INTEREST

JANUARY 1983



WHERE TO TURN WHEN THE PUBLIC SCHOOLS FAIL

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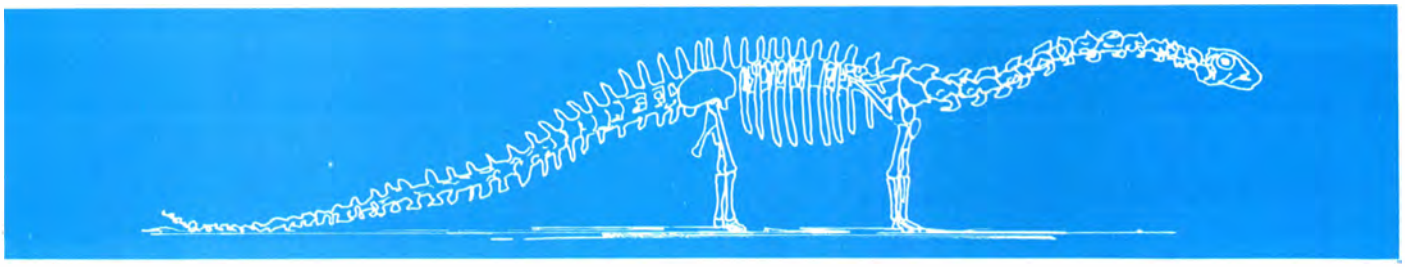
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EDITOR'S PAGE

by James A. Stahr

Changing the Heads on the Dinosaurs



"Museums all over America are sawing heads off one kind of dinosaur. It's just been realized that brontosaurs have been wearing the wrong ones for the past one hundred years."

Such were the opening words of a recent television broadcast entitled "The Asteroid and the Dinosaur." The program was part of the scientific NOVA series produced by WGBH Boston for the Public Broadcasting System.

Dinosaur hunting reached its heyday a century ago. In a twenty-year span, the bones of 100 dinosaurs were uncovered in the American west. Othniel Marsh, head of Yale's Peabody Museum, turned up a remarkable brontosaur skeleton in 1879. Among the largest of the dinosaurs, brontosaurs easily ran 60 to 70 feet long and weighed more than 30 tons.

Marsh's specimen lacked only a head. Undaunted, he stuck on a head he found 400 miles away. In doing so, he set a pattern that museums and artists followed for the next century.

In 1920, collectors from the Carnegie Museum in Pittsburgh, found a complete brontosaur. When the acknowledged expert on brontosaurs said the head was wrong, expedition leader Walter Holland displayed his specimen without it. After he retired someone added a head in keeping with Marsh's pattern.

Now all that is changing. The NOVA program showed the head being replaced on the huge brontosaur in Chicago's famous Field Museum. I remember seeing that marvelous display when I was a child. Little did I know it needed a vital transplant.

From my childhood visits to the Field Museum I also remember the displays of early cave men, our "ancestors" of millions of years past. They were hairy creatures, stooped over, and with the small end of a huge battering club in one hand.

After I got converted to Christ, I began to learn a bit about the fantasies of evolution. One of the books said those "missing link" ancestors were really constructed out of two or three teeth, maybe a bone or two from the foot, hopefully a rib, and 99% imagination. No battering clubs. No hunched shoulders. No hairy bodies.

I am four decades away from those teenage years, but I do remember going back to the museum to check out my new discoveries. Sure enough, there in fine print on the placard was a short itemized list of the actual handful of bones from which my ancestor had been reconstructed.

Not much wonder I went on through college and adult years with a basic distrust of the evolutionary philosophy. Today's PBS programs, valuable as they are, spout out evolution with the same dogmatic arrogance that put the wrong head on that dinosaur and the human flesh and hair on that tiny collection of bones.

Bible-believing Christians also have a tendency to expound the ancient past as dogmatically as if they had been there to videotape it. The fuss about creation is a case in point.

In my university years I got involved with an evangelistic organization in Newark, New Jersey, going out on gospel teams and participating in Saturday night youth rallies. I remember sitting in the organization's office one day, listening to the older people debate the origins of the earth.

In those days there were two dominant viewpoints among evangelicals, both designed to reconcile Genesis 1 with scientific evidence of the great age of the earth. One view was the "long day" or "age-day" theory, namely that the six days of creation were long ages of time, culminating with the creation of man. I liked the other view better. Called the "gap" or "restitution" theory, this view appears in the footnotes of the old Scofield Bible at Genesis 1:1-2. "The first creative act [Genesis 1:1] refers to the dateless past, and gives scope for all geologic ages. Jer. 4.23-26, Isa. 24.1 and 45.18, clearly indicate that the earth had undergone a cataclysmic change as the result of a divine judgment. The face of the earth bears everywhere the marks of such a catastrophe. There are not wanting intimations which connect it with a previous testing and fall of

angels. See Ezk. 28.12-15 and Isa. 14.9-14."

In this view, the six days refer to a subsequent recreation of life on the surface of this planet.

Anyway, the folks in the evangelistic office couldn't convince each other, but they had great fun arguing out the pros and cons of each view. Oh yes, there was a third view. Popular in the 18th Century but replaced by the gap theory in the 19th, "flood geology" was experiencing a revival under the leadership of a Seventh-Day Adventist named George McCready Price. In those days the Seventh-Day Adventists were considered a cult, so Price's theory had a couple of strikes against it.

In Price's view, the sedimentary layers seen in places like the Grand Canyon and the fossils found in great abundance all over the earth could all be attributed to Noah's flood, provided one assumed that the flood waters came and went, wave upon wave, depositing all these layers and fossils in no more than a year's time.

Now as I say, evangelical "science" is not much more durable than evolutionary "science." So here we are 40 years later, and "Scientific Creationism" is riding the crest of a resurgence of conservative thinking in North America. Unfortunately, however, the most vocal advocates of creationism have singled out only one of those three old viewpoints, leaving many, perhaps most, evangelicals out in the cold. When they go before the state legislatures asking for equal time for creationism, they mean the view that the earth is only six to ten thousand years old, that the six days were six 24-hour periods, and that flood geology adequately explains the sediments and the fossils. Their doctrine of a young earth was part of the Arkansas law recently declared unconstitutional.

Bible-believing people must affirm creation as opposed to evolution. We must insist that man is a separate creation from the animals, with an eternal soul and with a responsibility to answer to God for his behavior. As believers in an inerrant scripture, we must also recognize that true science, ultimate science, will not contradict the first chapter of Genesis. But we can limit ourselves to that. We can recognize that all three of the theories, and perhaps some others as well, are reconcilable with Scripture.

The Bible says, "In the beginning God created." It doesn't tell us when that beginning was, nor how long "the earth was without form and void." Most of us can leave it at that. Some of our number will specialize in biology or geology or astronomy, and they may argue convincingly from their scientific research that such-and-such a theory is plausible (for a fine example see Book Reviews). But let those of us who are not scientists recognize these viewpoints as theories, opinions about mysteries of which the human race as yet knows very little.

It is characteristic of scientists, philosophers, theologians and the like, whether atheist or evangelical, to impress upon us their erudition and bless us with the latest findings of modern research. It's all right for the rest of us to listen carefully, smile a bit, and never be quite convinced.

Forty years from now they will be changing heads on a few more dinosaurs. •

INTEREST

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Is it all Downhill

WALT was nearly 40—and totally puzzled. He could not understand the general malaise enveloping his life. Though he had a good wife and belonged to a fine church, life was becoming an unending spiritual bore.

Walt could recall more youthful days when much time was spent loving God, praying, witnessing and studying the Word. Those were the days when his future was open before him. He could see unlimited visions of spiritual glory ahead.

Things were different now. His once lofty ideals seemed out of touch with his present reality. The years had brought creeping disillusionment—with himself, his church, and with the harsh world in which he lived.

Perhaps, like Walt, your priorities have slowly shifted from seeking to win the lost to seeking to survive the problems of business, or home and family. Though your youthful righteousness may have once bordered on the legalistic side, it stands in stark contrast to the moral laxity that now permeates your home life through the advent of cable TV or the neighborhood theater.

Mind you, if you are like me, none of these things was planned. Take materialism for an example. Once in my youthful zeal, I looked at anyone who slept in a normal bed as a fugitive from God. The sleeping bag seemed more suitable for a young man on the go evangelistically. But practical necessities became a bit more relevant when I married. Today my wife and I enjoy a canopy bed!

