, Tues. 7:30

HAMILTON, ONTARIO, Canada St. Gospel Hall, % Seth Hoffman, 371 Bevan Court, Burlington L7L 4L6

NEW LISTING

SHALLOTTE, NORTH CAROLINA

South Brunswick Bible Chapel
% O.C. Tuck, Rt. 1, Box 158, Supply, N.C. 28462 (919/842-9378)
BB 10, FBH 11, Wed. 8

Having recognized the need for an assembly in this resort area, two families meet in the Tuck home at Windy Point. Visitors are invited and welcomed to all meetings.

WITH THE LORD

TEDDI BURHANS, 43, of Willow, Alaska, on June 14, suddenly of an aneurism. She was saved at the age of 12 and at 17 God laid Alaska on her heart. She arrived in Alaska in 1966 where she has been active in D.V.B.S., camp and other children's work. In December 1978 the assembly at Bible Truth Gospel Chapel, Anchorage, commended her to this work, especially in connection with North Star Bible Camp (INTEREST, March 1979, p. 18). Teddi's greatest desire was to reach boys and girls for Christ.

MRS. JAMES GUNN, of Agincourt, Ontario, on July 9, after a lengthy illness. Mr. Gunn is in the Lord's work, commended by Christians at Danforth Gospel Hall.

LEIGHTON W. HUNTINGTON, 47, of Ottawa, Ontario, in June. He was saved at 31 through the death of his father and began immediately to witness for the Lord. He was an elder at the St. Laurent Bible Chapel.

HORACE G. LOCKETT, 89, of Barrie and Hamilton, Ontario, on July 1. He was in fellowship at Bethany Gospel Chapel in Hamilton where he provided a great deal of help and leadership. For many years he served as Sunday School Superintendent and taught the young people's class. He was an instructor at

Scriptural Principles of Gathering

by Alfred P. Gibbs

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Horace G. Lockett Robert J. Willey

the Hamilton teachers' college.

In 1935 he was one of the founders of the Guelph Summer Bible School on the Guelph Bible Conference Grounds, which operated for 25 consecutive summers. Throughout the period Mr. Lockett served as principal and director.

BENJAMIN McLEOD, of Coxsackie, New York, on July 12. He was saved in his teens and for 75 years lived a godly life. He was in fellowship at Midland Park, Longport, Albany, Woodstock and Saugerties.

MINNIE ELIZABETH PORTER, 105, of Los Angeles, California on June 20. She was born in Northern Ireland and came to Los Angeles in 1912. She was in fellowship with the Jefferson Street Assembly (now Culver City) for 67 years, maintaining a steadfast Christian testimony and witnessing for Christ at every opportunity.

MRS. BELLA BARRON SMITH, 85, of Hampton, Virginia, on July 23. Born in Aberdeen, Scotland, and saved more than 50 years ago, she was in fellowship in Bethany Gospel Chapel, Newport News, where she taught Sunday School, Vacation Bible School and assisted in sisters' missionary work.

ROBERT J. WILLEY, 80, of Keystone Heights, Florida, on August 9. He was born in Bristol, England, and served in the Royal Air Force in World War I. He worked as an engineer and plant superintendent in a Greek aeronautical plant until 1941. Then he rejoined the Air Force for the War years. Later he came to the United States to acquaint assemblies with the work in Greece. Working in the aircraft industry, he was helpful to assemblies in Delaware, Alabama and Florida. Mr. Willey loved the assemblies and wherever he went he gathered people together to study and preach the Word.

In 1966 Mr. Willey was invited to come to Park of the Palms to direct the Bible conference ministry, which he has done ever since, as a worker commended by the Keystone Heights assembly. His wife, Vera, remains at Park of the Palms.

CONFERENCES

OCT. 13-14—CLIFTON PARK, NEW YORK

The annual fall conference of the Northway Bible Chapel assembly will begin Saturday af-

ternoon and end Sunday evening. Speakers will be George Mortland and James A. Stahr. Contact Otto Werres, 1551 Regent St., Schenectady, NY 12309 (518/374-7458).

OCTOBER 20-21—FLINT, MICHIGAN

The annual conference will be held at Civic Heights Bible Chapel. Ministry on Saturday at 2:45 and 6:45 and Sunday at 11, 2:45 and 6:45. Speakers will be Kevin Dyer and Russ Van Ryn. Music by Ray Felten. Contact Ed Bills, 7151 N. Elms Rd., Flushing, MI 48433.

NOV. 3—OHIO WOMEN

The Women's Missionary Conference sponsored by the Fairlawn, Gracemount and Bible Fellowship assemblies will be held at the Fairlawn Bible Chapel, 2705 Smith Rd., Akron. Coffee Hour at 10:30 and meetings at 11 and 2:15. Contact Mrs. Karl Reader, 2254 Walter Rd., Westlake, OH 44145.

NOV. 22—COLUMBIA, SOUTH CAROLINA

The Thanksgiving Day Conference will be held at Bethany Chapel. Speakers will be Ken Smith and Harold Greene. Services at 10 and 2. Contact W. F. Hersey, 1700 Marley Dr., 29210 (772-7920).

NOV. 22—ANCHORAGE, ALASKA

Annual Conference of the Anchorage Christian Assembly will be held on Thanksgiving Day.

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

FELLOWSHIP WANTED in Chewelah, Washington. Anyone interested in seeing an assembly established in Chewelah, contact Mr. Craig Ausland 509/935-6139.

FELLOWSHIP WANTED in the Pensacola area. Those passing through or those interested in starting an assembly contact William H. Gustafson, 4349 Burtonwood Ct., Pensacola, Florida 32504.

PARENTS NEEDED: Two 2-year-old Colombian boys are available for adoption. Both are healthy physically, one is mentally retarded due to meningitis as a baby. Write to: Alan Knott, Apartado Aereo 188, Armenia, Quindio, Colombia, South America.

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REPORTS



Shannon Hills Chapel, Greensboro

Burning the Mortgages in North Carolina



C. Richard Andrews, a Greensboro elder and chairman of the building committee, flanked by (l. to r.) J. Eddie Schwartz, Harold Mackay, Lester Wilson and John McCallum.



Three men of the Raleigh assembly burned the mortgage: l. to r. Lacy Buffaloe, Herbert Branch and Treasurer William Smith.



Faith Bible Fellowship, Raleigh



Janet and William McNeil

The early summer of 1979 was mortgage-burning time for two assemblies in the Piedmont area of North Carolina. One of them was the Shannon Hills Chapel in Greensboro, and the other was Faith Bible Fellowship in Raleigh.

The Shannon Hills Chapel, the larger of the two, was constructed in 1967. The main auditorium seats 500 to 600 people, and the two-story Sunday School wing has a meeting room half that size, along with many classrooms. The mortgage, taken out in 1967, was at the time one of the largest loans Stewards Foundation had made to an individual assembly.

Today there are about 400 people in fellowship in the Shannon Hills assembly, with Bible Hour attendances, including children, running from 500 to 600. Two commended workers serve with the assembly on a full-time basis. **Harold Mackay**, who came to Greensboro in 1943, recently celebrated his 50th anniversary in the Lord's service (INTEREST, January 1979, p. 14). **J. Eddie Schwartz** joined him in Greensboro about the time the new chapel was built.

Lester Wilson was invited to return to Greensboro for the mortgage-burning ceremony. He had started the work in 1939. **John McCallum**, Executive Director of Stewards Foundation, was also invited for the occasion.

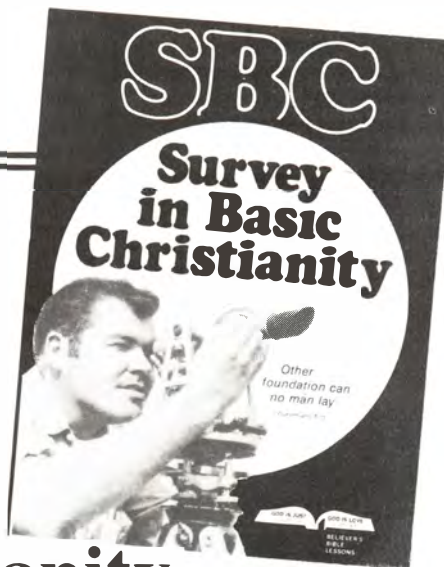
Seventy miles to the east, one of the newer Raleigh assemblies also burned its mortgage in a special commemorative service. In this case the lovely building is only five years old, and the growing congregation has paid off its \$72,000 Stewards Foundation loan ten years ahead of schedule.

Faith Bible Fellowship had a rather unusual beginning. A small number of Christians on the south edge of the city had been anxious to have a testimony for the Lord in their area. Most of them had a Baptist background, but they were not denominationally linked.

In the mortgage-burning service, **Herbert Branch**, the correspondent, described the early days of the work, blending humor with a serious note of praise. "Fifteen years ago," he said, "we met in a house across the road from our present building. We were five Baptists without a pastor, and Baptists without a pastor are in trouble. On top of that, we were \$22,000 in debt."

Mr. Branch continued: "We had a meeting with a Scotsman, brother

Survey in Basic Christianity



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McNeil here. We learned some things. The first thing we found out is that we were brethren. We found out that the Lord could solve our problems. And we found out that our Scotsman didn't want to take over.

"Here's what we learned. One, the assembly was to be run by the brothers. Two, worship is a high priority. Three, we were not interested in money, especially that of the unsaved. The first thing brother McNeil did was to hide the collection plates.

"Four, we learned there were lots of people around to help us. Some of the nearby assemblies helped us financially and men like Norman Edwards helped us

with the preaching. Five, we found out we could do a lot of speaking ourselves."

Norman Edwards, a Maryland businessman, lived in Raleigh at the time. He and the editor of INTEREST were invited to Raleigh as speakers for the mortgage-burning service.

William McNeil also participated. Willie began his ministry in Scotland. He and his wife **Janet** came to the United States in 1959 and settled in Raleigh, to minister in assemblies there and elsewhere. In addition to helping at Faith, Mr. McNeil continues an evangelistic outreach through a large women's coffee hour and through a daily half-hour radio broadcast.



Hampton Community Chapel, Prince Edward Island

PIONEERING IN P.E.I.

by David Crozier

Four years ago David and JoAnne Crozier began working full-time with the assembly in Summerside, Prince Edward Island. JoAnne is the daughter of Joseph and Gertrude Darling, Christian workers in Quebec. She and David met while they were college students in Charlottetown, P.E.I., where they both attended the Bible Chapel. David comes from a rural area of Prince Edward Island between Charlottetown and Summerside and not far from the ferry terminal where boats come and go from the mainland.

As the work continued in Summerside, the burden and activities of the Croziers were directed more and more toward that rural area, especially toward a place called Hampton, about half-way between the island's two cities. For a while, they divided their time between Hampton and Summerside. In July 1978, a new assembly was begun in Hampton. In May 1979, the Croziers relinquished their responsibilities in Summerside to devote full time to the new work.

David's description of that work follows:

A big dream became a reality on July 9th, one year ago. On that date the Hampton Community Chapel was dedicated.

For 18 years a local family had traveled the 20 miles to the chapel in Summerside. Through their witness a neighbor had been saved, and she too became an eager witness. Soon Bible studies were started in nearby Victoria and Crapaud. A number of teens attended a weekly youth group where many of them found Christ as Savior.

Transporting these new Christians to Summerside became a problem, even with the acquisition of a van. So a Sunday School was begun, and a meeting held to discuss the formation of a New Testament Church in the community. The decision was unanimous, and the name Hampton Community Chapel was chosen. It was incorporated with five trustees from Hampton and Summerside. A 15-year-old United Church building was purchased for \$8,000 (including two acres of land) and in two weeks it was paid for. With a loan of \$25,000 and

a lot of free labor, the building was completely renovated. A good P.A. system, a piano and an organ were purchased.

That was a year ago. Sunday morning attendances are now in the seventies. The breaking of bread continues to be a blessing, with men for whom it is a new experience learning to take part. Evening services, formerly combined with Summerside Bible Chapel, commenced in May with the chapel filled. The Lord has been saving souls.

There are now three coffee hours in the community, led by two capable sisters in the assembly. An active youth work under the direction of Allan and Lois Andrews is drawing young people from a wide area. It is mainly a Bible study and the young people love it.

An Emmaus course ministry has seen more than 200 courses completed. And a visitation blitz is underway in nearby communities, inviting people to the services.

An exciting program of special meetings, retreats, musicals and other activities has contributed to the growth of



**SEVEN
PRINCIPLES
FOR CHURCH
GROWTH**



The new auditorium of Community Bible Chapel.
The original building is on the left.

Bert Young speaking at
the opening service

the work. This takes a lot of organizing and effort, but it catches the attention of people and gives many an opportunity to present the Gospel.

I still do visitation in Summerside one day a week and have a Tuesday night Bible study in our home. Our house is up for sale, but for the present we are still at 218 Duke Street [Summerside, P.E.I., C1N 3S4].

FROM SIX TO SIXTY IN CALIFORNIA

by Robert A. Bruton

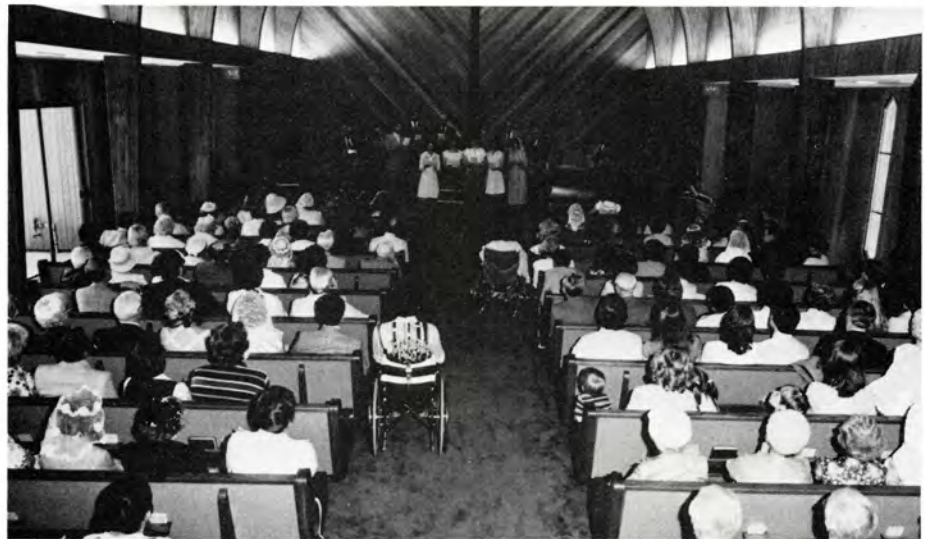
Five years ago the number of families committed to our assembly was down to six. It had become a "now or never" situation. So the elders began meeting each Saturday in search of what they hoped would be God's plan for our assembly's growth. They met for breakfast, followed by a time of prayer and serious Bible study.

After three months the elders presented their findings to the little church family. Then they called for a fresh commitment from each one in fellowship. They asked for a commitment, first, to the Lord, second, to their families, third, to each other in the assembly, and fourth, to the plan for assembly growth the elders had found in the Scriptures.

The assembly of which I write is Community Bible Chapel in Hayward, California. We recently had an open house and dedication of our new auditorium to accommodate what is becoming our fourth 100% increase in attendance since June 1974.

Doubling the attendance periodically

November 1977: Joe Wunch, Chester Powelson, Ken Wakefield, Allan Jones and Robert Bruton (left to right) were elders at the time of the ground breaking. Mr. Wunch was also the builder, serving without compensation, until he died of a heart attack. Mr. Powelson then took over as builder.



The choir singing at the Dedication Service

was part of our elders' plan. Among other things, they asked each one in fellowship to see to it that the attendance doubled every six months. While that goal has not been fully realized, there has been a significant increase in attendance

each year. So it wasn't long before we had filled our small building and become exercised about erecting an auditorium large enough to accommodate our next anticipated increase.

Presently, there are sixty or more

"breaking bread," and eighty or more adults in the 11:00 a.m. service. Another forty to sixty youth are in the Sunday School held simultaneously at 11:00 a.m.

We are still a small church, but we've come a long way in five years.

The Biblical plan for assembly growth that the elders felt was appropriate for us is built around seven points:

1. **PURITY of the spiritual leaders.** They must be men of God.
2. **The PREACHING of the Gospel** in clear, concise, convicting terms.
3. **PROOF of conversion** in attitude and action, followed by water baptism and consistent living.
4. **PASTORAL care of the flock** by a plurality of elders. By no stretch of the imagination can it be said that any one man directs the assembly.
5. **A PLACE to meet.** The elders firmly believe that for us at least the whole is greater than the sum of the parts, and that one above-average Bible teacher is more beneficial than a number of smaller groups where teachers may not yet be qualified. Once additional Bible teachers are added to the assembly, smaller groups may be established in different places.

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6. **A PROGRAM of systematic Bible teaching** to encourage spiritual maturity as normal as possible. The elders feel that maturity should be neither a "hot house" nor a "delayed" experience.

7. **The PERSON of Christ.** Christ is to be preached as the Center and Circumference of the entire ministry in the assembly.

What does the future hold for Community Bible Chapel? Only the Lord knows. The road hasn't been easy. We've won a few and lost a few in the last five years, but we are more determined than ever to continue on with "one plan for one assembly."

Our overall intentions, in the will of the Lord, are to fill up the new main auditorium with people who are committed to the teachings of the Word of God for a New Testament assembly. In addition, we want to help each one in fellowship discover and use his own spiritual gift, both in and out of the assembly. And once the mortgage is reduced to a comfortable level, we intend to start a new assembly in the town where the largest cluster of our current families live.

Our new auditorium seats 230. On Sunday, May 20th, we had 240 people in it for our dedication service. They came from assemblies throughout the San Francisco Bay Area. The program included music, both from the audience and from our newly formed choir.

After a welcome and recognition of various suppliers and special workers, a brief history of the assembly was given. Then followed a challenging message from Bert Young of Atascadero, California. The service ended with elders of the assembly praying for greater dedication and commitment on behalf of the entire fellowship.

Editor's Note: It seems to me the foregoing account demonstrates an eighth key element not included in the above list. I refer to **LEADERSHIP**, specifically to the leadership of elders who will first devote themselves to prayer and Bible searching, and then challenge and motivate the congregation. This is the spirit of Acts 13:2, where fasting and prayer led to the revelation of God's will.

It is this type of leadership that is so lacking in churches today. The affairs of the assembly are all too often guided more by *Roberts' Rules of Order* than by leadership that has been on its knees in the presence of God.

QUOTES

DEADLINE: Letters for the January issue should reach INTEREST by November 10.

**Gospel outreach:
outdoors in Quebec;
under canvas in
Ontario; at County
Fairs in Colorado**

**Blessings reported:
from summer camp
sessions in Georgia,
Manitoba, Wisconsin
and New Hampshire**

**GEORGE BAXTER, Box 141,
Flagstaff, Arizona 86002**

Mrs. Baxter writes: On June 22 Mr. Baxter suffered a heart attack. He was in hospital ten days and for six weeks could do very little. On July 31 the doctor was very pleased with the healing process. We would ask for prayer and thank the Lord that George is some better.

August 6

**ROBERT L. BOOTH, 40 Parkcrest Dr.,
Apt. 1209, Scarborough, Ontario M1M 2Z2**

Lorne Langfeld and I are having tent meetings in the little village of Clyde, Ontario. We have children's meetings in the morning and gospel meetings in the evening. We are encouraged and trust the Lord will give us to see a break in the ranks of the unsaved. July 24

JAMES K. BOSWELL, 344 Burlington Cresc., London, Ontario N5Z 3G7

Response to ministry has been very encouraging, especially meetings with Cecil Simms in the Bahamas. The Lord has used him through the years and it is a benediction to be with him. He is not too well physically, so please remember him and the work in prayer.

At New Port Richey I had the privilege of speaking at the opening of their new chapel and continued with them for a week. The Christians at Westside Chapel in Birmingham, Alabama, always bring joy. They are a very keen and spiritual group.

The meetings in London, Ontario, are going well. I spent the last week of June at Divine St. Chapel in Sarnia and had a refreshing time.

July 25

WILLIAM M. BROWN, 3248 NW 36th Court, Ft. Lauderdale, Florida 33309

Our efforts this year have been confined mostly to meetings in the local assembly and in the South Florida area. We did not go further afield because of health reasons. I had quite a few skin cancers that needed attention. I have had seven removed, with more to go. Then, too, Sarah fell and broke her left arm in four places at the wrist. I am happy to report she is progressing nicely.

James Bailey and I had a series of Wednesday nights here in Ft. Lauderdale Chapel on the subject of overseers.