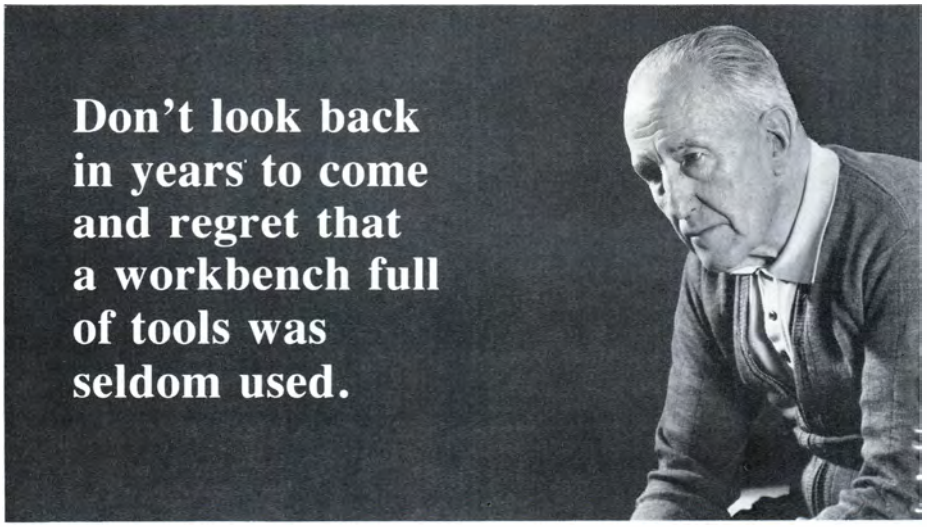
MORE IS NOT ALWAYS LESS

Let's get down to brass tacks. Have we backslidden when we have so much furniture it takes two trips with a U-Haul truck to move? Not necessarily so. The quantity of our possessions has little to do with the quality of our spirit.

But with advancing years and added responsibilities, we *can* lose the sharpness of our spiritual lives.

It is hard to feel like you are seriously contributing much to world evangelization when you are changing a diaper. Or when you are sitting in the middle of a traffic jam on the way home from work. But both can be God-glorifying events.

If you suspect your spiritual growth has not kept up with the growth of your waist, consider these four timeless aids. Let them re-focus your eternity-destined priorities.



One, CHECK YOUR DAILY QUIET TIME. Life revolves around a fresh and vital relationship with the Lord. Are you having a time each day with God? If not, start refocusing here.

David wrote, "I shall delight in Thy statutes; I shall not forget Thy word" (Psalm 119:16).

The problem most of us battle is scheduling this divine pause. A one-year-old's incessant demand for breakfast can't wait. The result: child first, God second, for that morning.

Be creative in your scheduling. I often go to my office early, or stay later at night in order to work in my time with the Lord. Scriptures tell us the Lord withdrew into a lonely place to pray. In modern America, you will probably find one of these lonely places to be the location of your work before or after the whistle blows!

Also, try varying your Quiet Time methods. It is no mark against you that you have read from the same translation for the last 25 years. But like countless others, you may find that an occasional reading from another translation will bring fresh challenges and comfort from old, familiar verses.

Two, SET ASIDE A WEEKLY COMMUNICATION TIME WITH YOUR MATE. One night I was engrossed as usual in my newspaper. I dimly heard my wife's voice in the background. Suddenly there was the sound of footsteps as she came over and laid aside my paper. She looked deeply into my eyes and said, "I wish you would talk with me. You don't know how frustrating it is to only talk with children all day. I long to talk with someone my own age!"

Our difficulty is not that we don't

This article is for readers aged 31 to 40. After that it may be too late!



from Here?

by Henry Hintermeister

talk enough; it's just that we don't talk enough to the right people!

Added responsibilities outside and inside the home accumulate over the years. They can have a termite-like effect upon marital communication. Unless we actually schedule a time in which both mates know there is absolute freedom to unburden their hearts, months of suppressed anxiety and frustration can build up.

My wife and I take a mile walk after our evening meal. Though our two preschool children come along, they have been trained to know this is "mommy and daddy's time." This may not be the best time or method for you, but your marriage health depends on your finding some time to openly communicate.

Three, SEE YOUR FAMILY AS YOUR MOST IMPORTANT MINISTRY. I grew up in a home where full-time workers often visited. My soul was thrilled when they related times of faith when God met their financial needs.

Needless to say, I set my goal at an early age to become a full-time Christian worker, mainly because that seemed the epitomé of spirituality.

But now after ministering on five continents over the last ten years, I've discovered one salient fact. Full-time Christian work can be highly overrated and consequently can create a sense of spiritual inferiority in multitudes of non "full-time" persons.

For example, a lot of people who have a regular secular job hold back from describing how God is showing His power to them as He changes a difficult situation in office relationships. Somehow that doesn't seem to fit the "living by faith" pattern because they receive a paycheck.

Until you and I comprehend that the highest ministry available to us is the one at hand in our daily lives, we stand to relegate ourselves to a second-rate life.

Do you have trouble believing that what you are building into your family is more important than having a successful "outside" ministry? Ask for an opinion from one of many Christian leaders of our generation who have sacrificed one of their children on the altar of being too busy outside of the home.

Walks with your family, outings in the woods, on the beach or at the zoo are all vital tools God has given us to help develop our family's character. Use them wisely. Lavishly use them. Exhaust every tool. Don't look back in years ahead and regret a divine toolbench full of seldom-used implements.

Above all, hold your head high. At your marriage God ordained you into a full-time ministry that will end only as you are ushered into His eternal presence.

Four, DEVELOP A NEIGHBORHOOD MINISTRY. A contradiction? No, a thousand times no. What we are discussing is a matter of priority, of which comes first. Paul told Timothy that church leaders were to be taken from among men who had their home life under control. God places heavy emphasis on the home development. He does not intend for us to be ingrown.

A warm, loving Christian family will inevitably overflow and touch the lives of others around them. This is natural. It adds divine excitement to everyday living.

Is God using you right now where you live? Question yourself:

___ Do I truly know anyone in our block or in our neighborhood?

___ Have any of my neighbors ever confided in me when they were in trouble?

___ Do we have unsaved neighbors into our home on a regular basis?

___ Have we ever had any co-workers from my job over to our home?

If you can't answer yes to these questions, a few specific goals, coupled with perseverance, will revitalize your neighborhood involvement. Someone once said, "Do not wait for extraordinary circumstances to do good; try to use ordinary situations."

Now we have looked at four things. They deal with a closer relationship first to God, then to our life-partners, then to our children, and finally to our neighbors.

These are four good steps to revive the spiritual vitality of those of us who are beginning to peer down the backside of the hill of age. If the Lord tarries, a fresh focus on life can cause the second half of life to be fuller and more fruitful than that of our younger days. "The righteous will yield fruit in old age; they shall be full of sap and very green" (Psalm 92:14). ●

The author, Henry Hintermeister, has served the Lord in Minnesota, Texas and California, often supporting himself by secular employment. This is his sixth contribution to INTEREST.



Where to Turn When

THE HIGH school principal was giving the morning announcements over the intercom. He reminded the students of upcoming exams, cheer-leading practice after school, and the rapidly approaching school play. He ended with a cheery, ''Have a good day in the Lord!''

A Christian parent was waiting in the front office. Overhearing the announcements, she stuck her head in my office. ''Isn't it wonderful, Mr. Tatham, that our kids can have a school in which the principal can start them off for the day like that?''

She was so right. Yet I had to confess that seemingly insignificant blessings are often taken for granted. Indeed, the whole Christian school movement ought to be reflected upon with thanksgiving.

How has it all come about?

THE SHIFTING SCENE

The Christian school movement, as we know it, is relatively new. But it takes a look at history to put the movement in perspective.

The United States has had public schools, that is, tax supported schools, since day one. But who controlled those public schools? At the beginning, education was *locally* controlled. Though usually supported by taxes from the community, the schools were often operated by churches. If not, they at least reflected the local conservative standards. They were, for all practical purposes, Christian schools.

State government pretty well stayed out of education until 1834. In the Free School Act of that year, Congress gave the states power to levy state taxes for school purposes. After that things began to change.

Christian schools, then, actually predate state-controlled schools in the United States by 200 years. The Puritans set up Christian schools almost as soon as they landed. They were locally supported and locally controlled. The Puritans built their system primarily because they wanted an educated clergy.





In decades past a false philosophy invaded and captured the public school system. Its fruit is seen today in educational deterioration and moral breakdown.

In this article a Christian educator traces the early decline and the recent resurgence of Christian education. He says there is a place to turn when the public schools fail your children.

by Paul Tatham

the Public Schools Fail

Their Massachusetts Act of 1642 established compulsory attendance—all children had to be educated, somewhere. Their "Old Deluder, Satan" Act of 1647 established schools, themselves.

Post-secondary education in the early days was also Christian in nature. Harvard College was the first American college. It was founded in 1636 by Puritan evangelist John Harvard. Its "rules and precepts" for students implored them to "know God and Jesus Christ, which is eternal life." It directed its student body to read the Scriptures twice daily and to seek the Lord in prayer.

The College of New Jersey (later to become Princeton) established entrance requirements that mandated prospective students be able to translate any of the four gospels from Greek into Latin or English. It has been said that nine of the first ten colleges in the United States were, in essence, Bible colleges.

When the states stepped into the educational picture in 1834, local control began to wane. Community and church influence gradually faded. By the start of the Civil War, most states had established their own public school systems, as we understand them today.

As the states assumed greater control, Scriptural values slowly eroded. Bible standards were chipped away by various departments of education and by the U.S. Supreme Court.

Not until 1948 did Christians start to rub the sleep out of their eyes and take notice of what was happening. In that year, the Supreme Court ruled that students would not be allowed any released time for religious training in public school facilities. In 1962, the landmark Engel and

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Paul Tatham is an administrator in King's Academy, an interdenominational Christian school that enrolls 1350 students in West Palm Beach, Florida. He has a master's degree in educational administration from Bob Jones University. He served as principal in two schools before coming to Kings.

Mr. Tatham is in fellowship at Palm Bible Chapel, along with the school's president and several faculty members. Twenty-six of the chapel families have children enrolled in the King's Academy.

Schempp cases banned Bible reading and prayer. By this time, Christians were fully awake.

A CHRISTIAN REAWAKENING

The latter rulings were the real impetus for the modern, private, Christian school movement. Most Christian day schools in existence today were not around prior to those rulings. And only a handful predate World War II. But since 1962, the movement has burgeoned. Today there are, conservatively estimated, one and a half million students in more than 7,000 schools, 90% of which are church affiliated. Another half million students are enrolled in Christian schools abroad.

The average Christian day school enrolls 200 students. The largest Christian school in the world is in South Korea, and has 6,000 students.

These statistics do not include older parochial systems like those operated by Lutheran and Roman Catholic churches. Including them, the private sector now accounts for 18% of the schools in the United States, enrolling 11% of the school children. The student population in private schools rose from 8% in 1900 and peaked at 15% in 1962. It dropped after that, due mainly to a decrease in Roman Catholic school enrollment, but is on the upswing again.

Catholic schools have figured prominently in private education, but their numbers have been dropping—from 80% of the private schools in 1965 to 50% today. Evangelical Christian schools, on the other hand, now constitute the fastest growing segment of private education. A new Christian school opens its doors every seven hours. Granted, perhaps one folds every 24 hours, but the rate, nevertheless, calls for rejoicing. The movement is truly one of the Lord's bright spots today.

The two leading organizations of conventional Christian schools are the Association of Christian Schools International (ACSI), with 1720 member schools, and the American Association of Christian Schools (AACS), with 1075 schools. The largest group of unconventional Christian schools are those affiliated with Accelerated Christian Education (ACE), with over 3,000 schools. ACE schools are unconventional in the sense that the system is one of programmed self-instruction, in contrast to the traditional pattern of a class, a classroom, and a teacher. ACE schools have been hailed as everything from the "saviors of society" to "educational McDonald's." Some Christian schools start under the ACE banner then switch to conventional methods once established. Despite the detractors, however, the Lord is blessing the ACE brand of schools.



A. S. Neill believed students should be allowed to do almost as they pleased. James Dobson says children thrive best in a loving atmosphere undergirded by reasonable, consistent discipline.

In most states, government regulation of private schools is minimal. In a few states there has been considerable legal controversy. But most states have found it difficult to get tough with schools that turn out a better product educationally, without asking for a dime of public funds. And the private sector works and prays to maintain that quality and avoid government interference.

GOING DOWNHILL

Meanwhile, quality of education in the public schools has been gradually dropping. A number of factors are involved, and the system is fraught with problems. Huge amounts of money are being spent. The United States spends more on public education than the rest of the world combined. Yet reading levels drop alarmingly and the scores on college entrance exams continue to plummet. Teachers go out on strike, usually illegally. Administrators assume a laissez-faire approach to student control as court decisions erode their ability to enforce discipline. Vandalism costs more than textbooks in many districts.

Parents are understandably concerned for the physical safety of their children in many school systems, and for their moral well-being in many more. Corruption in textbooks is a frequent problem.

A FAULTY PHILOSOPHY

Undergirding today's public school system is a shaky foundation—an anti-scriptural philosophy. Although you will never find this philosophy spelled out in any faculty handbook, it is, nevertheless, there. Here are its main points:

1. The young child is basically good. This tenet comes from Jean Rouseau, John Locke, and others. *An Introduction to Child Study,* a typical child psychology text, states flatly, "Primary children are not naturally naughty." Another text, *Child Behavior and Development,* advises teachers to "concern themselves not so much with implanting as with drawing out characteristics that are latent in the child." This proposition flies in the face of verses like Psalm 51:5 and 58:3.

2. To impose standards may stifle the child—his expression, creativity, and ultimate self-image. It may also bring about a host of other afflictions.

Maria Montessori, founder of an educational methodology that bears her name, believed that "when a child is disobedient or has a tantrum, an adult should always call to mind the conflict and try to interpret it as a defense of some unknown vital activity necessary for the child's development" (*The Secret of Childhood*).

A. S. Neill, an innovative English

educator, founded an ultrapermissive boarding school called Summerhill. Neill believed that students should be allowed to do almost as they please—arise when they want, go to class when they want, eat when they want, and take only the courses they want. Neill summed up his philosophy this way: "I believe that to impose anything by authority is wrong. The child shouldn't do anything until he comes to the opinion—his own opinion—that it should be done."

You would think the students would have loved that kind of situation. They didn't. Neill did not know that, paradoxically, children actually like limits—for they provide security. Dr. James Dobson, the well-known Christian psychologist, says, "Children thrive best in an atmosphere of genuine love, undergirded by reasonable, consistent discipline."

Interestingly enough, a follow-up of Summerhill graduates found that almost all had longed for more discipline while they were students, and that very few intended to send their own children to the school.

Imposing limits and guidelines does not stifle a child. On the contrary, no one ever became truly great doing his own thing. The Psalmist said, "It is good for me that I have been afflicted, that I might learn thy statutes" (119:71).

3. Wrong may be right, depending upon the circumstances.

This reasoning is nothing more than situation ethics. It says that under some circumstances, lying, or stealing, or even fornication might not be wrong. Jean Piaget, the Swiss child psychologist, defined mature moral judgment as "an increased ability and willingness, in judging the acts of others, to take account of the circumstances in which these acts occur, and of the motives and intentions underlying them, instead of judging them according to inflexible standards."

The Bible provides us with unwavering standards that apply uniformly to *all* situations.

4. The child should be taught to adjust to society.

This sounds fine on the surface. The problem, however, is that most of our children do more than adjust to society, they conform. Romans 12:2 cautions us about conforming to the world. Christian schools teach students instead to *transform* society with the gospel of Jesus Christ.

5. Man is merely a product of his environment and, therefore, not responsible for his actions.

Sigmund Freud and B. F. Skinner both portrayed man as being at the mercy of his surroundings, upbringing, and social class. Man would not be bad under the right conditions, they claimed, so just rearrange his environment.

The Garden of Eden proved this doctrine wrong. One lesson of the fall is that man blew it even in a perfect environment. Christian schools teach that environment has really no bearing—we all sin, from princes to paupers, and we all will give an account. Man can only be changed from the inside out, not the outside in.

Education will solve the problems of drinking, drugs & teenage pregnancy, say the educators. It doesn't work that way. Despite the warnings and the now-prevalent sex education, all three problems continue to escalate.

6. Evil is merely a lack of knowledge. If one is taught what is right, he will do it—simple as that.

This piece of philosophy was first voiced by Socrates, then later amplified by Francis Bacon, the sixteenth-century English philosopher. All you have to do, say proponents, is educate students as to why drinking, drugs, and pre-marital sex are bad, and they will automatically cease and desist.

It does not work that way. Most students operate under a counter philosophy—what I feel makes it real. Showing them what is wrong, and why, often only makes it more appealing. Sex education is a case in point. Studies tell us that places that have the most sex education also have the highest rate of illegitimate births.

Education, *per se*, is not the savior of the world. The Germany of the 1930's was one of the world's educational leaders. Yet, although it produced an Einstein, it also produced a Hitler. In fact, half of Hitler's infamous Gestapo had graduate degrees.

John 3:19 tells us that even when a man knows what is right, he prefers what is wrong. Christian school teachers know that only knowledge from above can change the world.

7. The absence of God.

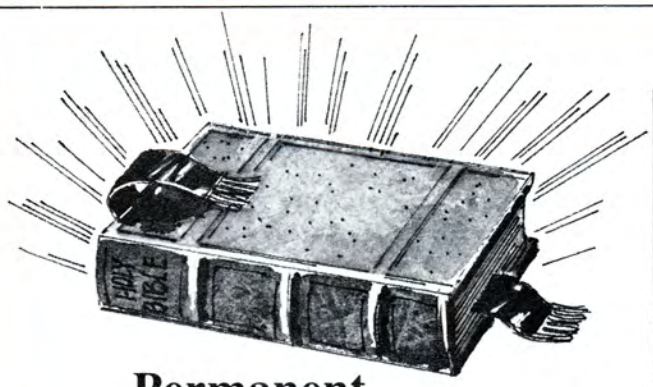
This last unwritten philosophical principle is the most insidious of all. In an attempt to comply with court rulings, public schools have erased nearly every vestige of God from the classroom.