July 30

JIM CLARK, Box 8698, Indian, Alaska 99540

During June a young brother from the Vancouver area came to help in children's work during his holidays. We did door-to-door visitation and held children's meetings. The response was encouraging and many new contacts were made. After that the assembly in Anchorage had children's meetings and a good number attended. Many came from the nearby air force base.

During the past month, when some of the brethren from Anchorage had a day off, we went into the woods logging. I was granted a logging permit this summer, so we have cut trees to haul to the saw mill in the hopes of building a house.

It is good to have Tommy Thompson back after his eight-month furlough in Ireland. Lord willing, he and I leave tomorrow for a village 300 miles north of here to have some meetings.

The work in Indian continues, although it is small. The saints are in good cheer and unsaved ones come regularly to the gospel meetings, for which I am thankful.

August 2

ELSIE E. DAVEY, General Delivery, Swan River, Manitoba R0L 1Z0

We had good camps at Pretty Valley Bible Camp and the Lord was pleased to give us some fruit. The attitudes of some of the campers changed after they had been with us for a few days and I am sure it was all the work of the Holy Spirit in answer to prayer.

The Lord sent enough staff so we could operate efficiently. Some were new recruits but stayed with us for three weeks. They were



William Brown, Fort Lauderdale

very helpful for games and other activities. I praise the Lord and rejoice that He undertook in all things.

August 9

AUBREY DELLANDREA, 247 Greenhill Ave., North Bay, Ontario P1B 8G2

We have just completed a week of outdoor services at Eagle Lake. This was the 26th year of services for vacationers and families from nearby South River. Attendance and interest was excellent.

Last week we were at Waverly, Ontario, for D.V.B.S. The next two Lord's Days I shall be at my home assembly in North Bay. As of this date we have been residents in North Bay for 20 years.

July 21

SHOCKLEY FEW, P.O. Box 1447 Columbia, South Carolina 29202

The Lord has given us much to rejoice in. A little over a year ago we moved into our new chapel building (Believers Chapel) and we

have seen growth, for which we praise Him. We now have double the number of families we had when we started the work four years ago. At first visitors were slow in coming but now it is not uncommon for us to have new families in the services each Lord's Day.

Two faculty members from Columbia Bible College fellowship with us and we have seven very capable men who can preach the gospel, teach or minister from His Word.

August 9

JOSEPH GIORDANO, 2118 Ludlow Lane, Winston Salem, North Carolina 27103

From September through December we will be spending the major part of our time with the work here at Parkway Chapel. We purpose using a large chart on the Revelation of Jesus Christ and trust God will use it to stimulate hearts in these days of lethargy and worldliness. Several unsaved attend the Family Bible Hour and we are concerned about them, too.

During this time we will get away for brief visits to Tracy City, Tenn., Asheville, N.C., and Collingdale, Pa. We praise God for many opportunities of service that abound.


August 6

MARIANO GONZALEZ, Box 351, Lombard, Illinois 60148

For about four years two magazines, *La Estrella de la Mañana* (The Morning Star) of Venezuela, and *El Heraldo de Santidad* (Herald of Holiness) of Kansas City have carried our articles. Both have an ample international readership in the Spanish-speaking countries. At least 52 such articles have been published twice and some titles have been reprinted four or five times in both religious and secular publications.

Our column "La Raza" (The Race) was discontinued from a Chicago newspaper when a priest solicited space. Please pray that we may regain this space.

Several of our articles have found their way into tract form and are being used as follow-up to our radio and telephone ministries. We



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know of several who have come to a saving knowledge of Christ through the magazine articles and tracts. *July 2*

VIRGINIA GROSS, 501 Milledge Rd., #14D, Augusta, Georgia 30904

I am at Camp Hope where we've had two very good weeks with the juniors. Today begins two weeks with the teenagers. We've had about 80 each week. *July 22*

OWEN HOFFMAN, P.O. Box 99, Washington, Georgia 30673

I have been doing double duty this summer; DVBS in the mornings and preaching at night. Schools and meetings have been good and we have seen a number come to the Lord.

Gussie is recovering well from major surgery a few months ago. We praise God for His blessing on her in this way. I continue with many problems, but am on the go continually. *August 7*

ROGER HOFFMANN, 4227 N. Ozanam, Norridge, Illinois 60634

We have just completed eight weeks at Lake Geneva Youth Camp in Wisconsin. Over 1,000 children and young people attended, with approximately 130 making professions of faith and 50 receiving assurance of salvation. Most of the campers who received Christ are from unsaved homes. Pray that they will complete the follow-up Bible courses, and that Christians from local assemblies will contact them.

Now that camp is over, we will be spending most of our time with our home assembly, Union Ridge Bible Chapel. Besides Sunday school, youth clubs, teaching and pastoral work, we will help some of the ladies establish a neighborhood Bible study. The sisters lead the study and we will conduct a Bible Club for the pre-school children whose mothers attend. *August 10*

MUN HOPE, Box 41, Aldergrove, British Columbia V0X 1A0

After ministering the Word in six Ontario assemblies, I returned to the Lower Fraser area where I was invited to appear twice at the local municipal council chambers to read the Scriptures and give the invocation. As the local newspaper editors attended these sessions, they have published my Gospel messages in their two papers, circulating into 14,000 homes. A local mayor and his wife invited me into their home to discuss the matter of being born again. Pray for the gospel circulating among 40,000 people in this miraculous way. *August 6*

ROLAND LACOMBE, 294 Rue de la Rive, Ste-Anne-De-Sorel, Quebec J3P 1K4

We are in the midst of our summer program of presenting gospel films in the open air and are thankful for the very nice weather.

Last week, the 27th of July, my wife and I celebrated our 42nd wedding anniversary. Our children gave us a banquet in a big restaurant. Our waitress was very kind to us and I gave her a New Testament. She said, "Mr, Lacombe, you gave me one a couple of months ago." I recalled visiting her in her home and I am sure the occasion was a testimony to her. *July 30*



Carl South, Philadelphia

A. ROSS McCONKEY, 951 Commissioners Rd. E., #502, London, Ontario N5Z 4N1

A good deal of our time is spent with the assembly at Deacon, Ontario, where we have a Bible Question and Answer meeting with the young people each Saturday evening. It is a joy to see them growing in grace and in knowledge. Some of the young men are now taking part in prayer meeting, the Lord's Supper and even in ministry. *July 20*

EDWIN P. MESCHKAT, 3223 19th St., Lubbock, Texas 79410

We have about completed the chapel expansion, except for finishing details, and are looking to the Lord for His direction in the use of it for further outreach.

We thank the Lord for the added blessing of our first two little granddaughters this year, one each to our children. *July 23*

MARION J. MICHAUX, 1445 Wilks Place, Colorado Springs, Colorado 80909

Leonard Dare and I have been taking the gospel to the County Fairs—small family affairs of ranchers in rural areas of Colorado. It has been interesting—quite a contrast to our work at Cheyenne and the Colorado State Fair. Surprisingly, we find a great interest and hunger there, as well as places like the Denver Livestock Show.

Leonard is from Denver. He was in charge of the Servicemen's Center at Pacific Garden Mission in Chicago for seven years. *August 14*

ARNOLD M. ROSS, Box 327, Lynbrook, New York 11563

Mrs. Ross and I are spending the summer winning souls for Christ. We are becoming as fools for Christ. "Here they come again—those missionaries—keep them out!" Others are more courteous: "Please leave, we don't want you here." Then come the threats: "Leave us alone or else we will take care of you two." But the Lord protects us. The rabbis and the ultra-religious Jews of Long Beach know us well. Some threaten, some hate, but there are also those who hear and receive and love our appearing in their midst.

Two sweet Jewish ladies said "We believe you are telling us the truth." Right there, in the midst of fierce opposition, they accepted Jesus Christ into their hearts. *August 6*

CARL H. SOUTH, Sr., 610 N. 6th St., Philadelphia, Pennsylvania 19123

Helping Hand Rescue Mission serves a transient as well as a stable population. Most of those who come to us present a wide spectrum of needs—spiritual, physical, emotional, and plain hunger. The Lord enables us to meet these needs as we bring people under the sound of the Gospel. We cannot boast of large numbers, but we have seen the lives of a few truly transformed by the grace of God.

A number of missions that served the general area have either been torn down for redevelopment or have gone out of business, so we find ourselves serving a much larger population recently. We have been serving the Lord at this mission for 14 years. *August 9*

TOMMY STEELE, Sr., Route 1, Box 135E, Norlina, North Carolina 27563

As I shook hands with the people leaving the chapel I noticed an uneasy expression on the face of a fifteen-year-old girl. I asked if she was troubled and tears filled her eyes. Then I asked if she was saved, and she responded willingly to my request to go back to the front of the chapel, and soon there was rejoicing in the presence of the angels of God. I returned to this same chapel last Lord's Day, three weeks after her conversion. She was present with a glow on her face. She had been baptized the Sunday before.

The Lord has given us a full schedule for the rest of the year and we believe Him for health and strength to carry on. *August 2*

MELVIN G. WISTNER, 371 Palmer Road, Yonkers, Bryne Mawr, New York 10701

I am ministering at Camp Berea girl's camp for two weeks. There are over 100 girls here, plus counselors and staff. We are seeing a quiet but steady working of the Holy Spirit and so far at least fourteen have professed to be saved. On the way home from here I'll be ministering at Countryside Chapel in Lexington and Bethany Chapel in Yonkers, followed by a week of Vacation Bible School

at Hauppauge, Long Island. Then I pack and reorganize for a week of ministry at Pine Bush Bible Camp. *July 26*

WILLIAM WOLITARSKY, 1729 Boisvert, Vimont, Laval, Quebec H7M 2L1

We're back home again in Quebec. Re-entry into the province has been eased by the warm welcome we've received by our friends here—in contrast to our move thirteen years ago when we came as strangers.

The benefits of our year in California, where we lived and worked with the CCBS family, cannot be measured. For Bill it meant concentrated study in the Old Testament without the distractions of the varied responsibilities of the Quebec work. For Karen, our year in California was special for renewing ties with family and friends. Lisa's "One Year for Life" at CCBS was one of her happiest. John discovered certain athletic abilities, and kept us busy attending football games and track meets. Anne enjoyed English school after her French education here, and wants to continue her Junior High in English. Suzy, our sentimental one, missed the snow when we were in California, and misses the ocean now that we're back. *August 8*

THE KING JAMES AND I

Continued from page 5

been reminded of the words of another translator, J. B. Phillips. He expressed the feeling that translating the Bible is like re-wiring a house with the juice on. How true it is. The Word of God is living and powerful.

Though some would tell us the Bible is obsolete, the truth of the matter is, that the juice has never been turned off. The book still has the power to convict and convert, and also to destroy the enemies of truth.

God grant that the New King James Bible, like the old, will be used to bring life to millions who have not yet heard.

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EDITOR'S PAGE

by James A. Stahr

Have We Come Full Circle?

THE IMPLICATIONS OF REVISING THE KING JAMES VERSION

John Nelson Darby's translation of the New Testament was published in 1871. It was probably the first translation to take into account some ancient Greek manuscripts that had not been available to the translators of the Authorized (King James) Version.

Ten years later a group of English and American scholars issued the "Revised Version." It was the first of several "committee" efforts to produce a Bible in up-to-date English, based on the older and "better" manuscripts.

Neither Darby's translation nor the Revised Version caught the imagination of the Christian public, despite their excellent quality. They did, however, set the pace for a long series of translations and versions, both individual and committee produced, that have appeared in the Twentieth Century. See the October 1972 issue of *INTEREST* for thumbnail descriptions of 22 of them.

Most of the new versions have emphasized modern English and easy readability (Weymouth, Goodspeed, Montgomery, Moffatt, Knox, Phillips, and the Living Bible, for instance). In general, these are paraphrases and lack the accuracy required in a Bible used for study, exposition, public reading and memorization.

A paraphrase goes from English to English, expanding the wording to bring out the thought. By contrast, a translation converts Greek or Hebrew into English, with more concern to convey the author's expressions than to interpret them. Furthermore, translations made by individuals lack that neutrality that a committee brings to debatable passages. Consequently, the more important modern translations have been produced by groups of scholars rather than by individuals.

By far the best known and most widely accepted modern translation is the Re-

vised Standard Version. Issued in 1946 by what is now the National Council of Churches, the RSV was a revision of the American Standard Version (ASV, 1901), which in turn was an Americanized edition of the 1881 Revised Version. The RSV has been accepted by both Roman Catholic and Eastern Orthodox churches, and is far and away the foremost contender for the leadership role being gradually relinquished by the King James Version.

Across the Atlantic, an ecumenical group produced the New English Bible (NEB, 1961). It borders on a paraphrase as compared with the more closely translated RSV, but both are the work of groups with a liberal theological bias.

More commonly seen in evangelical churches are two versions produced by groups of evangelical scholars. The New American Standard Bible (NASB, 1963) is closely literal, very accurate, and excellent for study. The New International Version (NIV, 1973) focuses more on word groups than on individual words. As a result, it is more readable than the NASB, for it catches the idiom of modern English better than a word-for-word translation can.

Now, in 1979, another version of the Bible has been produced by evangelicals. In a series of press conferences in June of this year, Thomas Nelson Publishers introduced the New King James Bible (NKJ). The press conferences were held in 13 major U.S. and Canadian cities. Participants varied from city to city, but always included Dr. Arthur Farstad (see pages 2-5). Dr. Farstad is Executive Editor of the New Testament portion of the project.

Strictly speaking, the new King James is not a new translation but rather a revision of the original King James Version, now 368 years old. The New Testament represents four years of work by a broadly-based team of evangelical schol-

ars, editors, and church leaders. The Old Testament, still underway, is scheduled for release in 1981.

The entrance of the New King James Bible into an already overcrowded field of modern translations raises a number of questions to the thoughtful observer. My initial reaction was, "Have we come full circle?" After a century of producing everything from fresh translations to revisions of revisions, were we being told by Nelson Publishers that we might just as well have stuck with the old Authorized Version, revising it only as much as absolutely necessary?

For some time I have watched the growing attack on Westcott and Hort, and on the older and "better" manuscripts favored by them and used in their famous 1881 edition of the Greek New Testament. Ever since Darby, ten years before Westcott and Hort, all translations of the New Testament, including those produced by evangelicals, have drawn from those older manuscripts. "All," that is, until now. The New King James Bible follows virtually the same Greek text that was used in translating the King James Version.

What are the implications of this? Are we to conclude that Bible translators have been off base for the past 100 years? Are we to conclude that the old King James reflects the original writings of Scripture better than any of the modern versions? Have we come full circle?

Had the New King James Bible been the work of right wing extremists, its publication would raise none of these issues. Had it reflected the low level of scholarship that characterizes so many of the pro King James pamphlets now appearing, it would not be necessary to ask these questions.

The typical pamphlet assumes that the King James Version is exactly equivalent to the original Greek and Hebrew writ-

ings. Anything that comes out different in a modern version is "changing the Bible." This is begging the question.

The pamphleteering war has been escalating. Some fundamentalists are making loyalty to the King James Version (and opposition to all other versions) a new fundamental of the faith. An Independent Baptist publication from the deep south goes even farther. Its May 1979 issue notes that the Greek originals were followed by apostasy (100-325 A.D.), whereas the King James Version was "followed by worldwide revival, evangelism, and material and intellectual advancement (1611-1800)." It notes that the originals had neither chapter nor verse markings, nor even word divisions. It concludes that inerrancy and absolute authority rest with the King James translation, which is at least equal to (if not superior to) the original Greek and Hebrew writings.

If that is not enough evidence, the author adds that the King James Version "is in the universal language from a country which determines STANDARD TIME on every clock in the world."

The New King James Bible reflects none of this thinking. It is the work of outstanding scholars from seminaries like Trinity, Dallas, Grace, Ontario, Concordia, Covenant, Winnipeg, Southwestern Baptist and Reformed Presbyterian, and colleges and institutes like Biola, Moody, Nyack, Asbury and Liberty Baptist. Its overview committee includes noted pastors including Stuart Briscoe, W. A. Criswell, Jerry Falwell, Richard Halverson, James Kennedy, Tim LaHaye, George Sweeting, and John Wesley White.

Such lists are impressive, and they give validity to the questions I have asked. What are the implications of revising the King James Version? Do the revisers take the view that the scholars of the last 100 years, and all the versions they produced, have been wrong?

Not necessarily. Dr. Farstad's article says his executive committee was evenly divided on the textual question. The press conferences made it clear that "the scholarly team had focused on keeping the originally intended meaning and poetic beauty of the 1611 version alive." Dr. Harry Sturz, who differs with Martin and Farstad as to which are the better manuscripts, said he felt comfortable with the guidelines for revision. "If we had changed the text, [the finished product] wouldn't have been the King James

Version."

So it cannot be assumed that either translators or endorsers are committed to one side or the other of the textual question. Nor can it be assumed that Nelson Publishers has taken sides on the issue. They are, after all, one of the publishers of the New American Standard Bible, as well as of the Revised Standard Version, both of which are influenced by the older manuscripts.

So then, let the New King James be just what it is—an updating of the long-revered Authorized Version, not an attempt to overthrow the theories of Westcott and Hort.

But that is not to say its publication has no bearing on the subject. Undoubtedly it does reflect a growing interest in what has been called "the majority text." The position of Alfred Martin and Zane Hodges and Art Farstad is still a minority view, but it is slowly gaining supporters on evangelical campuses.

Furthermore, the majority of scholars have backed off somewhat from Westcott and Hort. Most of the recent translations have been "eclectic." That is, the translators use the older manuscripts for some passages and the majority group for others.

The introduction to the New English Bible describes the movement to, and then away from, the so-called Westcott and Hort text (emphasis is mine):

The Revisers [of 1881] no longer followed the text of the **majority of manuscripts**, which, being for the most part of late date, had been exposed not only to the accidental corruptions of long-continued copying, but also in part to deliberate correction and 'improvement'. Instead, they followed a **very small group of manuscripts, the earliest**, and in their judgement the best, of those which had survived. During the years which have passed since their time, textual criticism has not stood still. Manuscripts have been discovered of substantially earlier date than any which the Revisers knew. Other important sources of evidence have been either freshly discovered or made more fully available. Meanwhile, the methods of textual criticism have themselves been refined and estimates of the value of particular manuscripts have sometimes been reconsidered. The problem of restoring a form of text as near as possible to the vanished autographs now appears less simple than it did to our predecessors. **There is not at the present time any critical text** which would command the same de-

gree of general acceptance as the Reviser's text did in its day. Nor has the time come, in the judgement of most scholars, to construct such a text, since new material constantly comes to light, and the debate continues. The present translators therefore could do no other than consider variant readings on their merits, and, having weighed the evidence for themselves, select for translation in each passage the reading which to the best of their judgement seemed most likely to represent what the author wrote.

Thus the subject is 100 years downstream from Westcott and Hort, though most of the pamphleteers seem oblivious to this. But the matter is complex. Even a thorough knowledge of Greek does not qualify one to speak with authority. He must also know something of archaeology and ancient history, not to mention the ability to handle Latin, Syriac, Coptic and other languages into which the New Testament was translated. Manuscripts in these languages outnumber Greek manuscripts almost two to one.

There is even a science of pinpricks. Ancient scribes stacked several sheets of parchment and used pinpricks to lay out their handwriting guidelines. The pinprick patterns help identify the time and place where the manuscript was copied.

Three recent books can help the average student understand the issues. *Biblical Criticism: Historical, Literary and Textual* has a chapter by G. D. Fee summarizing the whole subject of textual criticism—manuscripts, the Textus Receptus, etc. (Zondervan, 1978, 183 pages). Wilbur N. Pickering in *The Identity of the New Testament Text* argues for the majority group of manuscripts (Nelson, 1977, 191 pages). D. A. Carson takes the opposite view in *The King James Version Debate* (Baker, 1979, 123 pages). He includes a critique of Pickering's book.

But the man is a fool who reads a couple of books on a subject as complex as this and then proclaims the truth of the matter. He is even more of a fool if he takes sides without reading the books.

John Darby said it 108 years ago. He wrote a lengthy preface to his 1871 translation, explaining about the manuscripts and the problems involved, in order "that persons not versed in the matter may not hazard themselves in forming conclusions without any real knowledge of the questions."

INTEREST

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An Announcement from the Board of Directors of Literature Crusades

Literature  **Crusades**

has changed its name to



INTERNATIONAL CRUSADES

HERE'S WHY

INTERNATIONAL CRUSADES better reflects our ministry.

Literature still plays an important role in evangelism, but is only one of a wide variety of tools we use in telling people about the Lord.

INTERNATIONAL CRUSADES indicates the scope of our ministry.

We have served the Lord in more than 50 nations since 1960.

INTERNATIONAL CRUSADES avoids confusion.

At least two other Christian organizations use the words "Literature Crusades" as part of their name. Many believers have identified us with them by mistake.

DIFFERENT NAME--SAME MINISTRY

We are still committed to helping young men and women from assemblies in North America become short-term missionaries.

Kevin G. Dyer
President

INTEREST

NOVEMBER 1979



THINGS ARE HAPPENING
IN AN
ANCHORAGE ASSEMBLY



ALSO IN
THIS ISSUE:

I'm Excited About the Local Church
A Policy for the Commendation of Workers
Fire at Immanuel Mission
Maharishi Throws in the Towel

Articles

- 2 **I'm Excited About the Local Church**
God's church is alive and well.
- 4 **North to the Future**
An Anchorage assembly moves ahead.
- 8 **Self Examination**
- 9 **Recipe for Revival**
- 10 **Aspects of the Divine Will**
God is working to an eternal plan.
- 14 **A Policy for the Commendation of Workers**
Both assembly and worker have responsibilities.
- 18 **Answering Questions About Transcendental Meditation.**
Maharishi throws in the towel.
- 23 **Terrorism**
Be sure your sin will find you out.

Departments

- | | |
|--------------------------|------------------------|
| 12 Address Changes | 12 New Workers |
| 13 Conferences | 13 Notices |
| 23 Editor's Page | 20 Quotes from Workers |
| 15 Letters to the Editor | 16 Reports |
| | 12 With the Lord |

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Phone	INTEREST
312/653-6550	Box 294, Wheaton, Illinois 60187

Editor—

James A. Stahr

Editorial Assistant—

Naomi Bauman

Art Editor—

John W. Sweetner

Business Manager—

Dennis Beritz

Directors of Letters of Interest Associates

President—

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I'm Excited About The Local Church

by Nelson Annar

I AM EXCITED about the local church.

In a world of moral confusion, where values and standards are in disarray, the local church provides authoritative, relevant teaching. From the Word of God, guidelines for living and answers to real life questions are provided.

In a world of lonely, hurting people and broken families, it is the local church alone that can provide a total loving atmosphere. Here people can really know the love of God. Here they can experience the warmth of the family of God.

In a world of self-centered people, the local church is a gathering of people who are God-centered. Here, Christians of all ages and backgrounds can join to wor-

ship God together in Spirit and Truth.

In a world of hopelessness and tension, the local church calls men and women to prayer. God's people join in giving God their burdens and concerns. Together they ask God to change people and situations, and they see God act.

From this local church where there is this kind of teaching, fellowship, worship and prayer, comes the natural fruit of evangelism (Acts 2:42-47). Into a world of lost people, go God's people who are sharing the Good News.

I am a realist. I realize that many local churches are struggling. Often we must bow in shame before God and confess that our assemblies have form without

content, Biblical order without Biblical power and life. It is evident that many Christians are frustrated as they read the Biblical description of the church and contrast it with their home assembly. They see the gap between what should be and what is.

Yet, I am excited about the local church. Across North America and around the world, dozens of new assemblies are begun every year. In visiting some of these, I have been impressed with Biblical worship guided by the Spirit of God, and real Biblical fellowship which is meeting real needs. In some very old assemblies, I have been introduced to many new Christians. Yes, while there are failures and weaknesses, the church, God's Church, is alive and well.

From "Bible Schools and the Local Church: A Case Study," a leaflet published by Mount Carmel Bible School, 4725-106 Ave., Edmonton, Alberta T6A 1E7. Used by permission. The author is on the Mount Carmel faculty.



Great News from

by Robert F. Ramey



NORTH TO THE FUTURE

Downtown Anchorage, rebuilt after
the devastating earthquake of 1964

Above: The Chugach Mountains and
Nelchina Glacier, near Anchorage

he Great Land



Bible Truth Gospel Chapel

“THE GREAT LAND!” This is the meaning of the Aleutian word, Alyeska (Alaska). It captures the awesome impressions felt by a new visitor to America’s northernmost state.

More than twice the size of Texas, Alaska could absorb all of Germany, Italy, France and the British Isles with space to spare. For summer tourists, “there is no night there.” In Fairbanks the sun sets at 11 p.m. and rises again by 1 a.m., with twilight continuing between. Soaring mountain peaks retain their mantle of snow and glaciers year-round, while lush summer vegetables and flowers grow in profusion across sweeping valleys.

Thickly populated by moose and other wild animals, Alaska claims only 400,000 people, about half of whom live in the sparkling city of Anchorage. These are friendly and hospitable people—great folks in the Great Land! For Christians, perhaps the true greatness of Alaska is what God is doing in various places there.

One extraordinary story of God’s blessing comes from the vital assembly of Christians meeting at Bible Truth Gospel Chapel in Anchorage (INTEREST, November 1977, p. 20). Started in 1964, the assembly met first in a home, then rented a basement room of a union hall. In 1971 they moved to a second floor room of a dairy plant. The next few years



Anchorage School of Bible Doctrine

were the low point in the assembly’s history, with the number in fellowship down to 12, and the attendance in the children’s work way down from earlier years.

Then things began to change. As one of the elders describes it, “Jim and Janet McCormick brought in John Walden tapes and got classes going. . . . God moved Fred Steenmeyer into the assembly. When he came he started a Christian witnessing course, C.B.M.C. style. Things started to happen. People were getting saved. The assembly started looking for land.”

They found land, but later resold it to buy an attractive church building. They moved in in 1977, sharing the building for twelve months with the outgoing Baptist congregation.

Their new location encouraged the believers to work more energetically for

growth. An aggressive program was begun, combining visitation, extensive newspaper advertising, and an evening Bible school.

The congregation has experienced a surge from its earlier handful to its present 116, all in the last three years. New people are added monthly by conversion or transfer. A serious commitment to the teaching and application of the Word, and a genuine, joyous love for one another makes the assembly attractive to interested newcomers. An enthusiastic, prayerful witness to the unsaved characterizes many, including both elders and new Christians.

Recently, the Bible school, now staffed by three keen young men from the assembly, has moved into its own building. It bears the name Anchorage School of Bible Doctrine.

North Star Bible Camp continues as an

associate ministry of this and other assemblies, reaching many children and youth with the Gospel. Located at Willow, 90 miles to the north, it was started in 1965 by Harold and Mabel Richards, now retired in California. Jim and Janet McCormick direct the camp, living on the grounds and coming to Bible Truth Gospel Chapel for Sunday services.

Much of the ministry of the Bible Truth Gospel Chapel is carried forward by a number of commended servants of the Lord. Longtime worker Clara Eccles is now handicapped by illness, and recently-commended camp worker Teddi Burhans went to be with her Lord suddenly on June 14, 1979. Others, however, continue to serve actively. Bob

Fenty, who with his wife Mildred served for many years in other parts of Alaska, is an elder and faithfully ministers in visitation. Dale and Lois Brooks represent the Emmaus Correspondence School. Dale is the President of the Bible School.

Stuart (Duke) and Linda Steenmeyer were commended upon their graduation from Emmaus Bible School. Duke is a dedicated preacher and teacher of the Word. He has been the pivotal faculty member in the Bible School since its beginning. Spencer and Carol Steenmeyer are also involved in general assembly and gospel ministries. Spencer is the Vice-President of the Bible School and active in the church.

In addition to these workers, several elders lead the assembly. One of them is Richard Stevens, one of Harold Richards' Indian converts of the early years in Cordova.

Another is Fred Steenmeyer, the father of Duke and Spencer. When Fred and Betty Steenmeyer came to Bible Truth Gospel Chapel in 1976 remarkable things began to happen. As the widely-known and eminently successful president of three contracting and construction corporations, Fred has demonstrated leadership abilities which he has humbly and effectively contributed to the work of the assembly. His assertive and winsome personality, and his total commitment to the Scriptures and to soul-winning have accounted for much of the church's growth.

Among the many fruitful Christians in the assembly, there are a number of young couples, some recently saved. Larry and Cindy Kitchen were born again in August, 1978. Larry, who manages a large supermarket, has completed more than 30 Emmaus Correspondence Courses since his conversion. He witnesses daily to the staff and customers of his business. Ken and Linda Fuller were saved early in 1979. Linda owns a coffee-vending business. Ken is owner of a liquor business in a night-club, which he is trying to sell because of his new life in Christ. Their home is a lighthouse for the Lord.

John and Debbie Alden's story almost symbolizes the adventuresome, pioneer spirit of Alaska. Debbie was saved on January 21st of this year. John came to Christ nearly three months later on April 4.

John is the twelfth generation descendant of John and Priscilla Alden who came to America on the Mayflower. Born in Texas, he eventually sought fun and his future in Alaska working on the oil pipeline. He earned a small fortune but spent it all like a contemporary prodigal on alcohol, drugs and women. He and Debbie lived together for two years before receiving Christ through Fred Steenmeyer's witness. They were joyfully married in the Lord on August 3, and long to glorify their Savior together.

The state motto of Alaska is "North to the Future." For John and Debbie Alden and many others, that future in the North was found in Jesus Christ. To them, and to all the dear brothers and sisters in Bible Truth Gospel Chapel, with hearts full of love and thanksgiving, we wish God's continued and abounding blessing for their future in the Northland.



Richard Stevens and his daughter Randi. Randi is secretary for the Anchorage School of Bible Doctrine.



Fred Steenmeyer



James and Janet McCormick. Commended by the Palisade, Nebraska, assembly in 1957, the McCormicks came to Alaska to serve the Lord at the Valley Christian Home for Children. When the home closed in 1965, they became maintenance workers at Camp Elim in Colorado, returning to Alaska each summer to help at North Star Bible Camp. In 1972 they moved back to Alaska to direct North Star on a full-time basis.



Stuart (Duke) and Linda Steenmeyer with adopted son, Gimli, 7 weeks old. Duke grew up in Washington State and Alaska. His early life was increasingly characterized by drugs, alcohol and rebellion. Linda moved from Anchorage to Illinois, and she was soon deep in the drug and occult world. The Lord got into their lives in 1974, and they were soon involved in Bible study and youth work, then went off to Emmaus Bible School. After graduation in 1977, they returned to Anchorage to work with the assembly and the proposed evening Bible school as commended workers.



Spencer and Carol Steenmeyer, with Christopher, 3, and Stefan (at six months). At 25, Spencer is two years younger than his brother Duke. He grew up in James Street Bible Chapel in Bellingham, Washington, then worked in Anchorage as a superintendent in his father's specialty contracting firm. Carol is from South Carolina, raised in a military family. They met in Alaska and were married

in 1972. Later they spent almost a year traveling with Life Action, a Christian revival group that specializes in family oriented seminars.

Spencer is now on the faculty of the Anchorage School of Bible Doctrine. He is partially self-supporting through secular employment.



Robert and Mildred Fenty, with Lisa, 10. The Fentys were born in New York City (Queens and Brooklyn respectively). They were married in 1933, and Bob worked for the New York Telegraph. Concerned about serving the Lord, they came to Cordova, Alaska, in 1945, commended as missionaries from Ridgefield Park, New Jersey. They left Alaska in 1964, returning four years later in

secular employment. In 1978, Bob relinquished that employment to do pastoral and oversight work in the assembly.

The Fentys' daughter Marjorie is Mrs. Richard Stevens. Bob and Mildred adopted and raised three babies while in Cordova, and they are currently raising a granddaughter, Lisa.



Dale and Lois Brooks with Dawn, 8, Doug, 6, and Diane (at one month). Dale is the son of Ken and Elaine Brooks, missionaries in the Philippines. Lois is the daughter of Joe Nieboer, a servant of the Lord who died when she was quite young.

Dale spent nine years in the air force, the last three of them in Anchorage. He was a flight engineer in the helicopter service. In fellowship in the Bible Truth assembly from 1974, Dale and Lois were commended to the Lord's work by that assembly in August 1977, following his discharge from the air force.



Clara Eccles. In 1946 Clara went as a commended worker from the Summit, New Jersey, Gospel Hall to serve the Lord in the Christian Home for Children in Colorado Springs. Four years later, commended by the Southside Bible Chapel in Colorado Springs, she moved to Alaska to do evangelistic work in Indian villages, working primarily among children. She left Alaska with broken health in 1958, returning later to continue her service in Anchorage as health permitted.

Here is an important secret
for happy Christian living.

Self Examination

by Frank S. Goff

"Let a man examine himself," says the New Testament (1 Corinthians 11:28). In the Old Testament we read, "Let us search and try our ways, and turn again to the Lord" (Lamentations 3:40).

What is the standard for self-examination? The only reliable standard is the Word of God, which lives and abides forever.

Present-day public opinion can hardly set adequate guidelines. Look for a moment at the changes that have taken place even in your own short span of life and it is evident that something more enduring must be your plumb line.

My grandmother, for instance, would not think of riding in a horseless carriage on the Lord's Day. Not even to attend church meetings! It was only two miles, and surely we could walk that far to worship the Lord on His day.

Along with settling on the right standard of judgment, you must also learn to be honest and impartial in your judging of self.

What is the object of self examination? It is an opportunity to determine whether you are making progress in your Christian life. Have things been present in your activities that are not consistent with your testimony? Have your motives really been pure?

We must consider not only outward things, but also sins such as pride, improper thinking, and prejudging others. As the Word of God brings these things to your attention, it should also lead to confession of them. "If we confess our sins," says 1 John 1:9, "He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

If we neglect this self examination, we will very likely assume that all is well. It may be, in reality, that we are slipping away from God, not realizing that some changes should be made.

Therefore, self examination is most important in being what you should be for Him. Little sins will be avoided. Unkind judgment of others will be less frequent. A greater de-

sire for spiritual things will be your portion. You will be more faithful in attendance at church gatherings. Your love for God's people will increase. But most of all, your fellowship with your Lord will be real and precious, maybe greater than you have ever had before.

What is the procedure for self examination? A dear friend of mine, now home with the Lord, generated these thoughts in my mind and suggested the following method.

First, a definite time has to be established if you are going to do the job effectively. Saturday evening might be best, since it is the end of the week, making possible a review of the week. You would also be prepared for the Lord's Day that follows.

Having set the time, take your Bible with paper and pen to a quiet place at the set time. Review prayerfully the past week. Ask the Lord to reveal sins that were committed. As they are revealed, confess them to the Lord, asking Him for power to forsake them in the future.

Then open your Bible to a practical portion of Scripture, perhaps Colossians 3. As you read, allow the passage to suggest questions, such as: Am I setting my affections on things above? Have I put to death uncleanness and covetousness? Am I allowing anger, malice, or shameful speaking in my life? Am I manifesting kindness, meekness and longsuffering? Write down the questions as they come, and then write a very frank answer.

As your sins are confessed, peace and happiness will fill your soul.

Right now, while it is fresh in your mind, decide on a place, set the time, and get started on this sure way to real joy and rejoicing in your Christian life.

The author of this article, Frank S. Goff, resides in Ocean City, New Jersey. He is in fellowship in the Community Gospel Chapel in Ashland, where he served as correspondent for many years, as well as ministering in area assemblies. A previous contribution to INTEREST appeared in February 1977.

Recipe for Revival

by Arthur Durnan

Jesus Christ is coming again! Will you and the saints in your assembly have a double portion of holy boldness in that day? Below is a checklist of sins and shortcomings affecting everyone without exception. Check off those that fit you, or number them in the order of gravity in your life. Then, with God's help, concentrate on righting these wrongs and thereby "lead the way" to Second Coming holy boldness in your church.

- ☐ Am I guilty of any form of slander or gossip about anyone?
- ☐ Do I harbor any amount of anger, hatred or bitterness in my heart?
- ☐ Have I forgiven all people without exception?
- ☐ Do I take unfair, devilish advantage of people for my own ends?
- ☐ Have I taken anything belonging to another person?
- ☐ Have I failed to promptly return anything borrowed?
- ☐ Have I committed the sin of marital unfaithfulness by deed or thought?
- ☐ Do I take God's name in vain when in the maddening throng?
- ☐ Do I listen to blasphemy or smut without taking a positive stand?
- ☐ Have I been disobedient to God's word or call and rebelled against Him?
- ☐ Do I harbor envy or jealousy within my frame?
- ☐ Am I a businessman first and a serving Christian second?
- ☐ Am I a faithful steward of my time, talents and finances?
- ☐ Do I watch my body carefully and strive to maintain good health for God's eternal glory and the promotion of the Kingdom?
- ☐ Am I a pill-popper, or do I have a profound reserve of spiritual strength and tranquility that can face stress and challenge?
- ☐ Do I depend upon the praise and plaudits of other people?
- ☐ Is my family safe in the fold of God's everlasting forgiveness and salvation?
- ☐ Is it easy for me to lose my temper and "sound off" at the slightest provocation?
- ☐ Have I read and prayed over the challenge of I Corinthians 13 this week?
- ☐ Do I have regular family devotions in the home?
- ☐ Do I provoke my children to wrath and give cause for their easy discouragement on the Christian pathway?
- ☐ Do I love my wife even as Christ Jesus loved the church? Sacrificially!
- ☐ Am I prepared to repent unreservedly and to walk as my Master walked?

Arthur Durnan is an evangelist and Bible teacher resident in Belleville, Ontario. The foregoing is adapted from his mimeographed compendium of ideas for assembly operation and management entitled *Rare Canadian Bird Spotted*. Other selections appeared in the March, June and October 1978 issues of INTEREST.

The Creator of the universe has a plan for

Aspects of the DIVINE

GOD IS WORKING to an eternal plan. Every detail of it is foreknown and foreordained. Our great privilege and responsibility is to determine our individual place in that plan and to fit into it completely. Only by doing so will we find fulfillment and never-ending satisfaction. All else is dross and can only result in present emptiness and eternal loss.

God's eternal plan is the expression of His will. It is what God wants, and what God will accomplish. In this article we shall examine several aspects of the Divine plan, primarily as they are revealed in New Testament passages that speak of the will of God. We will consider God's will in creation, in salvation, in sanctification, in daily living, and in special circumstances.

I. IN CREATION

Creation exists solely because God wills it to be. His will is the ultimate and only explanation of everything that is. Nothing ever comes into being or continues in existence of itself.

This basic fact, outlined in the creation narrative of Genesis, is clearly stated in **Revelation 4:11**: "Thou didst create all things, and because of Thy will they existed and were created."

Thus all things are as they are because God's will determines both their being and their order.

As we look at creation round about us, we who trust in the Creator should never take anything for granted. We should see His hand in everything, perceiving something of the glory of His all-embracing immensity, and being constantly moved to worship at His feet.

As the poet Browning has it, "Every common bush is aflame with God. But only those who have eyes to see take off their shoes."

Since all that exists directly by the divine will, it follows necessarily that

God is entirely sovereign in His creation. There is no power which is not of and by Him. Nebuchadnezzar expressed this truth when he said, "He does according to His will in the host of heaven and among the inhabitants of earth; and no one can ward off His hand or say to Him, 'What hast Thou done?'"¹

Nebuchadnezzar stated two facts which are in accord with the whole of Scripture. First, God's will is both inexorable and irresistible. Adversaries may think to resist Him in His purposes, but they are powerless to deflect His hand.

God is described as the One "who works all things after the counsel of His will." Men oppose Him entirely ineffectively, and only to their own ultimate shame and confusion. At the last, "He who sits in the heavens laughs. The Lord scoffs at them."²

Thus the outcome of what God purposes can never be in doubt. C. S. Lewis notes that "God is not at the mercy of His creation; His creation is at *His* mercy." Lewis was refuting the objection that "miracles are contrary to natural laws." God is not bound by natural laws. Like all the rest of His creation, they are only what He wills them to be.

Nor is God at the mercy of any possible opponent. After all, even His adversaries are His creation. Though they have rebelled against His will, they continue on at the mercy of His will. They can go only as far as He permits. They pursue their enmity only to their own destruction. They are unable to stay in the slightest God's inexorable movement toward the end which He has determined.

Second, Nebuchadnezzar correctly stated that God is accountable to no one. Neither in His creating nor in His procedures is He moved by any consideration outside His own volition. He could not be answerable to any creature, and there

is nothing which is not of His creation.

We may not understand why some things are as they are. We will not always comprehend why God does what He does. But we may know that He is moved by no external principles to which He is in any sense compelled to conform. God does not act as He does because it is right. What He does is right because He is right who does it. His being and nature *is* moral right. Only that which He wills is morally right, and only because He wills it.

To postulate any principle of right outside of God's will would be to speak of something superior to God Himself, and that is totally untenable. He and He alone is supreme.

The absoluteness of God's will would be a terrifying thing were He otherwise than what He is. For He is Himself essential goodness, rightness, mercy, and love. And since He is so, this absoluteness is the ultimate ground of our confidence and hope. We rest in Him, not only because His purposes are sure, but because He is right in all He does.