With a youngster, out of sight means out of mind. If he never encounters God he figures God must be unimportant, or maybe nothing more than a theory at best. God may be conspicuous by His absence to the lamenting Christian parent, but He doesn't even exist to the child.

How did our public schools reach such a state? Dr. A. Hodge, the noted theologian, accurately predicted the downward progression over a century ago:

> It is capable of exact demonstration that if every party in the state has the right of excluding from the public schools whatever he does not believe to be true, then he that believes most

Continued on page 23



Permanent Poetry

David, warrior-king of Israel,
the blood of battle disqualified you
as a temple-builder,
and your dreams and plans
of cedar and stone, hewn for
God's house,
were disallowed.

Yet you raised your cathedrals
of praise, tabernacles for
Jehovah's presence, dwellings
for our God-ward thoughts
that have stood, intricate and
strong, through all our centuries.

Luci Shaw,
Wheaton, Illinois

My Companion

When quiet in my house I sit,
  Thy book be my companion still,
My joy thy sayings to repeat,
  Talk o'er the records of thy will,
And search the oracles divine,
Till every heartfelt word be mine.

O may the gracious words divine
  Subject of all my converse be!
So will the Lord his follower join,
  And walk and talk himself with me;
So shall my heart his presence prove,
And burn with everlasting love.

Oft as I lay me down to rest,
  O may the reconciling word
Sweetly compose my weary breast!
  While, on the bosom of my Lord,
I sink in blissful dreams away,
And visions of eternal day.

Rising to sing my Saviour's praise,
  Thee may I publish all day long;
And let thy precious word of grace
  Flow from my heart, and fill my tongue;
Fill all my life with purest love,
Till called to join the Church above.

Charles Wesley

All-Sufficient Scripture

Precious holy Bible, treasure rich and rare,
  Word of God eternal, balm for ev'ry care;
God's full revelation, of the sin of man,
  And of Christ's redemption, and salvation's plan.

Word that life bestoweth, food the soul to stay,
  Armor that protecteth, counsel for each day;
Promises abundant, lamp of truth to lead,
  Always all-sufficient for each time of need!

May we read these Scriptures, and their truths believe,
  Own our need as sinners, and God's Son receive;
In assurance resting, His commands obey,
  And in His grace growing, live for Him each day!

Alfred P. Gibbs



Be sure to stop and smell the flowers. Explore the Bible. Don't let your study become so mechanical that the Holy Spirit has no opportunity to bless.

MAKE BIBLE STUDY AN ART

by Calvin B. Hanson

DISCIPLINE IN BIBLE STUDY is good. Adopting a program for reading through the entire Bible, or certain large sections of it, and sticking to the program rigorously brings many benefits. Without discipline one will fail to get at the full meaning of key words.

But discipline can become a hard and unrewarding taskmaster. It is possible to study the Bible in such a mechanical and artificial way that the Holy Spirit has little opportunity to feed the soul.

When studying the Bible, as in life generally, we should be sure to "stop and smell the flowers." Walking (not galloping!) through the Bible is great, but it will become infinitely more meaningful if our study plan allows us sufficient liberty to explore spontaneously the inviting by-paths that lie along the way. It's something like providing a "surplus fund" of time beyond the requirements of disciplined study, when the *art* of Bible study can come into full play and yield its delicious joy.

In Bible study, as in walking, we can be so intent on where we are going (fifteen chapters today, every single occurrence of a word, etc.) that we hurry past the "blossoms" without even noticing them. Or worse, carelessly trample them underfoot.

We need time to study the Bible curiously, pausing to investigate what catches our eye.

Let me illustrate. I think more clearly and meditate more effectively when my legs are in motion, so when weather and time permit, I get in my daily walk. My usual route takes me past a couple of mini-lakes, along a creek bank, and across a field to a nearby golf course. I had walked that route dozens of times before my eye one day spotted a golf ball half hidden in a weed patch.

Putting the ball in my pocket, I said to myself, "There ought to be more of these lying around here." With that thought in mind, the rest of my walk took on a fresh zest. Soon I was playing a little game of "how many golf balls can I find today?" I began to spot balls which I had walked by, or over, again and again.

Sometimes our Bible study needs the fresh zest that comes from discovering something wonderful in a portion of Scripture we have walked through so many times that we have programmed ourselves not to expect anything new. Just as a sermon ignites our souls when it helps us see a truth we had never noticed in a text, so our Bible reading becomes a living adventure when we begin to *expect* discoveries.

It can happen with the most familiar text. For example, I was reading the first chapter of II Peter when my eye fell on an expression in verse 4. "*Exceeding great* and precious promises," is the way the King James Version translates it. The NIV says, "his *very great* and precious promises." In Greek,

Continued on next page.

MAKE BIBLE STUDY AN ART

Continued from page 11.

the expression "exceeding great" consists of a single word, which, as I soon discovered, occurs only this one time in the New Testament and is in the superlative degree. So both "exceeding great" and "very great" fall a bit short of the meaning. What the text really says is that God's promises are "the greatest!"

Having noted this word, I looked at the noun it modifies—"Promises." A familiar term, certainly. Was there anything to discover here? I then saw that the ending of this noun is not the usual ending, but a related one used only one other time in the New Testament, also by Peter. When it has this ending, the word suggests the *substance* of the thing promised rather than the act of promising. Peter is telling us that God's promises are the greatest because of their *content*.

That content is spelled out in an almost unbelievable way in the previous verse, where the apostle writes, "His divine power has given us *everything* we need for life and godliness." Think of it: everything we need for life and godliness! What glorious content!

By now I was curious about the rest of the passage. The first words in verse 4 troubled me—"through these." Through what? The antecedent can be debated, but it is most reasonable to understand the previous phrase as the antecedent, "his own glory and goodness." By these two things God has given us these greatest promises. These greatest promises are validated by the person and power of almighty God Himself!

Having stopped to note one "flower" in the text, very quickly I had noted others also.

One of the things I soon discovered in my walks along the golf course was that where there was one ball, there were apt to be more. Where you find one nugget in the Scriptures, you will likely detect others smiling up out of the text if you have eyes to see.

Once my eye was trained to spot the golf balls, I learned that I could find them in the most unexpected places, far removed from the fairways. One or two were almost 100 yards off course! While there are no portions of Scripture that we would in any sense regard as "off course," some do indeed seem at first sight to be less rich in spiritual treasures, and hence may be overlooked. One might, for instance, write off Romans 16 as nothing more than assorted greetings, until he pauses to search out the treasures that are there in abundance.

One day, to my amazement, I collected 30 golf balls in no time at all. It seemed that every time I stooped to pick up one I spotted another, until I almost came to believe that there need be no end to it. I could just keep on pocketing golf balls forever.

Golf balls will come to an end, but the Word of God abides forever. God Himself has declared that its treasures are inexhaustible. The prophet Jeremiah said, "When your words came, I ate them; they were my joy and my heart's delight, for I bear your name, O Lord God almighty" (15:16). This is our reward when we make Bible study both a discipline *and* an art. ●

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NEW WORKERS

MR. & MRS. KURT DIBBLE, Rt. 2, Box 220, Ferrum, Virginia 24088

The Greenwood Hills Assembly at Fayetteville, Pennsylvania, has commended Kurt and Marsha Dibble to the work at Aletheia Springs Christian Education Center in Ferrum, Virginia. The Dibbles have been in fellowship at Fayetteville for three years where they have demonstrated a gift in youth work and music.

NORMAND GOSSELIN, 1630 Boul. des Prairies, Brossard, Quebec J4X 1G3

L'Assemblee Chretienne Maranatha in Montreal, Quebec, has commended Normand Gosselin to the work of the Lord with Open Air Campaigners. Normand has been engaged in open air work full time since 1981. He spends the summers in evangelistic work in the squares and parks of the province of Quebec. During the winter he works on the beaches of Florida where many French Canadians congregate and are receptive to the gospel.

Normand and Jeannie have been in fellowship in the Montreal assembly and many people have been brought to the assembly through Normand's testimony.

JOHN MEINZINGER, Box 218, Teec Nos Pos, Arizona 86514

The Gospel Chapel in Hutchinson, Kansas, has commended John Meinzinger to the work of the Lord at Immanuel Mission. John has been active in the ministry at the Kansas assembly for the past eight years.

MR. & MRS. JOHN ROGERS, 2120 Mignon Way, Placentia, California 92670

Grace Bible Chapel in Fullerton, California, has commended John and Eleanor Rogers to the work of the Lord with the local assembly.

The Rogers worked in Somalia for some time where they directed a refugee camp and where they were instrumental in establishing a testimony in Mogadishu. They have returned to California for the education of their teenage children and plan to work as home missionaries for the next several years. John's responsibilities will include directing the visitation program, ministry of the Word and leading home Bible studies.