To those who will not be brought into harmony with God's will, it remains a terrifying thing. It means that they have engaged in a struggle in which "they just can't win!" They must either submit or perish, and they are happy about neither.

II. IN SALVATION

God's essential goodness is shown in His willing that we, rebels against His will by nature and by conduct, should yet be saved from the doom which our rebellion deserves. "The Lord . . . is patient toward you," wrote Peter, "not wishing for any to perish but for all to come to repentance" (II Peter 3:9).

In the imperfect state of our present knowledge, it is impossible for us adequately to grasp the terrible nature of the mystery that, in a universe where every thing and every one exists solely

our life.

by Albert E. Horton

WILL

by virtue of the divine will, there should be found any single creature not wholly submissive to that will. Yet such rebellious creatures do exist. It is an indescribably marvellous thing that God should will, not their unconditional extinction, but their salvation from His wrath and from their rebellion.

Our Lord Jesus Christ came into the world in accordance with God's gracious will. He came down from heaven expressly to do the will of the Father who sent Him. The Father's will was that He should save to the uttermost all those whom the Father had given Him out of the world.³

In doing that will, Christ first offered Himself as the sacrifice for sin, becoming the reality of which the Old Testament sacrifices were the shadows. In fulfillment of that will, we who trust in Him have been sanctified, that is, set apart from the world to be God's own possession.⁴

To this place of blessing the believer was predestined according to the kind intention of God's will.⁵ He has been delivered out of the present evil age (that is, out of all that which characterizes the world as it now is) because God so willed it.⁶ And he has been given an inheritance as a son of God by Him who works everything just as and because He wills it.⁷

The believer has also been begotten again to new life and hope, and this also solely because it was and is God's will that he should be.⁸

To this aspect of God's will Paul was called, that he might know it and testify to it.⁹ Paul had been certain that he was doing God service by persecuting those who confessed Christ as Lord. On the Damascus road he learned that God's will was that Christ should be Lord, and that men should so acknowledge Him. The will of God being thus revealed to him, Paul submitted to it and went forth to proclaim the Christ whose followers

he had sought to destroy.¹⁰

To us as well this aspect of God's will has been made known, and so we, like Paul, now glory in the Name of Christ and delight to proclaim it abroad.

III. IN SANCTIFICATION

Sanctification is our being set apart to the will of God from all that is not in accord with that will. Strictly speaking, sanctification is simply the present outworking of God's salvation. It is a vital part of that salvation, and as such we should consider it by itself as one aspect of the divine will.

We have noticed that believers have already been sanctified through the offering of Christ. That has reference to our standing. We have been made to be saints (holy or consecrated ones). There is also the future aspect of our salvation ("going to heaven"). Perhaps too much emphasis is placed on it and not nearly enough on God's will in salvation in our present state. So we are exhorted not to be foolish (living in self-centered ignorance as do the fools of this world), but to understand what the will of God is for us.¹¹

I **Thessalonians 4:3** states it plainly. **"For this is the will of God, your sanctification."** The word denotes a state rather than a process. We should now be in the condition of those who have been sanctified.

This is the truth we should understand. The will of God in the believer's salvation is that he should no longer submit to being conformed in any degree to the accepted standards of this present "permissive society." Rather, he should allow himself to be transformed, and to prove in daily experience the power now available to conform him in behavior to God's will for him.¹² The will of God is not merely that he should be saved from sin's penalty, but that he should also be saved from that sinful self-will which once ruled his everyday life.

In Scripture terminology, "understanding" implies far more than mere intellectual apprehension. It involves moral subjection to God's will as it has been revealed.¹³ Such understanding will involve effective apprehension of God's will concerning the Person of Christ. Though men reject Him, God makes Christ king of all who reign as kings, and Lord of all who exercise lordship.

To be filled with the knowledge of God's will in this respect will mean being entirely controlled by the Lord Jesus Christ. He will be Lord of the whole life.¹⁴ For in the will of God we have been delivered from the rule of Satan and

sin, and have been transferred into that sphere wherein Christ reigns supreme and alone.¹⁵

IV. IN DAILY LIVING

The outworking of sanctification is to be seen in the detailed experiences of daily living. The believer's attitude is to be that outlined in **Matthew 6:10**: **"Thy kingdom come, thy will be done, on earth as it is in heaven."**

That will, and no longer our own, is to be the guiding principle of our behavior. God's will is to be done in all things, whether in the world at large or in the little world of my own life. This is the character of the saint who truly has title to the kingdom of God.

"Not every one who says 'Lord, Lord' will enter the kingdom of God; but he who does the will of the Father" (Matthew 7:21). The verb "he who does" is a present participle, denoting continuing practice. He who characteristically flouts the revealed will of God evidences that he does not possess the hope of the saved.

John speaks of this. The world and its lusts are passing away, but "he who does the will of God abides forever." He "who has this hope purifies himself."¹⁶ That is, he is ruled in his daily living by God's will.

Note that we do not possess that hope as a result of doing the will of God. Rather, the new birth, by giving us a new nature, will produce a whole new course of action. It is this new course which demonstrates the presence of the implanted new life.¹⁷

Insistence on conformity to God's will is thus not legalism, as some would contend. It is simply the logical result of the living reality.

He who does the will of God¹⁸ enters into a new and intimate relationship with the Lord Jesus. He becomes like Him who delights to do the Father's will, and to whom doing that will meant more than necessary food.¹⁹

Two can walk together only as they are in agreement.²⁰ Ours is the high calling of walking in company with our blessed Lord Himself.

V. IN SPECIAL CIRCUMSTANCES

The application of all this to our particular circumstances will be evident. We are to realize more and more that every action of ours should be subject to God's permissive and directive will.

Our Lord set the example for us when facing the greatest crisis of His life. **"Father, if Thou art willing, remove this**

cup from Me; yet not my will but Thine be done" (Luke 22:42). James told us to apply the principle when making our day-to-day plans.²¹

Each one of us is called to a particular service. It is incumbent upon each one to find his own sphere and to serve wholeheartedly in that sphere.²² It is God's will that our witness be consistent, not only in the words which we speak, but also in the nature of our overall behavior.²³

Sometimes God may will that we pass through difficult experiences. We may wonder why it is so. But these also are His will, and He knows the end which He has in view in them all.²⁴ Job was wise in this respect.²⁵

Our God always knows what He is doing. If we are really wise, we will submit joyfully to what He ordains, be it what it may.

CONCLUSION

The present goal of our salvation is that we should live "no longer for the lusts of men, but for the will of God."²⁶ It is totally incongruous for a believer not to be ruled entirely by God's will. Therefore our consistent response to God's saving grace should be to let God equip us "in every good thing to do His will, working in us that which is pleasing in His sight, through Jesus Christ, to whom be the glory forever and ever."²⁷

¹Daniel 4:35

²Eph. 1:11; Psalm 2:4; 76:10

³John 6:38-40

⁴Heb. 10:7-10; I Pet. 2:9

⁵Ephesians 1:4-5, 9

⁶Galatians 1:4

⁷Ephesians 1:11

⁸James 1:18; John 1:13

⁹Acts 22:13-15

¹⁰Acts 26:9-18; Gal. 1:23

¹¹Ephesians 5:17

¹²Romans 12:2

¹³Job 28:28

¹⁴Colossians 1:9-10; 4:12

¹⁵Colossians 1:13

¹⁶I John 2:17; 3:3

¹⁷Ephesians 2:8-10

¹⁸Matthew 21:31

¹⁹John 4:34

²⁰Amos 3:3

²¹James 4:15. Cf Rom. 1:10; 15:32

²²I Cor. 1:1; 12:11; Eph. 6:6

²³I Peter 2:12-16

²⁴Rom. 8:27-28; I Thess. 5:18; I Pet. 4:19

²⁵Job 2:10; 13:15; 23:10

²⁶I Peter 4:2

²⁷Hebrews 13:21

Bible passages in the article are quoted from the New American Standard Bible (NASB). The footnotes include a great many of the New Testament references to God's will. A careful study of these passages will be rewarding.

Albert Horton was a missionary in Angola for 52 years. Now living in Tracy City, Tennessee, he continues an active preaching and writing ministry.

Fourteen earlier articles in this intermittent "Aspects" series appeared in INTEREST between March 1974 and December 1978.



Elizabeth and David Pegler
with Anna 2 and Serena 1

NEW WORKERS

MR. & MRS. JOHN BELL,
251 Horning Rd.,
Bethel Park, Pennsylvania 15102

The Christians of St. Clair Bible Chapel in Pittsburgh, Pennsylvania, have commended John and Mary Ann Bell to the work of the Lord.

John has been active in a local prison ministry, using Emmaus courses along with personal contacts. The ministry has been blessed of the Lord and expanded so that it is necessary for John to leave his full-time employment. He will expand the prison ministry into the Tri-State area, while being occupied in a secular job on a part-time basis. A group of local brethren will act as advisers to John in this outreach.

The Bells have three children: Debbie, 14, Johnny, 13, and Joe, 8.

SHARON COPELAND, Immanuel Mission,
Box 218, Teec Nos Pos, Arizona 86514

The Christians of Southside Bible Chapel in Colorado Springs, Colorado, have commended Sharon Copeland to the work of the Lord at Immanuel Mission in Teec Nos Pos, Arizona. Sharon is a qualified teacher, having taught for several years at the Colorado Springs Christian School. She has taught Sunday School in the commending assembly and has proven herself worthy of commendation. She will be teaching school at the mission, as well as assuming other related responsibilities.

MR. & MRS. DAVID PEGLER,
6 W. Cheyenne Rd.,
Colorado Springs, Colorado 80906

The Christians of the Southside Bible Chapel in Colorado Springs, Colorado, have commended David and Elizabeth Pegler to the work of the Lord in connection with the Christian Home for Children.

The Peglers have been working at the children's home for a number of years. David has responsibility in the maintenance and Liz "fitting in and doing as the Lord enables." They have proven themselves as exercised and faithful Christians.

VICTORY CHRISTIAN SCHOOL

The Christians of South Side Bible Chapel in St. Louis, Missouri, have commended Mrs. Rosetta Lingle to the Lord's work at Victory Christian School in that city. Her home

address is 2191 Dudler Dr., Arnold, MO 63010.

Karen Littlefield, who taught at the school last year, has married David Hausmann, also a teacher at Victory. Their address is 6518A Morganford Rd., St. Louis, MO 63116.

WITH THE LORD

JAMES CALDERWOOD, 90, of Calgary, Alberta, on May 28. Born in Ireland, and saved at 16, he farmed in Pibroch, Alberta, for many years. He was one of the brethren responsible for the formation of the Granum Gospel Hall.

LILLIE (RUGGLES) COOK, 75, of Federal Way, Washington, on April 6. She was raised by her aunt and uncle Adeline and William Reynolds because her mother died when Lillie was one week old. She was saved in 1931 and baptized at Palisade, Nebraska. She is survived by her husband Casper and her four children.

HARRIETT RIGGINS HUDGINS, 80, of Hampton, Virginia, on August 16. She was in fellowship at Bethany Gospel Chapel, Newport News and was active in Sunday School, VBS and missionary work.

CHARLES JAMES LYLE, 68, of Detroit, Michigan, on August 4. He was a member of the assembly at Metropolitan Community Tabernacle for 31 years.

ADDRESS CHANGES WORKERS CHANGES

Peter Fogg, 231 Bellevue,
Ste Julie, Quebec J0L 2S0

Ward Gasque, 2606 Dwight Way,
Berkeley, California 94704

Douglas Gilmore, Box 855,
Rossland, British Columbia V0G 1Y0

David Hausmann, 6518A Morganford Rd.,
St. Louis, Missouri 63116

Richard Marso, 915 Shadyside Lane,
Apt. 3, Dallas, Texas 75223

Sam Stewart, 831 Dunsmuir Rd., Ste 501,
Victoria, British Columbia V9A 5B9

Merton Wolcott, % IMEAF "La Colline,"
26160 La Begude de Mazenc, France

ASSEMBLY CHANGES

SAN RAMON, CALIFORNIA, San Ramon Valley Bible Church. Meets in Veterans Hall, 120 S. Hartz Ave., Danville.
% Walter Welsh, P.O. Box 518, 94583

HIALEAH, FLORIDA, Hialeah Gospel Chapel, 1234 West 31st St. % Brent Van Ryn, 340 West 56th St. 33012 (305/822-9131)

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

BUFFALO GROVE, ILLINOIS, Grove Community Church. (Listed in September as Community Bible Church)

MIDDLESEX, N.J., Middlesex Chapel, % Raymond J. Good, 57 Claire Dr., Bridgewater 08807 (201/722-6655)

ENFIELD, PA., Gospel Chapel
Enfield, 2010 Summit Lane, Oreland 19075

GARLAND, TEX., Garland Gospel Chapel, 1420 Avenue B. (Formerly in YMCA bldg.)
BB 9:30, FBH 11, M 6, Wed. 7:30

SUNNYSIDE WASH., Sunnyside Gospel Chapel. % John B. Flodin, Rt. 3, Box 3056, Sheller Rd. 98944

NEW LISTING

FLEMINGTON, N.J. (Home meeting)
% Allen Burry, Rt. 202, RD 7
(201/782-7123)

BB 9:30, FBH 11, M 7, Thur. 8:00

CONFERENCES

NOV. 10—FLORIDA LEADERSHIP

The Florida Leadership Conference will be held at the Holiday Inn, just off Sunshine State Parkway, Ft. Pierce, from 10 a.m. to 4 p.m. Speaker Tom Taylor. Subject: The King James Version vs. Modern Translations. Contact David G. Winfrey 305/652-5345.

NOV. 23-25—OVERLAND PARK, KANSAS

A conference will be held at The Bible Chapel, 6345 Floyd St., with John Harper and Robert Page as speakers. Contact Duncan Sommerville, 8009 Cherokee, Leawood, KS 66206 (913/648-4464).

NOV. 24-25—COLLINGDALE, PA

Collingdale Gospel Chapel will hold a Thanksgiving Conference. Meetings at 3 and 7 p.m. Speakers will be John Bramhall and Joseph Giordano. Write to Andrew Lees, 11 Stratford Ave., Springfield, PA 19064.

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

DEGREED ACCOUNTANT position available in Pacific Northwest. Experience desirable. Salary negotiable. Send resume to INTEREST, Box 294, Wheaton, Ill. 60187.

MISSIONARIES: The Siler City Chapel in North Carolina has a study class the last Saturday of each month. If your itinerary will be bringing you to the area, please contact Robert L. Gay, 309 W. Cardinal St., Siler City, NC 27344.

PENNSYLVANIA: Believers in the State College area (Penn State) who desire to worship and fellowship should contact Arthur Gray, Box 102, RD 1, Mill Hall, PA 17751 or Seven Points Christian Assembly, Box 208-A, RD 3, Sunbury, PA 17801.

AFTER 300 YEARS: "Pilgrim's Progress" now six-hour L.P. stereo phonograph records. Reader is Brother Ron Manson, veteran radio-T.V. broadcaster. \$36.00 postpaid. Light of the World Broadcasting, Box 1052, Niagara Falls, NY 14302 or Box 794, Niagara Falls, Ont. L2E 6V6.

EARLY ISSUES of Letters of Interest wanted—1943 and earlier. Also Assembly Address Book, 1966 and earlier, and Missionary Prayer Handbook, 1968 and earlier. Send to the Editor, INTEREST, P.O. Box 294, Wheaton, Illinois 60187. Postage will be refunded if requested.

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.

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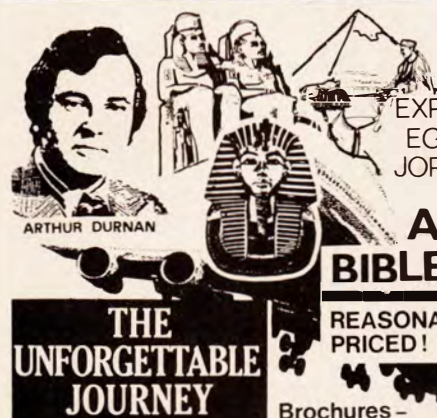
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A Policy for the Commendation of Workers

GUIDELINES REPLACE GUESSWORK FOR A CALIFORNIA ASSEMBLY

What does it mean to commend a worker? What are the qualifications necessary for commendation? What responsibilities does commendation entail?

The accompanying article is a sincere attempt to deal with issues many assemblies are facing. It wrestles with the interrelationship of commendation and financial support, and builds on the premise that the worker has an obligation to the commending assembly, and likewise the assembly to the worker.

The article itself is a policy statement developed by and for the Hayward Bible Chapel in Hayward, California. That assembly has invited INTEREST to share the statement with our readers, and we print it with the hope it will stimulate prayer, study, and the careful implementation of Scriptural principles governing commendation.

The comments of our readers are invited, as further discussion of this subject in the pages of INTEREST could prove helpful to us all.

INTRODUCTION

This commendation policy was born out of a great many hours of study, discussion and prayer. After experiencing some confusion on the matter in the assembly, we felt it necessary to state in writing how we would *deal consistently* with those desiring commendation. We also felt that it was important that they know what we expect of them and what they can expect from us, their home assembly.

We essentially wanted to take the guesswork out of commending someone to the Lord's work and lay down some general guidelines. The policy expresses our conviction that commendation is a serious step of faith and should not be engaged in unadvisedly. As Undershepherds responsible to God for the Stewardship of His people here at Hayward Bible Chapel, we felt it imperative to establish these written guidelines. This written policy is available to anyone in the assembly upon request.

WHAT IS COMMENDATION?

Acts 13:1-3; 14:25-28; Luke 10:7; I Corinthians 9:1-4;
I Timothy 5:17-18

Definition: To set apart to a designated ministry for a specific term a qualified person whom the local church will support in prayer, assist in supporting financially, and hold accountable for his involvement in that ministry.

This is distinct from a Letter of Introduction such as will be

given to believers who are traveling or working away from home temporarily (Romans 16:1-2).

HOW IS COMMENDATION ACQUIRED?

- A. By request of an applicant, followed by a decision on the part of the elders that he is eligible, or
- B. By request of the elders.

WHO IS QUALIFIED?

A person whom the elders deem as:

- A. One who walks closely in fellowship with the Lord.
- B. One who has demonstrated his "proven worth" in the ministry of the assembly or elsewhere (Philippians 2:22 NASB).
- C. One who is physically, emotionally and spiritually stable.
- D. One who can demonstrate a vision and strategy for the ministry to which he wishes to be commended.

HOW ARE THE QUALIFICATIONS IN A PERSON DETERMINED?

- A. By observation of the person's performance in the life of the local church.
- B. By private meetings with the elders at which time the following questions will be asked (and possibly others):
 - 1. What have you done here in the assembly? (We will know, but he needs to be able to state it!)
 - 2. What is your spiritual gift?
 - 3. What evidence do you see of the Lord's calling to this ministry?
 - 4. Why are you interested in this particular area and ministry?
 - 5. In concrete terms, what will you need to live on financially?
 - 6. What provisions have you made for your family (schooling, foreign language, etc.)?
 - 7. Have you begun to work on the language? (If going to a foreign field).
 - 8. Is your family with you 100% in this decision? (Interview family members).
 - 9. What do you think will be necessary to keep us accurately informed on what God is doing in your ministry?
 - 10. How long a term of service do you foresee?
- C. If he is qualified:
 - 1. Hold a joint meeting of the elders and deacons to discuss

- financial support.
2. Notify the total body of believers requesting prayer and input.
3. Provide the commendation.
- D. If he is not qualified:
 1. Explain to him that a commendation is not in order at this time.
 2. Share with him what his strengths are in order not to dishearten him.
 3. Explain the reason(s) why he is not being commended at this time.
 4. Give encouragement, suggestions and possible assignments which will better prepare him to meet the commendation qualifications.

WHAT KIND OF WORK MERITS A COMMENDATION?

This is at the discretion of the elders.

WHEN WOULD A COMMENDATION BE WITHDRAWN?

- A. Doctrinal error
- B. Carnality
- C. Unable to work with other people
- D. Immorality
- E. Inefficiency
- F. Insubordination
- G. Slothfulness
- H. Evidence of the Lord's leading elsewhere (perhaps to secular work)

WHAT WILL DETERMINE THE EXTENT OF FINANCIAL SUPPORT?

Three variables are involved here:

- A. What does the applicant need to live on?
- B. What is the local church able to give?
- C. What is the extent of other means of support and income (if any)?

WHAT IS THE NATURE OF THE FINANCIAL SUPPORT?

- A. Dependable and systematic.
- B. A fair financial support (the laborer is worthy of his wage), including considerations for cost of living increases.

HOW WILL ACCOUNTABILITY BE CARRIED OUT?

- A. With workers on foreign and home fields:
 1. Regular correspondence with the local church regarding his ministry.
 2. Periodic reports.
 3. Elders corresponding with those who work with the commended worker.
 4. Furlough reports.
 5. If possible, evaluation trips to the mission field by the elders.
- B. With local chapel staff:
 1. Periodic consultation with the elders (Staff Consultation).

LETTERS to the editor

My thanks to you for the report by Donald Fox of Westbank, British Columbia [July/August, page 19] concerning two groups of the Lord's people manifesting obedience through the baptismal service.

As I read the report I was reminded how the Lord is living through the Christians representing five groups of believers at my work, which is the advertising department of a large retail store. There is a sweet precious oneness in Christ Jesus among those of His as we encourage through the Word of God and pray for one another. Our obedience is manifested in sharing the good news of our Lord Jesus Christ with those at work during lunch and break periods as the Holy Spirit directs.

June Rogers, Atlanta, Georgia

Just wanted to write and express to you all how much I enjoy INTEREST magazine. So, so glad each month when I receive my copy and read it cover-to-cover the very first chance I get. Have learned to expect many blessings with each issue and have *never* been disappointed.

I am part of the body at Valley Bible Chapel, Washington Township, N.J.

Nancy Forrestal, Ridgewood, N.J.

Thank you for sending INTEREST. It makes us feel a part of you although so many miles away.

I'm personally encouraged by the workers' letters section and by your series on missions. I'm praising the Lord for the challenge of the Congress 78 and the message of Luis Palau. Viewpoint is also highly appreciated.

I'm most happy to hear that Bible schools are catching on among the assemblies in the States as well as in Canada.

Ashley Lyn, Jamaica

I feel I must tell you, as a widow, how I appreciated the articles on "Widows" [June, pages 6 and 7].

My husband and I faced the inevitable parting, unless the Lord came. Together, we spoke freely about death. Nevertheless, when he was here one minute and "at home" the next I was deeply shocked. But the Lord has been my husband and friend.

I note what was said about widows being assigned to tea and coffee pouring, and I know this is true! However the Lord knows that would have been more than I could bear, so He has given me a full life of ministry, for which I thank Him. This summer I go to teach at three camps (Camp Imadene). When these are over I leave for Israel, where for four months, Lord willing, October through January, I shall serve the Lord in The House of Hope in Bethlehem. This is run by a blind sister who is in fellowship in one of our assemblies held in a home in Jerusalem. I hope to be "eyes" to her, and also minister in every way opened by the Lord.

Please pray for me, as with my hand in the Lord's, I go to serve Him in a new way. After forty-nine years, it is the first time that I could do this. My youngest child is now a graduate student in Ontario.

Lily Field, Victoria, B.C.



Galesburg team members. L to r, Kirk Lithander, Lance Oaks, Mark Johnson. Not present, Matt Faircloth.

HARD WORK AND DISCOURAGEMENT FOR ONE EMMAUS SUMMER TEAM

Summer is the time for students to take a break from studies, schedules and tests. For some, summer means employment, earning money for next year's tuition. Others find it an opportunity to relax on the beach or in the mountains. Still others search out opportunities for Christian service, often in outdoor environments such as summer camps.

For a few, summer will be devoted to straightforward evangelistic work and church planting efforts. Such was the case with four young men who spent their 1979 summer in west central Illinois. Three of them were students at Emmaus Bible School in Oak Park, a Chicago suburb. The fourth was from Southern Illinois University at Carbondale, 350 miles to the south. They functioned as a self-supporting Emmaus summer team, spending their days in secular employment and their evenings in evangelistic and Bible teaching ministry.

The main focus was on Galesburg, half-way between Peoria on the Illinois river and Rock Island on the Mississippi. But each Sunday the team traveled 50 miles to Peoria to fellowship and work with the assembly there. Still meeting in a home, the Peoria assembly is an old



Breaking bread in a Peoria home. Host and hostess Bruce and Ruth Brown at right.

meeting. It had dwindled to one, faithful family, but has come alive in the last two years.

Kirk Lithander was team leader. A native of Galesburg, he was concerned about the lack of assemblies in his area. After graduating from Southern Illinois University, he is now in his senior year at Emmaus Bible School.

Also a senior at Emmaus is **Lance Oaks**, from Carlton, N.Y. He worked nine hours a day at an engine repair shop, and then helped with the Bible studies and youth work. **Mark Johnson**, a senior at SIU, worked with Kirk on a

track maintenance crew on the Burlington Northern. Mark is from Polo, Ill., near Rockford.

Matt Faircloth, the third Emmaus student, spent July with the team, and then served at a camp in his home state, Florida, during August.

Floyd and Helen Pierce, pioneer workers in central Illinois, spent three weeks with the team in July.

The team's schedule would wear out older men. Monday and Tuesday evenings were occupied with Bible studies in Galesburg, and Wednesdays and Fridays in tract distribution and visitation.

Thursday night was prayer meeting night in Peoria. Saturday provided some time for relaxation, and for young people's work in the evening.

As with many a mission field, hard work and discouragement mark the early days of an outreach. The report of team leader Kirk Lithander reflects some of this:

"The Emmaus Church Planting Team was formed to meet needs in the Galesburg and Peoria area of Illinois. With prayer and discussions, certain goals were set. These were evangelism, the building up of the Grace and Truth Bible Chapel in Peoria, the edifying of saints, and, Lord willing, starting an assembly in Galesburg.

"Our little time in Peoria produced few results. But the Lord has blessed the Peoria meeting with growth from contacts in rural areas nearby. Four from the Peoria meeting will be attending Emmaus Bible School in the fall.

"The team met discouragement and open wounds on the Galesburg front. Much time was spent attempting to restore fellowship among the saints. But excellent contacts have been made for a future meeting in Galesburg. A recent SIU graduate, somewhat involved with the team, is seeking employment there.

"Perhaps the Lord blessed most this summer in the lives of the team members themselves, causing us to grow in Him."

INNER-CITY DETROIT ASSEMBLY

The Gospel Chapel Church of Detroit, Michigan, has moved to a new location (2141 East Grand Blvd.), still in the heart of the inner-city. The work is a slow process, despite small gains. However, the Christians are not discouraged and are anticipating showers of blessing.

Some have accepted the Lord Jesus as Savior here, the latest being a young mother who was saved through the hospital ministry. Another joyous experience was the dedication of a young man from this assembly to the Lord's work. He has gone to Moody Bible Institute for study and is presently touring with one of their singing groups.

Pray for us that we might labor to the glory of God.

Arkles C. Brooks, Sr.



FIRE AT IMMANUEL MISSION

Late Wednesday afternoon, August 22, fire was discovered in the children's dormitories at Immanuel Mission. The dormitories were empty for the summer, and there were no injuries.

Located out on the Arizona desert, 25 miles west of Shiprock, New Mexico, the mission operates a boarding school for Navajo children (INTEREST, September 1977).

Four fire departments were summoned, but none would respond because of the distance. For the same reason fire insurance had not been available.

The fire quickly burned through the long, L-shaped, one-story building. A few belongings were removed by the Navajos and mission personnel before they were reached by the fire, but in the end only the cement block walls were left standing.

In addition to the boys' and girls' dormitories, the building included the apartments of the two staff families that serve as dorm parents. Most of the furniture of Laverne and Kathleen Dyck was saved. Delbert and June Dyck, whose apartment was at the junction of the two wings, were returning from a trip to town when the fire occurred. They could see the smoke from miles away across the desert, and when they arrived at the mission all they had left was the clothes they were wearing.

Cause of the fire is uncertain. An over-heated motor or defective wiring are likely possibilities. The fire did not spread to the nearby gymnasium/dining hall building.

With the school year commencing less than two weeks after the fire, no attempt

Continued on page 23.

From an INTEREST article
to a Texas call-in show

Answering Questions About Transcendental Meditation

by Harley Templeton



Swami Bramananda Saraswati

A YOUNG LADY'S VOICE came over the phone line. "As far as TM goes, I don't feel any need for it." She had called the radio station to participate in Jackson Boyett's daily talk show.

Called "The Inner View," Jackson's program is a daily feature of station KIXL in Austin, Texas. Jackson discusses a subject with his guest, then invites listeners to call in, ask questions, and express their views.

On this particular day, the subject was Transcendental Meditation. I was the guest. We had discussed TM for about twenty minutes. Then Jackson announced the number for listeners to call. The first time he said, "We have a caller," I began to have second thoughts about being on the program.

It turned out the first caller was an encouragement to me. "I am a Christian," she said. "I used to practice TM. I guess I did it for about three years. I felt real benefits in it. . . . But I don't meditate anymore, maybe because people were praying for me. I feel no need to meditate."

Uninformed young Christians, like this young lady had been, do get tangled up with Transcendental Meditation, and they are often drawn away from Bible study and the Biblical type of meditation. It was precisely to help such young people that I had plunged into the subject and was now appearing on "The Inner View."

A 1975 article in INTEREST had first challenged me to study TM critically. Entitled, "T.M.—a New Government Sponsored Religion?" (June 1975, p. 3), the article was written by Bill Squires of the Spiritual Counterfeits Project. I wrote to S.C.P. for more information, then did some research on my own. I at-

tended the free introductory lecture provided by the International Meditation Society. I wrote three pieces of literature contrasting TM with meditation as taught in the Bible, and presenting the Gospel of our Lord Jesus Christ as a better solution to the problems of our modern world.

"How do you respond," asked Jackson, "when people want to know what you have against TM?"

"I'm not just against something people like to do. Jesus said, 'Come to me, all who are weary and heavy-laden, and I will give you rest. Take my yoke upon you, and learn from me.' When a person accepts Christ's invitation and trusts Him as Savior and Lord, that person has a better solution to the problem of stress than TM or anything else offers. That solution is commanded in the book of Philippians. 'Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all comprehension, shall guard your hearts and your minds in Christ Jesus.'"

Boyett: "Is meditation a bad word as far as the Bible is concerned?"

Answer: "No. Meditation is actually commanded (and commended) in the Bible. But it's different from Transcendental Meditation. The Old Testament commands us to meditate on the Book of the Law that we may do all that is written therein.

"Biblical meditation is concerned with the meaning of that upon which we meditate, the Word of God. Transcendental Meditation, like other types of Eastern meditation, is not concerned with the meaning of the thing one meditates on. Some say that if you concern yourself

with what it means, it doesn't work.

"Instead, TM is concerned with achieving a different level of consciousness. The Bible does not teach that we should seek to achieve a different level of consciousness."

Boyett: "What is the technique of Transcendental Meditation?"

Answer: "The technique is one of relaxing, closing your eyes, and letting your mind dwell on a thing called a mantra. The mantra is a secret Sanskrit word assigned to you at your initiation into TM.

"An October 1975 *Time* article describes the mantra as coming into the mind on its own about 30 seconds after the eyes close. 'If it refuses, the meditator gently nudges it, and starts repeating it silently to himself.'

"Contrast this with another passage from Philippians: 'Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, let your mind dwell on these things.'

"Now your mind can hardly dwell on the good things listed in that verse and on a mantra at the same time."

Boyett: "What happens in the initiation process?"

Answer: "The initiation ceremony is held in an incense-filled room. The initiator and initiate are alone in the room, in front of an altar. On the altar is a picture of Swami Brahmananda Saraswati, also referred to as Guru Dev. During the puja, a chant performed by the initiator, he or she offers certain items to Guru Dev. At the end of the puja, the initiator bows down to the image at the altar. The

initiator then tells the initiate his or her mantra, and the initiate begins to meditate."

Boyett: "Does the initiate participate in this worship of Guru Dev?"

Answer: "The TM organizations insist that the initiate just observes the ceremony. It is true that he is not required to bow down to the image, but he is encouraged to bow."

"The real problem is that the initiate has brought certain things to the ceremony. These things are placed on the altar, and as the words of the puja speak of offering these things, they are placed in front of the image. Can you provide flowers, fruit, and a clean white handkerchief to be offered to Guru Dev and not participate in the offering? I don't think so."

Boyett: "What is the puja?"

Answer: "The puja is a Sanskrit hymn of worship which the initiator recites as a prelude to imparting the initiate's mantra. The opinion of the U.S. District Court in the case of *Malnak v. Maharishi Mahesh Yogi* describes the puja as follows: 'Defendants seek to characterize the puja as a ceremony of gratitude . . . It is difficult to understand why defendants label the puja a ceremony of gratitude because the English translation of the chant fails to reveal one word of gratefulness or thanksgiving. Rather, the puja takes the form of a double invocation of Guru Dev.'"

Through the course of the program, a number of people called, asking various questions. One man cited the claim of the TM organizations that if one percent of the people in a city are meditating there is a significant reduction in crime.

I had heard that claim at the introductory lecture promoting TM. The young lady who was lecturing said that if one percent of the people are meditating there will be great social benefits, and if five percent of the population meditate, it's practically Utopia.

Maharishi Mahesh Yogi is the man who developed TM and brought it to the west. I have one of his books, *Transcendental Meditation* (originally *The Science of Being and Art of Living*). You don't have to read very far in this book to find that TM is based on ancient Hindu teachings. There are a lot of people in India who have been trained to meditate along the lines of these same ancient teachings. The number must be well over the specified five percent of India's population. But we don't see a paradigm of social conditions in India. We see a

Maharishi Throws in the Towel!

by Brooks Alexander

After Two Disastrous Rounds in Federal Court, TM Calls it Quits

THE TM MOVEMENT will not appeal to the U.S. Supreme Court to reverse its two consecutive losses before lower Federal courts. That fact became official on June 6—the latest possible date for the Maharishi's organization to carry its case to the highest court in the land. The TM attorneys not only failed to move for a "leave to appeal" within their allotted time, they also informed SCP's lawyer that they had conclusively decided not to pursue the case any further.

One conceivable reason for this decision is the purely strategic consideration that TM has more to gain by bringing Maharishi back to the U.S. than by continuing to deny in court its obvious religious nature. As long as the final resolution of the case was still pending, Maharishi was subject to "service of process" and subpoena as a named defendant. For this very reason, Maharishi has recently avoided public visits to the United States. The TM movement has keenly felt the loss of Maharishi's public-relations value; without his television appearances, speechmaking and newspaper interviews to keep public interest pumped up, TM recruitment has fallen off severely. Now that Maharishi

no longer need fear the nemesis of the process server, it is expected that he will hit the PR trail again in this country. It remains to be seen whether his personal charisma can overcome the public exposure and judicial labelling of his movement as "a religion."

In any event, SCP's hard-fought New Jersey TM lawsuit (*Malnak v. Yogi*, 440 F. Supp. 1284 [1977]; 592 F. 2nd 197 [1979]) has come to an honorable and long-overdue end. We are grateful to God, both for the part He allowed us to have in it, and to you who prayed and gave so generously.

The foregoing is reprinted from the Spiritual Counterfeits Project Newsletter (P.O. Box 4308, Berkeley, Calif. 94704). INTEREST readers are among those who helped finance the legal case, after a report appeared in our September 1978 issue.

The complete text of the Federal Court's ruling is available in booklet form from S.C.P. for \$2.00 postpaid. Show it to local officials if they are under pressure to use taxpayers' money to finance TM in your community.

Also available is an English translation of TM's initiation puja (10¢) Ask S.C.P. for a price list of its pamphlets, books, and cassettes on the modern cults (TM, Hare Krishna, Est, the Children of God, the Way International, the Unification Church, etc.).

backward country in which the dignity of the individual is practically ignored. We see a country in which the caste system has oppressed thousands of people for thousands of years.

I pointed this out to the caller and went on to say, "That caste system, by the way, is part and parcel of Maharishi's Hinduism. It colors his statements: 'There has not been and there will not be a place for the unfit. The fit will lead and if the unfit are not coming along, there is no place for them.' Contrast this with the sayings of Jesus: 'Come unto Me, all ye that labor.' Or, 'He that cometh to Me I will in no wise cast out.'"

"You don't have to be fit. You don't have to know some special thing. You

just have to come in your unfitness and receive His righteousness."

Jackson Boyett asked me to conclude the interview with a statement about the problem of Transcendental Meditation among Christians. I said, "Christians need to be instant in season and out of season, preaching the gospel of salvation through the blood of the Lord Jesus. As long as we apply ourselves to that goal, we will be safe from errors such as Transcendental Meditation. But TM is not the only thing that can dull our spiritual experience and stunt our Christian growth. There are many other things as well."

Harley Templeton is a Technical Writer. He and his wife and two sons live in Austin Texas.

QUOTES

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

Texas: Houston worker broadcasting to Mexico

Ontario: Toronto Day-Care Center has waiting list

North Carolina: Asheville assembly contacts 1,000 homes

**DONALD E. CAMPBELL, Box 289,
Glennallen, Alaska 99588**

We are pleased to write our first letter to INTEREST. The Arlington Countryside Chapel in Arlington Heights, Illinois, commended us as workers to Alaska. After 23 years on the staff of Moody Bible Institute, the Lord led us here where I serve as the interim president of the Alaska Bible College. There is a need for Christian higher education in Alaska and prayer support is requested as I strive to carry out His program for the college.

We have two daughters. Mary graduated from the Foreign Missions Course at Moody in 1978 and married Tom Beekman, son of



Beth and Don Campbell with daughter Amy

Wycliffe missionaries, at Arlington Countryside Chapel in June. Amy, 17, is a senior at Glennallen High School. My wife, Beth, was on the staff of Literature Crusades for three years (1975 to 1978). *August 6*

**LAWRENCE DARLING, 11619 Stroud,
Houston, Texas 77072**

We are now underwriting 15 weekly radio broadcasts. They are being made by a Mexican brother, Mr. Barrios from Rio Blanco. I also conduct five weekly Spanish broadcasts here in the States. Two of them on a 100,000 watt FM station in Houston and three originate in Corpus Christi on a 50,000 watt AM station. It reaches most of Mexico, and I recently met four Christians from Honduras who heard the broadcasts there. We receive a lot of correspondence requesting Bibles, wall texts and Emmaus courses. *September 4*

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

After some profitable meetings in North Ireland and in South Wales, and a week in Copenhagen, I came to the Faroe Islands on July 28. In the goodness of God it is a privilege to be enabled to contribute in the ministry to small and large gatherings. While in North Ireland I made ten tapes for broadcast on the Bible Truth Hour. They were on the subject of the Person, the Incarnation, and the Sinlessness of the Lord.

Last week I passed the 84th milestone.

August 22

**WELCOME DETWEILER, 252 Hester Rd.,
Durham, North Carolina 27703**

The Christians of the Gospel Center in Durham are enjoying the nine-month visit of

John Roderick Sharp from Scotland. Eight adults have professed to be saved during the summer, either at the regular services or in their homes. Mr. Sharp's ministry is appreciated by children and all other age groups.

September 4

**MICHAEL DINGMAN, 565 SW 15th Ave.,
Troutdale, Oregon 97060**

It was my privilege to be able to spend three weeks in camp work this summer, two as speaker and one as counselor. The first week we had 60 boys, fourth through sixth grade, 20 of whom made professions of faith. The second week we had 90 sixth and seventh graders and twelve made professions. The last week we had 60 high schoolers and saw three trust Christ and many make renewed commitments to follow the Lord. It was indeed an exciting time.

This month we are beginning a Family Night at our chapel on Wednesday evenings. My wife and I will direct a children's club downstairs while the adults meet upstairs. This will be a contrast from the home Bible studies we have had during the past two or three years. I am also looking forward to seeing our assembly develop more of an evangelistic outreach this year.

The Emmaus work goes on well with a number of prisoners continuing in their studies. I have been contacted by two churches that are interested in using the courses as well.

September 8

**KENNETH E. ENGLE, P.O. Box 454,
Abilene, Kansas 67410**

The Lord continues to open up areas of opportunity as we serve Him in Abilene. Recently we gave a series of Bible studies over

the local cable TV station. Some time ago we took a course offered by Kansas State University on Educational Television. Since then we have gotten much "hands on" experience. We have operated the cameras, special effects generator and directed programs. We hope some day we can use this experience in the Philippines.

We continue to keep in touch with the believers in the Philippines. We value prayer for the work there as we send books, radio tapes, cassettes and other literature.

We used the Emmaus Bible Hour on KABI in Abilene. We got better response by phone than by mail. We sent out 30 Emmaus Correspondence courses (What the Bible Teaches). Three Bible classes requested lessons. One group has now gone on to study "Lessons for Christian Living."

The first caller was a shut-in. She phoned the day of the first broadcast. She was so interested in the broadcasts that if she missed one she wanted a cassette of the program. She would copy them and send them to others. She passed away a few weeks ago and the family asked me to take the funeral service. She knew the Lord and now she is with Him.