CHANGE OF STATUS

A letter from Don Valley Bible Chapel in Willowdale, Ontario, informs us that the commendation for **Gary and Nancy Pickell** is no longer in effect. The Pickells have returned to Toronto from Joy Bible Camp in Bancroft, where they served since 1979, and Gary has resumed secular employment. They are in happy fellowship at the assembly.

A letter from Woodside Chapel in Fanwood, New Jersey, informs us that **Russ Hadley** expects to take up secular employment and has returned his letter of commendation. He remains in full fellowship with the assembly.

FOREIGN MISSIONARIES:

Irian Jaya: Christians at Roxborough (Pennsylvania) Bible Chapel have commended **Janet Bateman** to the work of the Lord in Irian Jaya under the auspices of Wycliffe Bible Translators. Before going to Indonesia in 1979, Miss Bateman worked faithfully with the Roxborough assembly. She is a physical therapist by profession.

Taiwan: The assembly at Central Gospel Chapel, Des Moines, has commended **Carl and Sarah Dorner** to the work of the Lord among Chinese people. For the past ten years, Carl has been ministering the Word in the central Iowa assemblies.

Ireland: Faith Fellowship Church in Jefferson City, Missouri, has commended **Mary Brown** to work with Ireland Outreach for a period of one year.

Bolivia: Meadow Ridge Bible Chapel in West Fargo, North Dakota, has commended **Kevin Brown** to the Lord's work in Bolivia. Kevin worked for a number of years in Bolivia with International Crusades and now returns at the request of the assemblies in Cochabamba and Uyuni.

ADDRESS CHANGES

WORKERS CHANGES

Peter Gentry, 90—3 Castlebury Cresc., Willowdale, Ontario M2H 1W8

Gary McBride, Box 172, Swastika, Ontario P0K 1T0

Mrs. Florence McCullagh, Box 12054, Wichita, Kansas 67277

Robert St. John, Jr., 325 N. Linden St., Highland Springs, Virginia 23075

Mrs. Stanley Wells, % G. Warnholtz, R.R. 2, Lennoxville, Quebec J1M 2A3

ASSEMBLY CHANGES

ORLANDO (APOPKA), FLA., Bear Lake Bible Chapel. BB 9:30, FBH 11, M 7, Thurs. 7:30

ARLINGTON HEIGHTS, ILL., Grove Community Church, Palatine Rd. and Highland Ave. (Wilson School), (formerly in Buffalo Grove). % John Cross, 1260 Anthony Rd., Wheeling 60090 (312/541-3208) M 9:45, BB 10:45

WATERTOWN, MASS., Mount Auburn Gospel Center, % James K. Stevenson, 1321 Worcester Rd., #310, Framingham 01701 BB 10:30, G 7, Wed. 7:45

LITTLE LAKE, MICH., Little Lake Gospel Chapel, % Carl L. Robbins, P.O. Box 33, 49833 (906/346-6097)

VIRGINIA, MINN., Bible Chapel, % R. H. Anderson, 4217 Townline E., Eveleth, 55734

LUBBOCK, TEXAS, South Plains Bible Chapel, % James Burke, 1610 43rd St. 79412 (806/744-6699). SS 9:30, M 11, BB 6:30, Wed. 7:30

ANGUS, ONTARIO, Pinewoods Gospel Chapel, % Don Boyle, Box 395, L0M 1B0 (705/424-5082). BB 9:30, FBH 11, M 7, Wed 7

PETERBOROUGH, ONT., Westmount Bible Chapel, %Nelson Stanger, 163 Sophia St. K9H 1E4

NEW LISTINGS

FREMONT, CALIF., Mission Peak Bible Church, % Robert A. Bruton, 4571 Evelena Court 94536 (415/793-5912). FBH 11, BB & M 7, Wed. 7:30

This work came into being in 1980 with sixteen people. Others joined them, many finding Christ and being baptized, so that 62 people of 23 families are now involved.

The Christians feel "the time has come in the development of the work in which it would be pleasing to the Lord to identify ourselves and announce our allegiance among Christians who gather to the name of the Lord Jesus Christ alone." A letter signed by six men of the new assembly "invites likeminded believers who may be traveling through or moving to the Fremont area to the fellowship. Inasmuch as we are meeting in a home, our schedule of meetings is limited until we secure larger property and buildings."

100 MILE HOUSE, BRITISH COLUMBIA, Horse Lake Christian Fellowship (meets in a home), % Doug Gilmore, South Green Lake Rd., R.R. 1, 70 Mile House, V0K 2K0 (456-7549). BB 9:30, G 7

CAMPBELL RIVER, B.C., Campbell River Christian Assembly, % Tom Atherton, 769 Ash St., V9W 1G1 (604/923-3690). BB 10, SS 11:30, Thurs. 7:30

Four couples began breaking bread in January 1981. There are now eleven believers in fellowship. They have enjoyed the appearance and exercise of some spiritual gifts as the Lord has distributed them in the assembly. Temporarily, Sunday meetings are held in a conference room and other meetings are held in homes.

KINGSTON, ONTARIO, Dayspring Community Church, Studio 801, 801 Development Dr., % Robert Crawford, 467 Canterbury Cres., K7M 6X8 (613/389-7337). M & BB 10:30, Tues. 7:30, Wed. 8.

On September 19, Dayspring Community Church was started with nine families in fellowship. Most of them were formerly at Union St. Gospel Chapel, which has given its blessing to the new work. The assembly meets in a recreational complex on Sunday mornings and in homes for prayer and Bible study.

ASSEMBLIES DISCONTINUED

WICHITA, KANSAS, Grace Bible Chapel

CANTON, OHIO, Canton Assembly

SPRINGDALE, ARK., 1299 Davis St.

CONFERENCES

FEBRUARY 22-23—SOUTHEASTERN WORKERS

Conference for commended workers, elders and other concerned men at The Gospel Center, 500 N. Driver Ave. For accommodations contact H. Welcome Detweiler, 252 Hester Rd., Durham, North Carolina 27703.

APR. 1-3—PALOS HILLS, ILLINOIS

Thirteenth annual conference at Palos Hills Christian Assembly. Speakers: T. Ernest Wilson, David Long and George Heidman. Services for children. Meals and lodging provided. Contact Thomas Carrick, 5607 Laurel Ave., La Grange, Ill. 60525.

Conference announcements for the April issue should arrive at INTEREST by February 10. No charge for first announcement; $20 prepaid for each additional appearance.

WITH THE LORD

LOGAN A. CAMERON, 84, of Martinez, California, on October 17, after a long illness. Born and saved in Nova Scotia, he moved to California in 1922. Since 1965 he has been associated with the Sun Valley Bible Chapel in Lafayette where he was a highly esteemed Bible teacher, elder and helper of many, particularly the young men.

RUTH MUIR COLSELL, 84, formerly of St. Catharines, Ontario, on September 17, after almost a year's hospitalization in Ottawa following a stroke. Ruth was one of the original believers in fellowship in the first small assembly in St. Catharines and she continued in assembly fellowship for over 70 years.

In 1976 Ruth and her husband Frank moved to Prince Edward Island where they attended the Charlottetown Bible Chapel until her illness necessitated their move to Ottawa. She was known for her hospitality to many of the Lord's people and her keen interest in young people.

JENNIE CRAIG of Grace Bible Chapel, Ardsley, Pennsylvania on September 23. She accepted the Lord as a teenager and has been faithful to the Lord and his people in the Philadelphia area for 65 years.

KASMIR C. STRANCE, 72, of Chicago, Illinois, on November 15 of a sudden heart attack. Mr. Strance was in fellowship at the Palos Hills Christian Assembly and supportive of many Christian activities. He retired as a member of the Letters of Interest board of directors in 1978, due to health problems, after many years of faithful service.

NOTICES

PRINTERS FOR CHRIST PRESS, a new printing ministry, with a burden for lost souls, now offering gospel tracts. Please call or write for information on custom printing for your witnessing needs. P.O. Box 251, Marble Hill, Missouri 63764 (314/238-4300).

FRENCH TRANSLATORS—for occasional voluntary assistance. Write: Andrew Foster, Christian Mission for the Deaf, P.O. Box 1254, Flint, Michigan 48501.

HOUSEKEEPER AND MAINTENANCE man needed. Single or husband-wife team. Retirees desirous of association with vibrant Christian ministry among youth. Furnished apartment and some food subsidy in exchange for services. Write: Business Manager, Lake Geneva Youth Camp, 650 South St., Lake Geneva, Wisconsin 53147.

HOUSE GUESTS WANTED for new private Christian home in Venice, Florida. Abstainers and non-smokers. By the month. Includes meals, laundry, family outings. Dec. or Apr. $475; Jan., Feb., Mar. $525. Phone (813) 493-6018 or write George Swan, 672 Bradenton Rd., Venice, Florida 33595.