August 23

SYDNEY HOFFMAN, 55 Huntingdale Blvd., Apt. 507, Agincourt, Ontario M1W 2N9

The assembly here at Bridle Grove Bible Chapel is seeing some blessing. Already our addition, opened in February 1979, is fast filling up. Adults from seven families have confessed faith in Christ.

Our day care centre, owned and operated by the assembly and licensed for 80, is full, with a waiting list of 50. Beginning with September, it will provide extra curriculum for senior kindergarten children who would otherwise attend half days at the public school.

This year several of our members are involved in formal training for Christian work. One of these, **Richard Marso**, commended by Dean Road Chapel in Jacksonville, Florida, begins a post-graduate course at Dallas Theological Seminary. **Ken and Tascha Raymond** have accepted positions as house parents in a foster home for children in Kenora, Ontario. We follow these young people with prayer.

August 20

CLARENCE A. LOW, 32 Pressley Rd., Asheville, North Carolina 28805

In a visitation program earlier this year the Asheville assembly reached one thousand homes in the vicinity of the chapel.

I enjoy teaching a community Bible class in our neighborhood. Also, serving as a chaplain to the Asheville Police Department affords an added outreach. A tour of the Holy Land is planned for next February.

Earlier this year we learned that my wife has lymphoma, but we rejoice that she is responding well to chemotherapy. Prayer is deeply appreciated.

September 4

ROSS MCCONKEY, 951 Commissioners Rd. E. #502, London, Ontario N5Z 4N1.

We expect to be with the Egerton Street assembly in London for November, Bethel

Chapel, London, for January, and other assemblies in the area as the Lord leads.

A baptismal service is to take place August 19 at Golden Lake where we have had the privilege of baptizing many throughout the years. The service will be at the lakeside, giving an opportunity to give the Gospel to all who may come.

August 7

JOHN E. PHELAN, 7530 Charlotte Rd., Nashville, Tennessee 37209

The past summer was extremely busy but also very fruitful as the Word of God was proclaimed. At Horton Haven Camp, Mid-South Conference and in other ministries we were thrilled to see some make known their commitment to the Savior.

One privilege was having **Bill Newman** of Australia, along with **Phil Morgan** and **Albert Horton**, at Mid-South. Bill held evangelistic meetings in Iowa and Cape Girardeau, Missouri, before returning for a crusade in Tennessee and the Labor Day Conference at Horton Haven.

The fall finds us busy at our relocated chapel site and in lining up fall and winter retreats at Horton Haven. The prayers of the Lord's people will be appreciated.

September 7

GEORGE RAINEY, 9257 Caprice Dr., Plymouth, Michigan 48170

Meetings in Stirling and Campbellford, Ontario, were well attended. Interest by young and old was good.

On September 1st I go to Bancroft, Ontario, and am looking forward to a time of spiritual blessing. I came to this village first with **Richard Irving**, **John Gilchrist** and **Walter Farmer** in 1918. It has been a fruitful field and the assembly has had some of the best teachers.

August 31

CYRIL SHONTOFF, 740 Place Desormeaux, Apt. 11, Sherbrooke, Quebec J1G 3L5

This year my wife and I made the 1,524-mile trip around the Gaspé with an enthusiastic young French Canadian, **Denis Grenier**. We were able to hold 19 open-air meetings and give out 110 New Testaments besides other literature and Gospel recordings.

The reaction in these meetings varied from good interest to cold indifference. One lady walked several hundred feet before her neighbors to receive a New Testament. Her goal was to find out about the free salvation God was offering to her. She sat down in the van and listened to the explanation of the Gospel.

In one area they had never heard of the New Testament and didn't know what it was. In other places, children had received it at school but were not reading it as they didn't know the message it contained.

Many isolated Christians were also visited and some new places were preached in for the first time.

August 3

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

Ruth and I send our heartfelt thanks to all who prayed for us during my illness. A recent check-up showed good progress and the doctor has increased the time between visits. We have been aware of much prayer and express



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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Mary Lou and John Phelan



Denis Grenier speaking at a playground meeting on the Gaspé trip with Cyril Shontoff.

our gratitude.

The work here is a joy as we see new believers added to the Lord. Last week there were a number of children and a parent saved during vacation Bible school at West Woods. It was a special joy to see so many new folks involved as workers this year.

The new assembly in Cheshire has started meetings on Sunday mornings for breaking of bread and teaching. Six have expressed the desire to be baptized. I hope to be teaching the Word there in October and November. Please uphold this new assembly in prayer. The people come from a variety of backgrounds, but we thank God for the warm spirit of love and unity.

August 18

JULIAN STEPHENSON, 111 White Oak Dr., Siler City, North Carolina 27344

I am laboring among the assemblies in the Siler City area. There is a new assembly in Asheboro, North Carolina, that has been breaking bread for over two years. I helped to

get this work started through Bible studies in homes. The Christians have just purchased a lot and hope to build in the near future. Pray for this work of the Lord and for the needed wisdom to establish a New Testament church that will bring glory and honor to our Lord.

August 15

GERALD STILES, Rt. 2, Box 220, Ferrum, Virginia 24088

Sixty young people attended one or more sessions at Aletheia Springs Christian Education Center this summer. This is almost the exact number that attended in 1978. The 1979 sessions were based on identifying and dealing with the pressures upon Christian youth today.

The assembly here continues to go along with both ups and downs. Praise the Lord that earlier this year we saw four obey the Lord in baptism (including three of our own children) and our son Jeff came into fellowship.

August 21

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

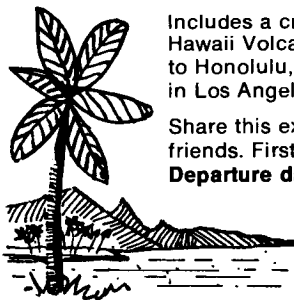
Today is the last day of meetings in Albany, Georgia, where I have greatly enjoyed the fellowship. The week of September 16 I will have meetings in Siler City, N.C., and then at Pittsboro Christian Home for eight days.

I was privileged to spend two days at Ft. Benning in Columbus, Georgia, sharing the Word of God with several officers, their wives and enlisted men. Today these believers will remember the Lord for the first time at Ft. Benning. Pray for this little nucleus of a new work, located in the second largest city in the state.

August 26

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FIRE AT IMMANUEL MISSION

Continued from page 17

was made to house students in dorms as in previous years. The school did open for day students, with an enrollment of 63, only four less than last year. A school bus was purchased, with delivery scheduled in mid-October. The Navajo community, anxious to see the school continue operating, encouraged the Mission to take this step.

Delbert Dyck is now employed in Cedaredge, Colorado. Laverne and Kathleen have taken a leave of absence, but expect to return in a year to help with the adult aspects of the Mission work.

According to **Don and Nona Perrault**, veterans of 25 years at Immanuel Mission, no immediate attempt is being made to replace the dormitories. The availability of public schooling to Navajo children is considerably changed from the early days of the mission. Also, road conditions are greatly improved. It may not be God's will to rebuild, but to operate henceforth as a day school. Pray for the staff of Immanuel Mission as they seek guidance in these matters.

V. Paul Flint

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EDITOR'S PAGE

by James A. Stahr

Terrorism

In early September a terrorist bomb killed Lord Mountbatten, 80-year-old hero of World War II and a grandson of Queen Victoria. Responsibility for the murder was quickly claimed by the group that calls itself the Irish Republican Army.

It was one of a series of killings of British officials. The victims of earlier attacks had some connection with the Irish situation. Earl Mountbatten did not.

There is a lot of talk these days about "victimless crime." Mountbatten was a "crimeless victim."

That, of course, is the essence of terrorism—to slaughter people who are not even involved in the struggle at hand.

Television news clips at the time of the bombing focused on some who are involved. Irish Americans, it turns out, are still financing the I.R.A. Individual Catholics and Catholic organizations in major American cities provide some of the funds that buy the guns and the dynamite. Of course the money is solicited for the widows and children of the IRA's martyrs. How thoughtful?

American Protestants don't support terrorism in Ireland. No, sir! But they support terrorism in Africa, where most of the murder victims are black.

The Protestants who support terrorists do it by way of the church offering plate, hardly dreaming of where their money will end up. True, only a tiny fraction will go to Africa. The local church budget will give part of each Sunday's offering to its denominational headquarters, which in turn will pass on a portion to the World Council of Churches. Or maybe one of its own organizations,

which in turn will make a grant to a liberation (i.e. guerilla) group in Africa.

If American Catholics finance terrorism in Europe, and American Protestants finance terrorism in Africa, American Jews get their share of the killing in the Middle East. The shelling and bombing of Lebanese villages is ultimately financed by the donations of American Jewry, not to mention the American taxpayer.

The Jews have a much stronger justification than their Christian counterparts. Israeli terrorism is retaliatory, designed to counter P.L.O. terrorism against Israel by making it terribly expensive. But killing is killing, whether you blow a passenger jet out of the sky or drop a bomb on a crowded refugee camp.

Terrorism will come eventually to North America. We already have the unorganized terrorism of the city streets and subway platforms. It is the work of drug addicts, thugs, rapists and muggers, and even kids killing for kicks. But organized terrorism will come eventually, carried out by guerillas trained in secret P.L.O. camps, and backed by Cuba or Russia or some other Marxist outfit determined to embarrass American government.

Many factors will contribute to the coming of terrorism to North America. One of them will surely be the present financing of Eastern Hemisphere terrorism by American Catholics and American Protestants and American Jews. What we sow we will reap. What we export we will eventually import.

It is clearly written in the Bible. "Be sure your sin will find you out."

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DECEMBER

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For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

John 3:17

Articles

- 2 **The Trinity**
The language of Scripture is carefully chosen.

- 4 **Bread from Heaven**
Jesus satisfies the hungry soul.

- 5 **It is Christmas (Poem)**

- 10 **Notes from Widows of the Lord's Servants**

- 11 **The Little Things that Count**
The two children were wide-eyed.

- 12 **1979 National Workers Conference**
An INTEREST photo report.

- 14 **The Coming of John Paul II**
Some afterthoughts on the papal visit.

- 16 **Surprise Visit (Poem)**

Departments

- | | |
|-------------------|-----------------------|
| 8 Address Changes | 9 Notices |
| 9 Conferences | 6 Quotes from Workers |
| 14 Editor's Page | 12 Reports |
| 8 New Workers | 8 With the Lord |

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to: The Editor, P.O. Box 294
Wheaton, Ill. 60187
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M3C 2S2

Editor—

James A. Stahr

Editorial Assistant—

Naomi Bauman

Art Editor

John W. Sweemer

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▲ THE WORD "TRINITY" is not found in the Bible. The doctrine of the Trinity, nevertheless, permeates the sacred pages. In fact, the Bible begins with a trinitarian note in its very first declaration: "In the beginning God created the heaven and the earth" (Genesis 1:1).

The word "God" in this opening statement is a translation of the Hebrew term *Elohim*, a plural word designating deity. It is used some 2,550 times throughout the Old Testament. Curious as it may seem, though the plural form is used as the subject of many sentences, the verb remains in the singular. The reason for this, we understand, lies in the fact that the creative act is credited to God as a single and unique God, yet, at the same time, the plural name serves as an initial and providential pointer to the pluralism in the unity of the Godhead.

The Christian believes in one true God who manifests Himself in three persons. He believes in the God whose only divine essence has a triune manifestation. "We worship one God in Trinity and the Trinity in Unity." We dare not confuse the persons of the Godhead. Neither should we attempt to divide its indivisible substance.

The Trinity is a basic tenet of the Christian faith. We certainly can be saved without a complete understanding of it, but we cannot afford to disbelieve it.

Some have attacked this doctrine and others have ridiculed it. There are those who label it "pagan." Others consider it illogical or irrational. Their logical and mathematical criteria are based upon human reasoning and earthly arithmetic. In heaven, however, reasoning is not based upon human logic, nor is calculation made with man's arithmetic.

Peter advanced this notion when he wrote: "One day is with the Lord as a

TRINITY

by Mariano Gonzalez

Father, Son, and Holy Spirit —all played a role in our salvation

thousand years, and a thousand years as one day" (II Peter 3:8). How does that fit in terms of logical thinking?

Polytheism is the belief in many gods. Monotheism is the belief in one God. The Bible teaches a trinitarian monotheism. Centuries ago Moses warned Israel against assimilating the existing polytheism of the land into which they were about to enter. He said, "Hear, O Israel! The Lord is our God, the Lord is one" (Deuteronomy 6:4 NASB).

God is one indeed! Never has He been anything else! The word "one," however, is used at times in the Scriptures to encompass more than one person. Genesis 2:24 is a case in point. Speaking of marriage the Scripture says: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh." It wouldn't occur to anyone that the act of marriage literally fuses man and wife into one being. They continue to be two persons even though they become one in love and in the unity of purposes.

To whom was God talking when He said, "Let us make man in our image, after our likeness" (Genesis 1:26)? He certainly was not addressing man, since man was not yet in the picture. He could not have been talking to angels, since man was not patterned after them. "In the image of God created He him" (v. 27).

Evidently, the Father must have been dialoguing with the other members of the eternal counsel, the Son and the Holy Spirit. The Holy Spirit, as a matter of fact, was then moving over the waters (v. 2).

So God said, "Let us make man"—and not "I will make man." He went on: "Let us make man in our image"—but not "in my image," and not "in our images." This language, carefully chosen

for holy Scripture, indicates the plurality within the unity of the Godhead.

It is easier to illustrate than to define the Trinity. Water, for example, is composed of two atoms of hydrogen and one atom of oxygen. It can be found in any of three states, solid, liquid or gas. The triangle, in spite of its three angles and three sides continues to be one single geometric figure. The atom, has proton, neutron and electrons.

Dr. Keith Brooks writes of the "universal tri-unal law" whose application he has ably summarized as follows:

Length × Width × Height = Space
Energy × Movement × Phenomena
= Matter
Future × Present × Past = Time
Space × Matter × Time = The Universe!

Looking at the New Testament, we find Jesus expressing His last thoughts to His disciples in this fashion: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matthew 28:19). Expressing this, He taught the doctrine of the Trinity by urging His disciples to baptize in the name of the Godhead.

The Apostle Paul ends his second letter to the Corinthian Christians with a trinitarian statement: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all" (II Cor. 13:14). Peter adds to this systematization of Bible doctrine with the following remark: "Elect according to the foreknowledge of God

the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (I Peter 1:2).

The statement by Peter suggests clearly the participation of the three Divine Persons of the Godhead in the plan of salvation. God the Father is the originator of the plan. Jesus Christ His Son is the executor. The Holy Spirit is the applicator. The Father loves the sinner; the Son died on the sinner's behalf; the Spirit deals with the sinner, bringing conviction of his depravity and of his need for a redeemer. Then the Spirit leads the sinner to the crucified One in repentance and faith, baptizes him into the Body and seals him unto the day of redemption. The sinner finds his salvation by believing in a Creator, Redeemer and Sanctifier.

How about you? Do you know the Triune God? If you don't but would like to, put aside this magazine article this very moment, kneel in spirit and in body before the eternal God. Call upon the name of the Lord from within your heart, or even aloud. Ask Christ Jesus to come in and to take possession of your life. Do it now!

The author is a commended worker living in Glen Ellyn, Illinois. His Spanish-language radio broadcasts are aired in the United States and in several Latin American countries. He also conducts a telephone call-in ministry and a bookstore in the Chicago area. He and his wife Pearl served the Lord for a number of years in the Dominican Republic.



Bread from Heaven

by Carl Armerding

THE CHRISTMAS STORY IN THE WORDS OF JESUS

Our Lord's entry into this world is stated in many ways in the New Testament. He is described as one that is born king of the Jews, as the Savior who is Christ the Lord, as God's love gift to the world, and as the rich one who for our sakes became poor.¹

It is only in the Gospel of John that we hear Him speak of Himself as the bread of God who came down from heaven (John 6:33). This unique self-revelation was given in response to a demand for a sign (v. 30). If we keep in mind that what follows is a sign, it will help in the interpretation.

The fact that our Lord came down from heaven implies His pre-existence as well as His divine nature. He is "the second man, the Lord from heaven" in contrast to those who are of "the earth, earthy." For "the bread of God is he which cometh down from heaven and giveth life unto the world."²

This "coming down from heaven" is pregnant with meaning. In order to fulfill the purpose for which He came down from heaven, He had to be "made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." So it is suggestive that He who is the bread from heaven should make His entry into this world at a place called Bethlehem, which means "the house of bread." Bethlehem was little among the thousands of villages of Judah, but it was there that He whose "goings forth have been from

of old, from everlasting," was to make His debut.³

We may only conjecture the full import of those words. The contrast between what He left and what He came into was tremendous.

The purpose for which our Lord came down from heaven is of special interest to us. It was "to give life unto the world." What is implied is very clear. He came to give life to those who were "dead in trespasses and sins." This is something the law could not do, "for if there had been a law given which could have given life, verily righteousness should have been by the law." But our Lord came down from heaven to do just that.⁴

In order to do it He had to become "obedient unto death, even the death of the cross." To illustrate this, our Lord used an illustration directly related to bread. Unless a kernel of wheat "fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit." It was for the joy of such a harvest that He "endured the cross, despising the shame." We who believe in Him are the fruit of that death and the cause of that joy.⁵

The second time our Lord referred to His gracious descent He said, "I came down from heaven, not to do mine own will but the will of him that sent me" (John 6:38). He went on to explain. "This is the Father's will, . . . that of all which He hath given Me, I should lose nothing, but should raise it up again at the last day. And this is the will of

him that sent me, that every one which seeth the Son and believeth on him, may have everlasting life, and I will raise him up at the last day" (vv. 39-40).

Thus we see that the life He gives is eternal. It extends beyond death. In that, its superior quality is demonstrated.

The third time our Lord referred to His gracious descent, He said, "This is the bread that cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven (John 6:50-51).

In this eating, every believer is to have his part. But there is a difference of opinion as to what the Lord meant when He spoke of eating this bread. Obviously, it could not refer to the Lord's Supper, because that had not as yet been instituted.

Moreover, the observance of the Lord's Supper is never referred to as eating His flesh and drinking His blood. In it we show the Lord's death. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"⁶ Note that it does not say, "the blood of Christ which we bless," nor "the flesh of Christ which we break."

Did not our Lord say, "The words that I speak unto you, they are spirit, and they are life"? And Paul wrote, "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come."⁷



Showing the Lord's death is not the same thing as feeding on the living Christ, the living bread (v. 51). The bread and the cup are symbols, as were the meal offering and the drink offering mentioned in the Old Testament.

Then, too, the Lord here equates our eating Him with His living by the Father (John 6:57). He continues, "This is that bread which came down from heaven. Not as your fathers did eat manna, and are dead. He that eateth of this bread shall live forever" (v. 58).

In speaking of Himself as the bread of life our Lord was presenting Himself as the One who satisfies the hungry soul. It takes more than material things to satisfy a spiritual hunger. The "Bread of God" is He who satisfies the longing soul and fills the hungry soul with goodness.*

As we celebrate again our Lord's coming down from heaven, let us feast our souls on Him continually. Then we will "grow in grace and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever. Amen."

*Matthew 2:2; Luke 2:11;

John 3:16; II Cor. 8:9

†I Cor. 15:47; John 6:33

‡Galatians 4:4-5; Micah 5:2

§Ephesians 2:1; Gal. 3:21

¶Philippians 2:8; John 12:24;

Hebrews 12:2

¶I Cor. 10:16

‡John 6:63; I Cor. 11:26

*Psalm 107:9

†II Peter 3:18



It is Christmas

It is Christmas.

But where

Are the glittering lights in the banquet hall
And the gifts by the tree six-a-quarter foot tall
And the bustle and shouts and the ribbons and bows?
None of these Christmassy things are here.
It is quiet and bare.

But here, in the comforting quietness,
A child reaches hands to a hand that will bless,
Opens heart, mind and soul to a voice's caress
As it speaks of a Savior,
Born in a place even poorer than this.

It is Christmas.

And there,

Not so far down the road, is grandiose frenzy,
As presents are garnered with almost no looking,
And the tumult and noises of multiple voices
Mingle in with the piles of torn wrappings and tinsel
And the smells of the cooking Holiday feast.

But amid all the lights and the laughter and babbling
And the already starting contention and squabbling
There is no room at all for a quiet recall
Of the birth of the Savior.

It is Christmas.

Where?