EARLY ISSUES OF LETTERS OF INTEREST wanted to complete our files. 1934 to 1943 only. Send to the Editor, INTEREST, P.O. Box 294, Wheaton, Ill. 60189.

FELLOWSHIP WANTED: We would appreciate your fellowship. For place and time in Brooksville, Florida, call Charles Widboom (904) 796-8045. In Homosassa Springs call James Watson (904) 382-2306.

NOTICES are carried at the flat rate of $20. U.S. Funds. Maximum length: 40 words. Payment must be sent with order.

BOOK REVIEWS



Books reviewed on these pages are not available from INTEREST. Please order through your local Christian book store.

ASSIMILATING NEW MEMBERS, by Lyle E. Schaller, part of the Creative Leadership Series. 1978, Abingdon, 128 pages, $4.95 paperback.

Recently I heard about an assembly where there were thirty new converts in a six-month period. I could not help but rejoice and say "Praise the Lord" at this evident sign of blessing. If only all local churches were growing like that.

Yet shortly after hearing that news, I had time to reflect. I wondered if the growth being experienced in that assembly will be continued. I wondered if the new people being added will still be there in two years.

Too often, local churches experience a spurt of growth, only to be followed by a lengthy plateau or even a shrinking of numbers back to the original size! Why do some churches seem to constantly add new people (through evangelism or transfer) yet remain the same size year after year?

For many, it is the inability or unwillingness to assimilate the new people. Thus, within a month, or a year, the new people have largely disappeared. If this has been a pattern in your assembly—or might be—read this book.

Lyle Schaller is a leading church sociologist. While not an outspoken evangelical, he knows a great deal about what makes a local church tick. His analysis and suggestions are very worthwhile. For example, his third chapter "Twelve Ways to Keep People From Joining Your Church" may be worth the price of the book. Even though we must make some allowance for the author's traditional concept of church membership, many of us will read and wince! We will discover that our assembly has practiced two or three "ways" without realizing how this has stopped us from attracting and holding new people.

Consider for instance Schaller's sixth method of inhibiting church growth. "This is to perpetuate the small-church self-image. This technique requires the leaders to identify their congregation as a small church and to function . . . as a 'single-cell church.' This means the congregation functions as one large small group. Instead of seeing this as a congregation of groups, organizations, classes, circles, task forces, boards, committees, departments, and individuals, the leaders perceive it as a congregation of individuals and try to operate on the premise that it is one large circle or cell. Usually the congregation is too large to function as a healthy small group, and thus it is in effect a supersaturated solution with more members than can be absorbed into one group. These congregations usually are able to assimilate replacement members to take the place of members who move away, drop out, or die, but rarely are they able to grow. Church growth becomes possible only if and when these churches change from a single-cell to a multi-cell style of congregational life" (p. 59).

If your assembly has recently added a number of new people, by evangelism or geographical moves, you ought to buy this book. After you have read it, share it with leaders in your assembly. If you do, these new people may be vital members of your fellowship in a few months. If you don't, these new people may just "disappear," like so many have before.

Reviewed by Nelson J. Annan, President, Mount Carmel Bible School, Edmonton, Alberta.

WALVOORD: A TRIBUTE, Edited by Donald K. Campbell. 1982 Moody Press, 353 pages, $12.95 clothbound.

Members of the faculty at Dallas Theological Seminary and former students surprised John F. Walvoord on his thirtieth anniversary as president of the school with a volume of articles written in tribute to him. As the president of one of the largest evangelical seminaries, as a prolific writer, and as a frequent conference speaker, Dr. Walvoord has had an important impact on evangelical Christianity in the twentieth century. His writings cover a broad range of subjects, including the person and work of Christ (*Jesus Christ our Lord*) and the person and work of the Holy Spirit (*The Holy Spirit*). He has made important contributions in eschatology and prophecy. His commentaries on Daniel and Revelation rank among the finest ever written on these difficult portions of Scripture.

Walvoord is a strong defender of dispensationalism and premillennialism (*The Millennial Kingdom*) and is probably the best known and most able defender of the pretribulation rapture (*The Rapture Question* and *The Blessed Hope and the Tribulation*).

The articles in this volume cover a broad range of subjects—theological issues, the interpretation of specific passages, the history of doctrine, pastoral theology, counseling, missions, and preaching. Many of them reflect the interests and impact of Dr. Walvoord himself. As might be expected in a collection from 21 different authors, the quality varies from article to article.

Don Glenn makes an important contribution in the issue of the accuracy of the New Testament interpretation of the Old Testament. Hebrews 2:6-8 quotes Psalm 8 from the Septuagint, the ancient Greek translation of the Old Testament used in Jesus' day. The quotation appears to make a point based on the Greek which is not found in the original Hebrew. Glenn shows that no point is actually made that is not found in the Hebrew Old Testament text.

Many contend today that the doctrine of the pre-tribulation rapture is only a product of inferences drawn from various passages, but never explicitly taught in the New Testament. Zane Hodges counters

this argument with a careful exegesis of I Thessalonians 5:1-11, demonstrating that passage's explicit teaching that the church will be taken home before the Tribulation.

I especially liked the article by Charles Ryrie titled "Contrasting Views on Sanctification." Ryrie compares the Reformed view, the view of Lewis Sperry Chafer, and the Victorious Life view. He does not enter the debate, but gives an excellent summary of the differing answers to relevant problems: the relationship between justification and sanctification; God's sovereignty versus human activity in sanctification; the issue of one or two natures in the believer; and the means of victory in the Christian life. This article can help us avoid the confusion that comes when we read Christian authors without knowing that there are differences in their views of sanctification.

Reviewed by Jack Fish, Emmaus Bible School, Oak Park, Illinois.

HEBREW IDEALS IN GENESIS, by James Strahan. 1982, Kregel Publications, 362 pages. $12.95 clothbound. Originally published by T. & T. Clark, Edinburgh, 1902-1905.

"Genesis is not a bare record of facts, but a book of ideals. It embodies in living and attractive forms many of the highest Hebrew conceptions of faith and character and conduct."

So begins an unusual commentary—unusual because of its focus. Think of all the things it might have been, but passes by. It contains no scientific evaluation of the creation record, no prophetic analysis of the covenant with Abraham, no detailing of the many parallels that make Joseph such a beautiful type of Christ. And certainly none of the speculative searching for contrived "sources" that characterizes the critical commentaries and deprives the Bible of its spiritual nourishment, the way modern food-processing depletes our groceries of their natural values.

Instead, this book talks about such things as blessedness, decision, patience, compassion, hospitality, integrity, laughter, tears and love. "It is valuable," says Warren Wiersbe in his July 1982 foreword, "because it accomplishes what many commentaries fail to accomplish—the penetrating of the heart and spirit of the people and events in Genesis, and the relating of these 'ideals' to life today."

"Today" for author Strahan was the turn of the century. Born in 1863, he grew up to become a minister of the Free Church in Scotland, a tutor in Hebrew, and a brilliant lecturer at Magee College, Londonderry. He died in 1926.

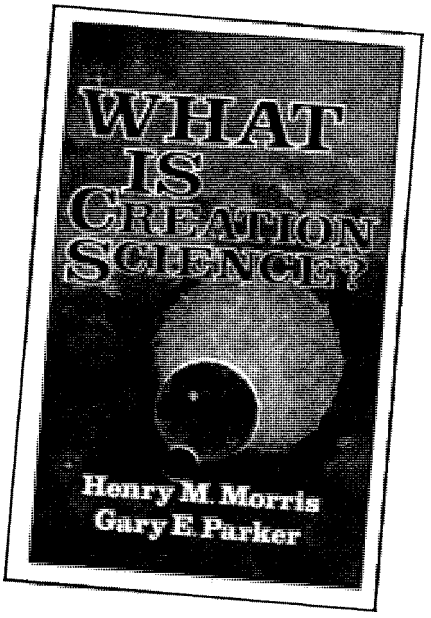
Today, or at the turn of the century, Strahan's book is so very practical because he saw in his subject matter a Book that "touches existence at every point" (p. 13). Take for example the chapter on "Purity," drawn from the rather remote story of Shechem and Dinah (Genesis 34). Strahan notes that the word *defiled* (vv. 5, 13), used here of a daughter and a sister, is later used of the temple in Jerusalem (Psalm 79:1). "The dishonour of womanhood and the desecration of the Holy of Holies are regarded with the same feelings, and described by the same word. Which is the greater wrong? We instinctively feel that a temple should always be holy, and that God is somehow dishonoured when it is profaned, though we know that the sacredness which we impute to it is no more than a devout sentiment in our own minds, and that no intrinsic sacredness can attach to stone walls. But the human body is really holy; the breath which animates it is divine; every man and woman is a living temple of God. In all ages people have been using soft words for offences against the divine laws of purity, and there are a score of euphemisms which need not be set down here. But the Book which makes shameful things appear shameful, calling them by names which cannot be uttered without a blush, is the best guardian of the honour and peace of the home and the nation" (pp. 264-265).