Elfriede Mollon,
El Cajon, California

QUOTES

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

Washington: Convict becomes Cop for the Lord

Quebec: French team to evangelize French Canadians in Florida

Minnesota: Spiritual growth seminars for women

BRIAN T. AGGETT, 413 North 57th Ave., Yakima, Washington 98908

I have been out of action for the past few weeks following another flare-up of Crohn's disease. After spending twelve days in the hospital I am now finishing up six weeks of convalescence at home.

It is encouraging to see several younger men coming forward to help in areas of responsibility in the assembly. *October 11*

KEN ASHTON, Box 252, Point Roberts, Washington 98281

Lord willing, we will be ministering in Washington during November, December and January, with meetings also scheduled in the Vancouver area. Then we expect to return to Michigan in February.

It is with gratitude that we look back upon the past year and note the blessing of the Lord amongst His people in Grand Haven, Michigan. Several young people were saved and are now trying to make their lives count for God. *October 10*

DELBERT DYCK, Rt. 1, 2136 Rd. T., Cedaredge, Colorado 81413

The fire at Immanuel Mission on August 22 destroyed the girls' and boys' dormitories and both of the attached apartments. Everything in our home was destroyed (INTEREST, Nov. p. 17). We want to thank all who have given so generously to help replace the material goods that we lost in the fire.

At a staff meeting the next day it was decided not to rebuild the dormitories at this time but to operate as a day school. The Lord is blessing the day school and there are as many students as we had before in the dormitory situation.

Since we had no home and no real job at the mission we asked the Lord to show us what He would have us do. A Christian brother in Cedaredge offered us a mobile home to live in so we accepted. After being here only a week I got employment with a realtor-contractor as a carpenter.

Although we hope to be of help to the small assembly here, we also plan to remain in secular employment and be self-supporting. *September 24*

BRUCE EWING, 2613 Clearview Ave., New Brighton, Minnesota 55112

I have just returned from my first Workers and Elders Conference, held at Palos Hills, Illinois. The ministry and fellowship were rich. I thank God for the current issues covered and the close fellowship that was experienced. My vision was enlarged and my faith was encouraged. I know it will show itself in the work at Sunnyside Bible Chapel.

The Lord is blessing the work here as we have seen our numbers grow. The times of



Martin Steinberg

worship have been precious to all and have caused our prayer efforts to grow. We are looking forward to special seminars with the women of the assembly in January on spiritual growth in the home. *October 11*

KENNETH FARMER, 5107 West Rosewood, Spokane, Washington 99208

Some notable things are happening in Washington these days. It is exciting to witness the grace of God working in certain men's lives. Mark is one of these. He was back in the penitentiary for the third time. One day, 18 months ago, he reached out to God here in the Spokane Jail following a message from the Word of God. He was soundly converted to Christ and all who knew him for what he used to be could hardly believe this was the same man.

Mark has continued for Christ, was baptized in Monroe Park Gospel Chapel here, and was sent to a half-way program which is biblically oriented. He was sentenced for a year maximum, but was paroled after five months.

Later, while I was visiting a Corrections Center in Western Washington I was able to visit Mark again. This time in a totally different situation. He was employed by Elma City Police Department and will become a fully trained police officer. He has come a long way, by the grace of God. He said to me "I want to be the best cop for the Lord Jesus Christ." *October 10*

VIRGINIA GROSS, Country Club Apts. #14D, Augusta, Georgia 30904

The Lord is beginning to open doors of service for me here. The college and high schoolers want me to start a "workers together" with them. Then, the assembly is trying to get an Awana club started and asked me to supply the crafts. Also, I hope to get a neighborhood Bible class going soon. *September 20*

ROLAND LACOMBE, C.P. 351, Sorel, Quebec J3P 5N8

The Lord has put a special project on our hearts and we would like to solicit prayer support. During the Christmas holidays we plan to conduct an evangelistic campaign among the French Canadians who visit Florida at that

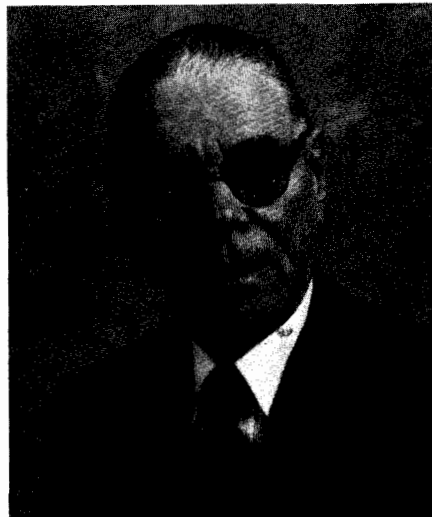
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Cheryl and Bruce Ewing with Chris, 9, and Amy, 5.



Willard L. Rodgers

time of year. We shall present Billy Graham films (in French) distribute tracts and try to establish meetings. We wish to go as a team from Quebec. Florida Bible College in Hollywood has offered to accommodate us.

During a similar six-week visit in 1977 with my brother Gerard, two families accepted the Lord. *September 14*

WILLARD L. RODGERS, 220 18th St. NE., Cedar Rapids, Iowa 52402

We spent the summer in the area of Gypsum, Colorado, assisting again in the work with which we were engaged for five years before moving to Iowa. This field is ripe for a young couple who have the energy, ability and the will to work. Those who have seen and remember Gypsum as a tiny village would be surprised to see the expansion of housing developments in the immediate neighborhood as well as throughout the western slope.

Our own activities will be somewhat restricted in scope for the next three months following Genevieve's cataract surgery. I shall be able to visit nearby assemblies, in the will of the Lord, but I cannot travel far from home during that time. *October 10*

WAYNE SCHLICHTER, 3003 Layhigh Rd., Hamilton, Ohio 45013

The work in Ross started in 1975 with five families breaking bread in the homes of one of the brethren. We now meet in a converted older farm home with twenty-three families coming out regularly and we have the pleasant predicament of reaching the capacity of our meeting place. We look forward to seeing the Lord direct us in the way He wants us to go.

In the meantime, we have been busy with Bible studies and other responsibilities with the assembly. I am involved in a weekly study at the Hamilton Tool Co. during Thursday lunch period, with from eight to thirty attending. A number have professed to come to Christ. Also, we have a couples' study with two Roman Catholic couples and others from the assembly. Recently we baptized seven new believers, two of them being another Catholic couple who have come into fellowship.

Betty has a ladies' study in Hamilton and there are two other ladies' neighborhood studies in Fairfield and Harrison conducted

by ladies of the assembly. We are hoping that from these the Lord may raise up a new meeting, perhaps first in the Harrison area.

TOMMY STEELE, Sr., Rt. 1, Box 135 E, Norlina, North Carolina 27563

"I believe in God, but I'm not saved," said a man as he shook my hand at the chapel door. I said, "God wants to save you. If you want to get saved there is no reason why you cannot get together. Let's go back inside." The man's wife was right behind him.

In a little while I am sure the joy bells were ringing in heaven as both the man and his wife made decisions for Christ. I saw them a week later and they were still rejoicing. The Christians of the chapel told me the two were telling everybody that they are saved. To God be the glory!

This was at Bethany Chapel in Yonkers, N.Y., where I ministered the Word September 9 through 23. A week of nightly meetings in homes and at Sea Cliff Chapel, studying the responsibility of prayer, followed this. Then four weeks in New York at Glen Head, Village Lane and Freeport, a week each in Winston-Salem and Asheboro and then weekends in North Carolina and Virginia will finish up the year. Pray for us. *October 8*

MARTIN STEINBERG, Rt. 2, Box 198D, Nokesville, Virginia 22123

Believers in this area, including Nokesville and Cherrydale assemblies, have urged me to unburden myself from public relations efforts and affiliations with the Good News Mission so that I might engage in a more expanding ministry. Radio and newspaper evangelism continue to be available at no cost. Also, I am teaching Bible weekly at a Christian Day School. In addition to being more help to the believers at Nokesville assembly, I will be able to bring the gospel to more jails in the area. *September 27*

JOHN WILLIAMS, 5737 Alma St., Vancouver, British Columbia V6N 1Y3

We completed nine and a half years of ministry in Victoria, B.C.—particularly at Lambrick Park Church—in June. Now we have moved to Vancouver and are helping in the assemblies in this city. At present we are in-

olved in a six-month stint of ministry at Holbyburn Chapel in West Vancouver. As opportunities arise we assist in conference ministry and enjoy serving the Lord's people throughout the continent.

The book *Living Churches* still seems to be circulating. Another book, *The Holy Spirit: Lord and Life-Giver*, will be published by Loizeaux Brothers next year. This volume will include some of the material which has appeared in *INTEREST* magazine in recent years.

Our sons Stephen (19) and David (18) are students at the British Columbia University and seeking to serve the Lord among the young people. We are most grateful for the prayers of the readers of *INTEREST*.

September 24

New Testament Church Principles

Peter Fleming: The Church	\$.25
A. P. Gibbs: Scriptural Principles of Gathering	\$.75
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
Gary Inrig: Life in His Body	\$4.00

AVAILABLE FROM *INTEREST*

P.O. Box 294, Wheaton, Ill. 60187

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



Jeff and Alyce Bloom with Michele, Mark and Mindy

NEW WORKERS

MR. & MRS. JEFF BLOOM, 312 W. Plaza Dr., Clovis, New Mexico 88101

The Christians at Zion Christian Assembly in Sheboygan, Wisconsin, have commended Jeff and Alyce Bloom to the work of the Lord in Clovis, New Mexico, for an initial period of two years.

Alyce is the daughter of David and Virginia Metler who served the Lord at Clovis for many years. Mrs. Metler is still in the work since her husband's homecall.

Jeff and Alice were in fellowship in the commending assembly before moving to Clovis for full-time Christian service among the Mexican/American people. Jeff has shown a capability in evangelism, visitation, counseling and Bible teaching.

The Blooms have three children: Michelle, 10, Mark, 9, and Mindy, 5.

CONFIRMATION

In 1973 the Christians at Mountain Ridge Bible Chapel in Berkeley Heights, New Jersey, commended **Victor and Marie Sheaffer** to the Lord's work in Arizona, primarily with the Indians at Flagstaff. Victor has been active in preaching the gospel on the Indian reservation, as well as in a teaching ministry at the Southwest School of Missions. Marie has helped at the school as well as in a counseling program.

Since their commendation, the Sheaffers have broadened their ministry. They moved to Tucson where they have established Bible clubs for children and adults and Victor has ministered the Word in assemblies in the far west. Marie has been able to use her musical

abilities as an outreach to many organizations including women's clubs, public schools and various secular groups.

The commending assembly is joined by Christians of the Monterey Chapel in Lancaster, Pennsylvania, in recommending the Sheaffers to this broader scope of service.

CHANGE OF STATUS

A letter from L'Assemblee Chretienne Maranatha in Montreal, Quebec, informs us that **Miss Bonnie Wile** was married in September and is no longer serving as a commended worker in connection with the assembly.

FOREIGN MISSIONARIES

The Eastgate Bible Chapel in Portland, Oregon, has commended **Floyd and Christine Schneider** to the Lord's work in Europe. Four other assemblies have concurred in the commendation. They are Laurel Park Bible Chapel, Clinton Street Chapel, Springdale Bible Chapel in Springdale, and Willamette Bible Chapel in Eugene.

The Schneiders were originally commended by Eastgate as home workers in 1977 with the expectation of foreign service in two or three years. Their present plans are for language study in Germany for a few months, to be followed by a move to Austria for service.

A letter has been received from the North Shore Bible Chapel in Zion, Illinois, reaffirming the commendation of **Larry and Jan Allen**. Originally commended in 1972, the Allens have been working with the Wycliffe Bible Translators in the Philippines. They have just completed a year's furlough, during which Larry earned an M.A. degree in linguistics. They returned to the field in June. Their address is % S.I.L., P.O. Box 2270, Manila 2801, Philippines.

WITH THE LORD

F. IRVING BENTON, of Stoney Creek, Ontario, on October 7, after a lengthy illness. After serving the Lord for a number of years in South Africa, Mr. Benton was recommended to the Lord's work in the home field. He served in the Canadian office of Literature Crusades for some time. He has been vitally involved in missionary work and in acquainting the Lord's people with the needs on the mission fields. A daughter, Barbara, is a missionary in Zambia. Pray for Mrs. Benton whose activities are limited due to health problems.

GOLDA C. CLARKSON, 72, of Des Moines, Iowa, on August 22. She was invited to meetings held by Harold Harper in 1933 where she trusted the Lord Jesus as her Savior. She was given to hospitality and her home was always open to missionaries, evangelists and other Christians who were in need of a home away from home.

HENRY GREENE, 89, of Detroit, Michigan, on June 29. Born in Ireland in 1890 and born again in 1916, he came to Detroit in 1925 and has been in fellowship with Christians in the assemblies there since that time.

ARLETTA SANDER HORN, of Atchison, Kansas, on September 25. She was saved early in life and her life was an inspiration and testimony to all who knew her. Her husband, John, was in the Lord's work for many years but is now very feeble, though not bed-fast.

WILLIAM NAYSMITH, 82, of Pawtucket, Rhode Island, on August 28. Saved in 1924 and in fellowship with the assembly at 125th St., New York, he has been in fellowship at Pawtucket for the past 45 years.

DOUGLAS ROSS SEABROOK, 39, of Forest, Ontario, on July 9 as the result of a tractor accident. He was in fellowship at the Arkona Bible Chapel where he provided much leadership and help. Pray for his wife, Joan, and their seven children.

ADDRESS CHANGES

WORKERS CHANGES

Kenneth Belch, 697 Winston Rd., Grimsby, Ontario L3M 4E8

Norman Gentry, 134 Midland Ave., Beaconsfield, Quebec H9W 4P7

J. Douglas Ibbotson, 719 Beck St., Crestview Mobile Home Park Summerville, South Carolina 29483

Frank Pearcey, 6 St. Anne's Road, Toronto, Ontario M6J 2C1

Douglas Robinson, 87 O'Carroll Ave.,
Peterborough, Ontario K9H 4V2

Alex J. Stephenson, Box 57,
Bloomfield, Newfoundland A0C 1A0

Robert L. Thrall, 7263 22nd Ave.,
Montreal, Quebec H2A 2H5

John Williams, 5737 Alma St.,
Vancouver, British Columbia V6N 1Y3

ASSEMBLY CHANGES

FT. LAUDERDALE, FLA., Sunrise Bible
Chapel, 3070 NE 12th Terrace (Ensign Yacht
Bldg.). Changed from April issue.
BB 9:45, FBH 11, Tues. 7:30

KEYSTONE HEIGHTS, FLA., Park of the
Palms Church, % James Gilbert, Rt. 2, Box
101, 32656 (904/473-2604)

JERSEY CITY, NEW JERSEY, Grace Gospel
Chapel, % Samir Soliman, 877 Summit Ave.,
07307 (201/795-2492)

VICTORIA, BRITISH COLUMBIA
Lambrick Park Church, % E. Friesen,
1889 Grandview Dr. V8N 2T8

MONTREAL, QUEBEC, Gospel Hall,
519 Stanstead Ave., Town of Mont Royal
(Formerly at 821 Ogilvy Ave., Montreal)

NEW ASSEMBLIES

BROOKFIELD, MISSOURI, Fellowship of
Believers. Meets in home of B. D. Howell
(816/258-2169 or 258-3454)
FBH 10, BB 7, M 8, Tues. 8

CONCORD, NEW HAMPSHIRE, Concord
Bible Fellowship, % William Houston,
12 Sunset Ave., 03301 (603/225-2885)
BB 10, FBH 11:15, Wed. 7

This is a young, active assembly with spe-
cial ministries that include Bible studies at the
state prison in Concord and the presentation
of the creation in the Concord high school bi-
ology classes.

CONFERENCES

JANUARY 5-6—SACRAMENTO, CALIF.

A Bible conference will be held at The Bible
Chapel, 1931 Silica Ave. Speakers will be Clif-
ford Beggs and Chuck Cox on the theme Prac-
tical Living in These Last Times. The confer-
ence will convene at 3:30 on Saturday and at 1
p.m. on Sunday. All Christians in the area are
invited. Contact: Ronald A. Warford, 7261
Stanwood Way, Sacramento, Calif. 95831.

FEBRUARY 19-20—S.E. WORKERS CONFERENCE

The 27th Annual Southeast Workers Con-
ference will be held at Community Bible Fel-
lowship, Oakdale and Springdale, in Flor-
ence, South Carolina. For information con-
tact: David Rickert, 3310 Longwood Lane,
Conway, S.C. 29526.

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

NOTICES

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. Write Frank Waardenburg, 1401 N.
Riverside Dr., Apt. 1504, Pompano Beach,
Florida 33062.

SHORT-TERM MISSIONARIES: Retirees
and vacationers, use your skills to further the
Lord's work. Electricians and carpenters are
needed in Paraguay and British Columbia.
Other opportunities available. Write to Bob
McLellan, 5301 N. Hampshire Ave., Min-
neapolis, Minnesota 55428.

BIBLE LANDS TOUR: We are hosting a
15-day tour to Greece, Egypt, Jordan and Is-
rael. Tour leaving from Toronto on March 22.
Contact John M. Martin, Box 38, Hawkes-
ville, Ontario N0B 1X0.

HYMN BOOKS: Twenty-four copies of
Choice Hymns and 135 copies of Believers
Hymn Book available. Write to Albert Ger-
rish, 2037 Birch St., Atchison, Kansas 66002.

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Notes from Widows of the Lord's Servants



Widows' letters are also occasionally included in our "Quotes from Workers" department. The addresses of widows and other retired workers are listed in the 1980 Directory of U.S. and Canadian Home Field Activities (\$1.25 from Workers Together, % Mrs. Pier Wielenga, 255 N. Franklin St., Zeeland, Michigan 49464).

Mrs. Hector Alves (4156 Castlewood Cresc., Burnaby, BC V5G 2M2), suffered a severe cardiac arrest a year ago and has been in hospital since.

Mrs. Sheldon L. Bard (C.P. 1600, Sherwood, PQ J1H 5M4). I have moved into the new house that the Lord is giving me for the radio project on the Bethel Bible School campus. The next step toward getting a radio station seems to be forming an organization which will have legal status so that we can apply for a permit and a frequency.

Mrs. Venus Brooks (P.O. Box 8, Pembroke, NC 28372). The Lord's mercies abound for me and I am able to keep busy. There is always opportunity for service unto Him. I had a nice summer—was able to visit all my children and they are all doing well.

Mrs. Margaret Buckley (110 N 48th St., Seattle, Wash. 98003). It is three months since my son Harold went home to be with the Lord after a sudden heart attack. Heaven seems near to us. We lay hold upon the hope set before us. (Written Sept. 7).

Mrs. Richard Burson (Rt. 3, Hutchinson, Kansas 67501). We have had a very profitable camp season with some souls saved.

Mrs. Alex Cather (15901 Manning Dr., Tampa, FL 33612) is 94 years old, and is virtually a bed-patient. She lives with her sister and a niece who cares for them.

Mrs. L. T. Chambers (261 NW 35th St., Ft. Lauderdale, FL 33309) has been confined to bed for about a year and a half.

Mrs. Florence Conway (112 N. Kenyon Ave., Margate City, NJ 08402). I had my 83rd birthday in September. Up until I was 80 I was able to keep busy tutoring, acting as a nurse's

aid and babysitting. But the fourscore years have left me with several illnesses and have slowed down my working capacity.

Mrs. John T. Dickson (110 Forrest Lake Dr. NW., Atlanta, GA 30327) was 98 on September 16. Since she was saved at the age of 14 in Northern Ireland, the things of the Lord have had top priority in her life. She is still able to attend the Lord's supper every Sunday.

Mrs. Walter Eltjes (Box 55, Kesley, Iowa 50649). The Lord has blessed us as seven of my family were saved recently in meetings held by Harold Paisley and Norman Crawford.

Mrs. Dorothy Gibb (63 Moraine St., Apt. 19, Belmont, Mass. 02178). I have been doing the chapel bulletin for 20 years and happy to serve the Lord in this way.

Mrs. A. Edwin Gill (11325 NE Weidler St., Portland, Oregon 97220). I am 86 years old and in tolerably good health, but feel the years. Have been a widow for four years and the Lord has been gracious to me.

Mrs. William Grierson (2400 Westheimer, #207-C, Houston, Tex. 77098). The Lord has been very good to me and I do praise Him each day for His goodness. We have had severe floodings in Houston this year. In May the water was up to four feet inside my car. I am very well at this writing, but have a little trouble with arthritis.

Mrs. Lee Grisham (Box 107, Alpena, Arkansas 72611). Am glad to be able to report that the little meeting at Alpena is still going on nicely for the Lord.