Reviewed by the editor.

WHAT IS CREATION SCIENCE? by Henry M. Morris and Gary E. Parker, Creation-Life Publishers, 1982, 306 pp. $7.95 paperback.

This book is the newest addition to the excellent line of material produced by the Institute for Creation Research in San Diego. Drawing from their own areas of interest and expertise, the two authors each contribute three long chapters to present a small encyclopedia of scientific evidence for creation. The book limits itself to scientific evidence. There is no exposition of or argument from Scripture.

The first three chapters, written by Dr. Parker, deal with evidence from the life sciences. Parker taught evolution on the



University level for a number of years before becoming a creationist; he joined the staff at ICR in 1976. He discusses the design of living cells, drawing an analogy between a cell and a Boeing 747. Both are complex, highly organized, and perform specific and narrowly defined functions. That is to say, both display evidence of design. The possibility of a complex and highly organized cell coming into being by chance is about the same as the possibility of a tornado sweeping through a junkyard and assembling a 747.

In chapter 3, Parker documents the well known lack of intermediate forms in the fossil record, then discusses the "hopeful monster" concept of evolution, which supposes that cataclysmic mutations result in drastically different offspring being produced by normal parents. The over-exaggerated example often cited is a bird hatching from a reptile egg.

First conceived in the 1930's, this concept has more recently become popular among evolutionists who realize that the fossil record does not support a gradual evolution. The problems associated with it are enormous, and Dr. Parker exercises great restraint in pointing them out politely. Nevertheless, the fact that prominent evolutionists are publicly supporting this kind of irrational speculation only shows how far fallen human nature will go to avoid facing the reality of a Creator-God.

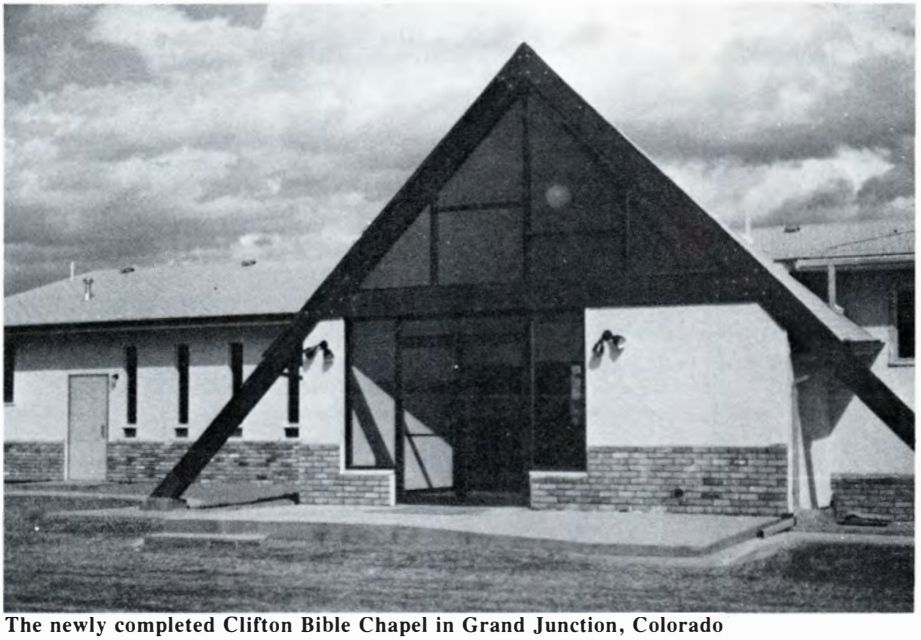
The high point of this chapter is the excellent discussion of ecological zones as an explanation of why there is, in many places, a more-or-less predictable sequence of fossils in the geologic record (lower forms of life being found in the lower rock strata).

The last three chapters, written by Dr.

Continued on page 18

QUOTES

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



The newly completed Clifton Bible Chapel in Grand Junction, Colorado



Samuel Jeremiah

RICHARD BISHOP, 3192 Kennedy, Grand Junction, Colorado 81501

The Lord has moved mightily here in the past year. He has given grace both to those who were blind without the gospel, and to those who have put their shoulder to the building project. We have not only seen the stones of this physical building put into place, but many have been placed into God's spiritual building. Just last Sunday night two more were added as we concluded a three-Sunday gospel effort.

The great need has been for more thorough and effective discipling of new converts. We are meeting this challenge head-on this fall, and we would solicit your prayers. The first beachhead is to structure Wednesday evening meetings so that they meet the guidelines of the New Testament for discipling. Those who are willing to pray will meet at 6:45, and at 7:30 the entire body will gather together for teaching. At 8:00 small group Bible studies will discuss the assigned homework for 45 minutes.

Several young men are leading the discussion groups, so there is some II Tim. 2:2 discipling going on as well. We have a good body spirit and much enthusiasm going into this new effort, and it is our hope that more new vision will be launched from new life and commitment sparked by the Lord in the saints here.

Oct. 18

VENTURE COY, 814 Baker St., Boise, Idaho 83706

I've been seeing a young man in the prison here who has transferred from North Dakota where he served five years. He is doing well in the Emmaus courses I gave him. He was led to the Lord, along with his wife, while in the other prison, and has requested that I hold Bible studies with those who show an interest.

A few at the chapel are studying Emmaus courses as well, and one man has taken several, with evident spiritual growth.

My wife and I are busy with the various ministries at the chapel and seeing some encouragement.

Oct. 15

VIRGINIA GROSS, 501 Milledge Rd., Apt. 14D, Augusta, Georgia 30904

I had a very busy summer and fall. I was at Camp Hope for six weeks doing some counseling, crafts and having devotions daily with the kitchen and dining room staff. I counseled at a young people's retreat for the St. Louis area and then was in St. Louis for a two-week series of ladies meetings. There was a different group each morning or evening, with the widows and elderly, the young marrieds, older mothers, singles, teens and several sessions with the group as a whole—ten sessions in all. After ten days at home I went to Cleveland, Ohio, for a ladies missionary conference with two home workers and two foreign missionaries speaking.

I would appreciate prayer for the Lord's guidance in my work for Him.

Nov. 1

SAMUEL JEREMIAH, 808 Somerset Pl., NW., Washington, D.C. 20011

I began my ministry in the Washington Christian Assembly on a full-time basis on January 1, 1982, having been commended by two local assemblies.

Washington, D.C., being the nation's capital, is a strategic city for the gospel ministry. I serve as president of the D.C. Bible Institute, training Christians for effective service in the local churches. In addition, I conduct Bible classes for senior citizens in two apartment houses and also in the suburban areas in nearby Maryland. The Lord has enabled me to minister the Word in the metropolitan area assemblies and in New York City. We praise the Lord for all His goodness to us and invite prayer on our behalf, especially for the success and advancement of the Bible institute.

Nov. 1

GLENN LIGHTFOOT, 348 11th St., Burlington, Colorado 80807

God seems to be answering our prayer. A young man has said he will come here to find employment to meet his needs and then to put his shoulder to the wheel and help the assembly. It is very refreshing to find one who is



Charles Oxendine

willing to forget trying to get ahead in this world and who seeks rather the kingdom of God and His righteousness. Pray that we will help him to develop his gift.

We long to see more Christians going on to practice what they already know and then looking to God to increase that knowledge, instead of waiting to get ''all knowledge'' and then serving the Lord. We believe God increases ability as we put to use what we already have.

Oct. 18

EDWIN MESHKAT, 3223 19th St., Lubbock, Texas 79410

We are preparing to be away for a month to visit our son in Gainesville, Florida, and while there are looking forward to sharing the Word with believers in Brookesville and Central Gospel Chapel in Tampa. We are grateful for some faithful young brothers who will carry on here in our absence.

We are anticipating evangelistic help in February from **Ray Zander** of Boca Raton, Florida. Prayer is valued for blessing in the salvation of souls.

Nov. 3

CHARLES W. OXENDINE, Rt. 2, Box 37, Pembroke, North Carolina 28372

We have had the privilege of seeing three adults profess faith in the Savior in recent weeks. One was a young lady whose husband was saved a year ago. Two were men who had spent little time with the Word of God. How good it is to see the Lord provide situations in which He is able to speak to the heart.

The radio broadcast continues each Saturday night with a large listening audience and a fairly good response. Continue to pray for our efforts for His glory.

Oct. 15

SALVADOR RAMOS, Box 37, Adjuntas, Puerto Rico 00601

I am on hemodialysis home care and need prayer in this matter.

Oct. 20

Editor's Note: Mr. Ramos is a worker commended by Puerto Rican assemblies to the work in Puerto Rico.

HAROLD RICHARDS, 1225 Alessandro Trail, Vista, California 92083

Although hampered by arthritis and my rapidly failing memory, with the help of our co-worker **Arthur Wright,** my wife and I continue house-to-house tract distribution in nine Indian reservations in San Diego County. Most families eagerly accept the tracts and a few have been saved. There are still at least eight reservations in the county we have not been able to reach because of distance, and more in Imperial County. On them are some of the ''other sheep'' for whom Christ died, who need someone to bring them the news of salvation.