Mrs. R. T. (Edna) Halliday (151 15th Pl., Holly Hill, FL 32017). The Lord was very kind to me and to our city. We were in the path of Hurricane David and the governor ordered the county to be evacuated. I remained home, knowing that the angel of the Lord encampeth round about them that fear Him. Like Ninevah, He spared us any destruction.

Mrs. August Hasse (Rt. 1, Box 50, Sperryville, VA 27740). How graciously the Lord has supplied my needs these many years! And now that I am older, I can rest upon His promise to never forsake me.

Mrs. Lionel A. Hunt (1291 Camrose Cres., Victoria, BC V8P 1N6). At Lambrick Park Church we are continuing with lots of enthusiasm. We are blessed with several gifted servants of the Lord.

Mrs. Alex Irvine (PO Box 587, Port Maitland, NS B0W 2V0). I helped this summer with DVBS. I had the small tots with a teenage girl to help. I had the privilege to go back to the Gaspé in July for the annual conference. Bill Belch was the main speaker. I enjoyed it very much, but I did mix Alex there.

Mrs. Lorne McBain (2129 Creglow Dr., Jackson, MI 49203). It is two years since God called my husband home. God has been faithful to his promise "I will never leave thee nor forsake thee."

Mrs. Robert McCracken (18328 Newell Rd., Cleveland, OH 44122) is still confined to her wheelchair when able to be up. She is fairly well and does appreciate the kindness of the Lord's people.

Mrs. Hugh G. McEwen (2732 Hillview Rd., Broomall, PA 19008). I am 85 years old and can say "Even unto old age He has carried me."

Mrs. Henry Miller (227 N. Church Rd., Bensenville, IL 60106) is 93 years old and her only problem is her eyes and her knees are getting weak. She has much to be praising the Lord for, and she does.

Mrs. William Murray (% 11232 57 Ave., Edmonton, AB T6H 0Z9) is in hospital waiting for a place in a nursing home where she can be cared for. She has many friends who visit her, but is alone family-wise.

Mrs. Joe Nieboer (261 Holmes Rd., Rochester, NY 14616). The Lord has been blessing our assembly here in the town of Greece, a suburb of Rochester. It is such a joy to see some of the young men who started in our handcraft classes 12 years ago, when they were 9 years old, now actively winning others to the Lord.

My son David, 38, in Los Angeles, has lung cancer and is undergoing chemotherapy. Our times are in the Lord's hands and we wish them there.

Mrs. Tom M. Olson (698 A St., Hayward, CA 94541). I am residing in the Bethesda Retirement Center and quite happy here. There are about 70 residents, most of whom are Christians, so we enjoy much happy fellowship and also helpful ministry.

Mrs. Frank Pizzulli (PO Box 37, Long Branch, NJ 07740). It is one year since I fell and injured my right knee. The fall aggravated my arthritic condition. I am 64.

Mrs. Sam Rea (426 Moreland Ave., Hatboro, PA 19040). I have proven the Lord now for 65 years and He has never failed me in the many trials and changing years. I celebrated my 80th birthday and the best is yet to come.

Mrs. Thomas Smith (2313 Islington, Apt. 702, Rexdale, Ont M9W 3X1). I just passed my 86th birthday. I am able to be at all meetings and also able to take care of myself. I thank the Lord for His tender care all these

The Little Things that Count



IT WAS JUST A CUP OF WATER.
IT GAVE ME STRENGTH TO GO ON.

by Leola Kennedy

"What are you doing that for, Mommy?" I finished filling the glasses with ice water before replying. My two little girls were wide-eyed.

"It's for Grandma and Grandpa. They're coming to stay with us tonight. They may be very thirsty."

In my heart I longed that early in life our children would realize the value of little things done for the Lord Jesus. The Lord had used a simple cup of water to help me discover the importance of small tasks. But only after I had been active in nursing for a number of years.

As I carried the water to the guest room my mind drifted back a decade. At that time I had resigned my nursing position and anticipated sharing in two summer literature distribution crusades. First there would be two weeks in Washington, D.C. This would be followed by a two-month team effort in San Juan, Puerto Rico. There we would use Spanish phrases in our door-to-door contacts.

Precious lessons of trust and dependence upon the Lord lay ahead.

Walking from the plane to the airport terminal in Washington, the full force of humid heat struck me. This was something new to a westerner. But I was excited. I looked forward to participating in an organized effort to share the Gospel.

With one hundred other young people, the Washington Bible Col-

lege became my home for the next two weeks. I shared a room on the top floor with two others. It was a hot summer. It rarely cooled off at night.

Assigned by groups to various churches, we began our outreach in ever-widening circles from the area church. We were distributing an attractive folder of Christian testimonies and a free correspondence course offer.

I was assigned to a black church at the center of a densely populated area. Mr. Wilson, a good-natured elder, supervised our group. He was filled with zeal to reach as many homes as possible. Consequently we found ourselves almost running from door to door.

After three days of perspiring in the humid heat, I was too weary to eat properly. The effects of rapid weight loss began to show. The need to depend on the Lord for physical strength became a moment-by-moment reality.

On the middle weekend we were guests in the homes of local Christians. The Wilsons were my hosts. Mrs. Wilson, I learned, was also a nurse. She worked in the same field I had just left. We chatted freely.

Soon it was night. My thoughtful hostess, perhaps sensing my weariness, showed me to a tiny, upstairs room. I noticed a fan whirring softly in the window. And then—the ice-

cold water at my bedside. Tears of thankfulness trickled from my tired eyes.

Memories of countless glasses of water I had filled for patients flooded my mind. But never before had a cup of cold water been so precious to me.

It was a cup of water given in the Name of the Lord Jesus. It was a token of love. It taught me the value of little things.

In that upper room my strength, both physical and spiritual, had been renewed. But for that renewing I may never have made it to Puerto Rico and from there, later, to Colombia, South America.

Now, even as I write, little voices are clamoring. "Mommy, tie my shoe . . . fix this . . . I'm hungry." My life is a round of seemingly insignificant duties. It is my privilege to help mold young lives.

My constant prayer is, "Dear Lord, thank you for teaching me in time that little things matter." And they do, be it a glass of cold water for Grandma, or a bouquet of dandelions placed in my prettiest vase.

The writer, Leola Kennedy, is a housewife and mother in Fort Vermilion, Alberta, an Indian-Metis community lacking an evangelical church or assembly. She and her husband, with the help of a few others, have established a growing Sunday School. This is her first contribution to INTEREST.

years. The saints have been so kind.

Mrs. Oliver G. Smith (3466 Hammond Ave., Waterloo, IA 50702), 96 in October, and is in bed all the time. She doesn't have any pain, and her mind is pretty good at times.

Mrs. John Walden (824 Paseo Rd., Colorado Springs, CO 80907). The past few months have been difficult ones in many ways—trying to adjust to this new life without my husband, but the Lord never fails. I am having a small book printed in memory of John.

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REPORTS

EMMAUS ENROLLMENT JUMPS

One hundred seventy students enrolled at Emmaus for the 1979-80 school year. This is an increase in the student body of 28 over last year's enrollment. Male students are in the majority (92 men, 78 women). The average age at enrollment time was 21½.

In addition to the United States and Canada, students have come from Japan, Thailand, Zambia, Nigeria and Rhodesia.

A.C.B.S.

In this its second year of operation, enrollment at the Augusta Center for Biblical Study in Georgia has grown from six to eleven, plus an evening school of 14. Students come from Georgia, South Carolina and New York, with an age range of 17 to 33. Three are married, three have college degrees and one is an R.N. At least two are seriously considering the mission field. Part-time student, Linda Salter, a wife and mother, says, "I'm attending ACBS to establish my beliefs on a firm foundation."

GLAD TIDINGS MISSION

On October 11, Glad Tidings Mission in Minneapolis, Minnesota, celebrated its 15th anniversary, with an overflow attendance. We are asking the saints to uphold us in prayer that the door will remain open to the needy.

Don Osbeck, Superintendent

VICTORIA, BRITISH COLUMBIA

The following report was submitted by John Williams, a resident worker at Lambrick Park until his recent move to the mainland (see "Quotes from Workers"):

The fifth anniversary of Lambrick Park Church served as a day of dedication of the new addition to the building. The work has grown over the past five years. After one extension of the main auditorium in 1978, it was decided to build this new, two-story wing. The new facilities are proving useful both for Sunday School and assembly activities, as well as to the growing nursery school known as "Wise-Ways Preschool."

A further encouraging sign of growth is that the Christians of Lambrick Park Church have commended several of their families to a new work about eight miles away. Known as Saanichton Bible Fellowship, this work is progressing well in a growing residential community just north of Victoria.



Camp work seminar, led by Ray Routley, right, and Roger Hoffmann beside him.

1979 National Workers Conference

The treatment of a variety of pertinent topics made the 1979 National Workers Conference one of the most helpful in recent memory. Subjects were dealt with in small group seminars as well as in plenary sessions, where papers were followed by question periods.

This year's sessions were held Tuesday, Wednesday and Thursday, October 2, 3 and 4, at Palos Hills Christian Assembly in Palos Hills, Illinois, a Chicago suburb. Approximately 40 homefield workers, both men and women, participated in the full conference, with another ten or so attending some sessions. The central states were best represented, but workers also came from New York, West Virginia, North Carolina, Florida, Louisiana, Texas, Colorado and Washington. Canadian workers came from Ontario, Quebec and Prince Edward Island.

Also participating in the conference



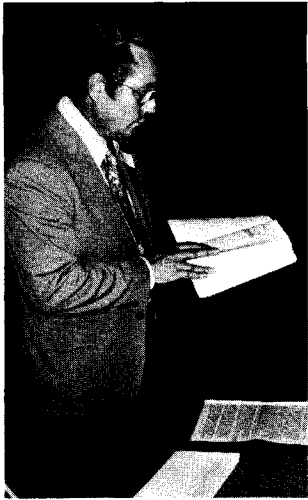
Jay Walden of Minneapolis, 1979 Conference Chairman.

were eight foreign missionaries and many elders, active young men, and other Christians, principally from mid-western assemblies.

Major papers were presented by Bruce Ewing (Defining Goals), Gerald Hawthorne (Textual Criticism), Walter Liefeld (Expository Preaching), William James Coleman (Inner-City Assemblies),

The women of several southside assemblies took turns preparing meals for conference participants.

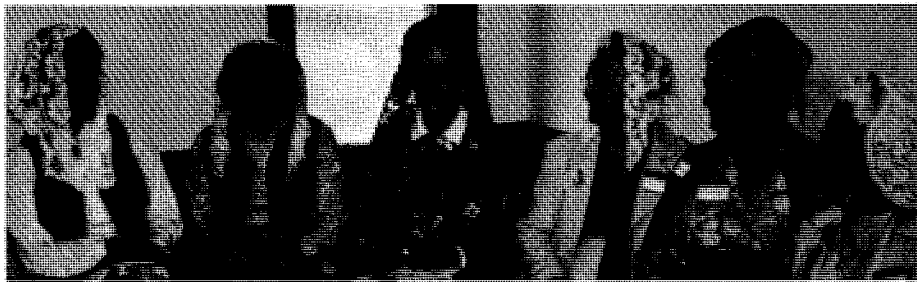




Floyd Pierce, pioneer worker in central Illinois, leads a seminar on home Bible studies.



William James Coleman, of Detroit, a conference speaker, chats with David Daley, a worker from Arkona, Ontario.



Jean Tuininga, center, leading a seminar on women's Bible studies.

Ross Rainey (Itinerant Ministry), Donald Norbie (Open Meetings), and Svend Christensen (Evangelism). John Milton Mills of North Carolina presented three morning Bible studies on the Holy Spirit. Topics for the two evening sessions were the encouragement of homefield pioneering and foreign missionary work, presented by James Stahr of INTEREST and John Jeffers of Christian Missions in Many Lands.

The next conference is scheduled for October 7-9, 1980 in Don Valley Bible Chapel, Toronto. This will be the first time the National Workers Conference is to be convened in Canada.



William Johnston, an Ontario elder, and Joe Tremblay, evangelist from Quebec.



John Milton Mills, morning Bible teacher.

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EDITOR'S PAGE

by James A. Stahr

The Coming of John Paul II

SOME AFTERTHOUGHTS ON THE PAPAL VISIT

He won the heart of America. His smile and his fatherly appearance captivated the millions who saw him in person or on television. He seemed to be moved by his audiences as much as his audiences were moved by him. He watched and listened as often as he spoke.

Thus it was that for six fast-moving days in early October, America was swept by the visit of Pope John Paul II. Crowds of a quarter million gathered to see him in drenching rain on the Boston Common, on Iowa farmland near Des Moines, and in the shadow of the Washington monument in the nation's capital. In New York he filled the grandstands of both the Shea and Yankee Stadiums, and then met with 19,000 high school students in Madison Square Garden. In Philadelphia's Logan Circle and on the Chicago waterfront he celebrated mass before a million or more people, the largest assemblages in these cities' histories.

And this is not even to mention the thousands that lined motorcade routes and met with him at various stopping points along the way. For instance, in Chicago, a city second only to Warsaw in the number of Polish residents, the pope held a Polish-language mass for some 200,000 people at Five Holy Martyrs' Church.

But now the pope is gone, and the euphoria is past. And the dilemma faced by American Catholicism is unresolved, perhaps even intensified.

The United States has 49 million Roman Catholics, but weekly mass attendance has fallen from more than 70% in earlier days to 50% today. Catholic seminaries have seen enrollment drop by two-thirds in the last twenty years. Thousands of priests and nuns have returned to secular life. And some 12 million nominal Catholics are virtually "unchurched."

The progressive wing of the church regards tolerance on

sex-related issues as the only thing that will put the American church back together. Pope John Paul II proved to be no liberal in these matters. Again and again he reaffirmed the Vatican's staunch opposition to abortion, to euthanasia, to extra-marital sex, and to homosexual behavior. Before 24,000 clergy in Philadelphia he renewed his call for the celibacy of the priesthood, with no freedom to give up that calling. Despite an almost unheard of public protest from a nun in Washington, he repeated his opposition to the ordination of women.

On the Mall in Washington, the pope said, "We will affirm the indissolubility of the marriage bond." But there are already an estimated six million divorced Catholics in the United States.

John Paul also reaffirmed his staunch opposition to birth control. Though over-population is a major problem in the "have not" areas of the world, John Paul's Washington sermon came dangerously close to reasserting the old Catholic insistence on large families. As if to illustrate the point, three family groups with a total of 21 children presented gifts to him after the homily. Thirteen of the children belonged to the third family to come forward.

That all these positions will deepen the alienation felt by many Catholics seems inevitable. Many other Catholics seem to be severely shaken by the tremendous changes that have been occurring in the church. The increased use of Protestant-type hymns, the changeover of services from Latin to English, and the new emphasis on the Bible, all seem to credit the validity of evangelical Christianity.

The result is that Catholics, as never before, are open to the message of personal salvation through faith in Jesus Christ. We who preach that message have an opportunity that should be grasped with boldness.

We cannot, however, cash in on the alienation created by the pope's conservative stand, for we must side with him on matters such as abortion, divorce and sexual laxity.

Some things we can learn from him. We can stop coddling young people with entertainment and begin challenging them directly, as did the pope. "You are called to proclaim," he said to those 19,000 high school students, "by the conduct of your daily lives that you really do believe that Jesus Christ is Lord." And he said it in slow, strongly-stressed, one-at-a-time words: "that JESUS CHRIST IS LORD."

We can thank God for John Paul's forthright stand on moral issues. He gave a challenge that America badly needs. "In today's society," he said, "we see so many disturbing tendencies and so much laxity regarding the Christian view of sexuality that have one thing in common: recourse to the concept of freedom to justify any behavior that is no longer consonant with the true moral order. . . ." These are false freedoms, he argued. Real liberty is not to be found in the departure from God-given standards of morality.

His repeated affirmation of the right to life of the unborn child was also a cause for thanksgiving. In Washington he took the matter of children's rights even farther. "When a child is described as a burden, or is looked upon only as a means to satisfy an emotional need, we will stand up and insist that every child is a unique and unrepeatable gift of God, with the right to a loving and united family."

The right of a child to a loving and united family! Now there's one right that America's liberals have never affirmed. That means a father can't walk out on his wife, or a mother on her husband, leaving the children with a divided home. There are quite a few evangelicals today that stand convicted by this affirmation from the Roman Catholic leader.

There are, then, areas where we can speak favorably of the papal visit. In so doing, we can build bridges to Catholic neighbors and friends that will open doors of opportunity to witness for Christ. But there is a pitfall to be avoided. We can be swept off our feet by an undiscerning over-acceptance of what we have seen and heard. There were contradictions in his presentation that should set off warning bells in our brains.

The pope's message lacked a clear exposition of salvation. He talked a great deal about the gospel, but seemed to associate it with discipleship and sacrament, rather than with faith. Words like forgiveness, justification, and assurance were missing.

"By the sacrament of baptism we have been truly incorporated into the crucified and glorified Christ," he said in Chicago's Grant Park. "You must center your life around the Eucharist," he told a gathering of religious brothers.

In Chicago's Holy Name Cathedral, the pope's words were based on that church's name. "I have come to you to speak of salvation in Jesus Christ. I have come to proclaim it anew. . . . As successor of the Apostle Peter . . . I too proclaim 'there is salvation in no one else, for there is no other name under heaven given by which we must be saved.'"

Three days later, when the pope was celebrating mass on

the Washington Mall, he struck a very different note. Twice at the end of his message he referred to Mary as "the Mother of God and the Mother of Life." His concluding sentence was: "Through the intercession of Our Lady of the Rosary, whose feast we celebrate today, may we come one day to the fullness of eternal life in Christ Jesus our Lord. Amen."

Here is the heart of Catholicism. Salvation is sought, but not possessed. And it is all too often sought through the intercession of other names than THE ONLY NAME.

Catholicism has always been, and continues to be, a religion of works. Even in its darkest days, portrayed perhaps by the letter to Thyatira in Revelation 2:18-29, the Lord could testify, "I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first."

Works are commendable as a service to God and to humanity. But they are not the route to eternal life.

Several days before the pope came to America I watched the television newscaster take his viewers on a guided tour of Holy Name Cathedral. Hanging in the altar area are the red hats of former cardinals of the Chicago diocese. The church's pastor related a tradition that when the wire gives way and the hat falls, the cardinal will be released from purgatory. He said he had mixed feelings about how securely he should rewire the hats when the church was recently refurbished.

It is a light-hearted tradition, of course. Yet it illustrates the tragedy of Rome. There is no assurance of salvation, even for cardinals. And the pope himself? None could question that he is devout. He himself might hesitate to say he is saved.

Ultimately, no doubt. But right now?

Martin Luther was devout, too. Long before he was saved! For years he agonized with a deep concern to be right with God. He tried to do all he could to prepare himself for eternal life. His emphasis was on the doing. He struggled for holiness, with fasting, sacrifices and penances.

It was all in vain. "Look to the wounds of Jesus," the superior of his priestly order had counseled him. "Look to the blood that was shed for you." But the truth that salvation is a free gift was not yet to dawn on Luther's heart and mind.

Then it happened. It was 1510 A.D., and Martin Luther was climbing the famous sacred staircase in Rome, step by step on his knees, reciting prayers as he went. An indulgence had been promised to all who would ascend that stairway on their knees. Luther was still seeking to earn forgiveness.

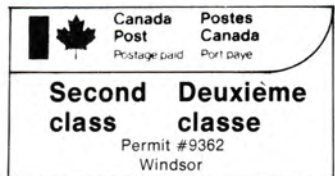
But somewhere on that ascent the light broke on his soul. "The just shall live by faith." No wonder all his striving had been in vain. No wonder he had never found peace. God was not looking on the religious deeds of Martin Luther, but on the sacrifice of Christ. And now at last Martin Luther looked there, too.

Luther rose and walked off those stairs, saved by the blood of Jesus and *the possessor, not just the seeker*, of eternal life.

This is the message that most of our Catholic friends still need.

INTEREST

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Surprise Visit

They had forgotten He would come,
The promises to them
Seemed but a dream, and life went on
That night in Bethlehem.

They filled the mart, the streets, the inn,
The noisy, restless throng,
And who had thought or time to stop
And hear the angel's song?

Or who would pause awhile to look
Above the deepening night
And see the star, and trace its path
Of guiding, saving light?

And yet He came, and on the hills
The watching shepherds heard
The angel chorus tell with joy
The great redeeming Word.

And what of us? We have His Word
That He will come again,
Yet do we think to tell the news
To needy, dying men?

Or do we let the hours slip by
Or fill them to the brim,
And, like the jostling crowd of old
Have no time left for Him?

Yet just as surely as He came
That night so long ago
He will return—for He Himself
Has said it shall be so.

Joan Suisted
New Zealand