Thank you for your prayers.

Oct. 15

FRANKLIN SPANGLER, R.R. 1, Box 419, Wall, New Jersey 07719

It is with thanksgiving to the Lord that I report my excellent return to good health after a serious heart attack in 1981. I have resumed my pastoral visits and ministry of the Word, somewhat limited by Mrs. Spangler's frailty. I am thankful that she is able to attend the services at Belmar Chapel.

Oct. 20

ALLAN WEBER, 6 Bluebird Place, Elmira, Ontario N3B 1W6

We continue to have thrilling opportunities in personal evangelism. Recently I covered 200 homes in Elmira with the gospel in house-to-house visitation. From this contact a mother and her two teens came to Christ. The teens now attend the chapel. The father appreciates what happened to his family but has not yet made the same decision. We started a Bible study in their home last night.

Oct. 27

Have You Remembered INTEREST or STEWARDS FOUNDATION in Your Will?

Some people have remembered Letters of Interest and Stewards Foundation in their wills with a percentage bequest. Designating a percentage bequest can better reflect the effects of inflation, or even deflation, on an estate without jeopardizing the welfare of your heirs. Sample wording might read:

''I give, devise and bequeath to Letters of Interest (or Stewards Foundation), an Illinois-not-for-profit corporation located in Wheaton, Illinois, _____ percent of my adjusted gross estate . . .'' either (a) to be used for such purposes as the Board of Trustees of Letters of Interest (or Stewards Foundation) should deem best for the ministry of said not-for-profit corporation, or (b) to be used to encourage pioneer and church planting ministries.

All gifts to Stewards Foundation, and all gifts to Letters of Interest not specifically designated for magazine publication or office expenses, are fully used to support the Lord's work as performed by assembly-commended workers and by assembly-operated schools, camps, retirement homes, etc. Stewards Foundation and L.O.I. do not seek funds for their own expenses.

Please contact John McCallum if you have questions. Box 294, 218 W. Willow, Wheaton, Illinois 60187 (312/653-6550).

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BOOK REVIEWS

Continued from page 15.

Morris, deal with evidence from the physical sciences. Dr. Morris is the president of ICR and one of its founders, and is the one person most responsible for the recent revival of interest in the recent-creation/flood-geology position. The publication of *The Genesis Flood* by Morris and Whitcomb in 1961 marked the beginning of this revival. *The Genesis Flood* was written in response to Bernard Ramm's book *The Christian View of Science and Scripture* (1954). Ramm advocated progressive creationism (long periods of evolution punctuated by short periods of creative activity), an ancient earth and universe, and a local flood.

Chapter 4 is a lengthy discussion of the second law of thermodynamics, one of the most powerful arguments against evolution. Chapter 5 summarizes evidence from geology for large scale catastrophes in every part of the globe. Catastrophism provides the primary alternative to evolution as an explanation for the existence and nature of the enormously thick fossil bearing deposits found on every continent.

Chapter 6 addresses the issue of the age of the universe. Dr. Morris says this is a secondary issue, somewhat independent of the creation/evolution controversy. The two should not be confused. Morris and other ICR staff members have debated many evolutionists who have avoided the real issue of evolution by attacking the concept of a *recent* creation. Most of the creationist arguments against evolution have nothing to do with time considerations and are independent of one's views on the age of the universe and the earth.

The high point of this chapter is the discussion of the Big Bang theory of the origin of the universe. Also included is an analysis of the various dating methods, some pointing to an ancient earth and others (conveniently ignored by evolutionists) suggesting a very young earth.

This book is highly recommended for those who are involved in a speaking or teaching ministry and for any Christian who is involved in personal evangelism. It would be a good book to loan to one who is interested in science but not yet ready to hear about God or religion.

Reviewed by Stan F. Vaninger. The reviewer is in fellowship at the South Side Bible Chapel in St. Louis, Missouri, and is employed as an engineer at the McDonnell Douglas Astronautics Company.

FATHERS and SONS in the Work of the Lord





Ken and Derek Farmer

When a father has a prison record, does that increase the likelihood that the son will have one as well? That seems to be the case with this father and son. But the record is not a criminal one.

Kenneth Farmer lives in Spokane, Washington. He is doing time in the Spokane County Jail. He says: ''Some years ago I was in the habit of listening to a particular program concerning prison ministry in various institutions across the country. A strong desire developed in my inmost being to serve the Lord in that way. The Scripture says, 'It is God which worketh in you both to will and to do of His good pleasure.' ''

In September 1976 a door opened for Ken to take the gospel into the Spokane County Jail. His main thrust is evangelistic. As a result, dangerous criminals have received the forgiving grace of God, and will no longer be upsetting society.

Derek Farmer serves his time in the Norfolk (Virginia) County Jail. He is chaplain there, commended by the Christians at Tidewater Gospel Meeting in Virginia Beach. Early this year his work was incorporated under the name of Onesimus Ministries of Norfolk, Inc. It now provides full services to the Norfolk Sheriff's Department.

The Norfolk City Jail houses approximately 600 inmates, with an annual case load of 18,000. Onesimus is involved in individual counseling of inmates, Bible studies, church services, discipleship classes, help to dependents of inmates, and help to runaways. Onesimus people conduct funerals and weddings. They provide Bible correspondence courses, a library of books and cassettes, assist with alternative programs, and minister to sheriff's staff and court officials.

Born and raised in England, Derek attended assemblies in England, South Africa and America. He spent three years in the U.S. Navy, and then several more as a civil servant. With his primary skills as a military musician, he originated and commanded the Second Virginia Regiment, an 18th century style unit with fifes and drums, infantry and flag brigade. This gave him experience in working with youth and helped prepare him for his present ministry.

Following injuries sustained in a fall, Derek retired on disability. Two years later, in 1980, he entered the jail ministry and became a sworn law enforcement officer.

The nautical tradition runs strong in the Farmer family. Derek's grandfather was a musician in the Admiral's Divisional Band of His Majesty's Royal Marines. Derek's father Ken was sent to nautical training school in 1927 at the age of 11. It was part of the Royal Naval College in London. At the age of 16, Ken was drafted to a heavy cruiser bound for China.

After two years in China, Ken was sent to the British mandated territory of Palestine. The following year, 1936, while still only 19, Ken Farmer was converted to Christ in Alexandria, Egypt, through the witness of a fellow crewman on board a destroyer.

Back in England, Ken soon found his way to an assembly of believers known as Christian Brethren. It was a far cry from his Anglican upbringing. Ken met with that assembly for the next 21 years, to the extent that military service in both World War II and the Korean War permitted.

After his first wife died, Ken retired from the Royal Navy. In 1958 he moved his family to South Africa, and there met and married Winnifred, a former missionary to Japan. Two years later the family emigrated to the United States, settling in Spokane.

It was in Spokane that the Lord began speaking to Ken about the jail ministry. In 1977 the Christians at Monroe Park Gospel Chapel gave Ken a letter of commendation to the work at Spokane County Jail, in fellowship with Union Gospel Mission. This is his primary field, but in following up the men who have been sentenced, he visits prisons at Walla Walla, Monroe and Shelton.

Ken says: ''It gives one a great rest and peace to be in the center of the Lord's will, doing what He would have me do, at this time when we believe it is close to His return.''

REPORTS





STREET FAIR PROVES EFFECTIVE

A local merchant dropped in to the Gospel Chapel office with an idea. The store owners on our block had decided to seek some of the business generated by our city's annual fair. They were going to hold their own street fair on the parade day, and they were inviting us to participate.

The city is Seattle, Washington. Its five-day fair is called Waterland Festival. Our chapel is in Des Moines, a southside suburb.

The potential for reaching out to the neighborhood was too good to pass up. Our people got busy building booths, painting signs and baking. We set up booths right beside the chapel, including a Kid's Fun Booth that was to prove popular. We set up a table of used Christian books, a craft area, cake and pie sales section, a religious survey table and a Chapel information booth. To interest people in our new multi-purpose building under construction, we held a hoop shoot contest. All proceeds went to a local food bank.

Our sidewalk fair concluded with a family concert in the Chapel featuring the Living Word Singers. Many outsiders attended.

In the two preceding weeks, forty of us had blitzed the Des Moines area with invitations to the family concert and with day-camp brochures. The street fair itself gave us excellent exposure to the neighborhood. It stirred our hearts for the area and brought many ungospeled children to our fledgling day camp.

Don Crook
Des Moines Gospel Chapel

THE OLDEST RESCUE MISSION

The McAuley Water Street Mission, America's oldest rescue mission, observed its 110th Anniversary on October 15. The mission is located at 90 Lafayette Street in New York City.

Jerry McAuley, the founder, had been a river thief, drunkard, and all around scoundrel. He was converted while serving a fifteen-year sentence in Sing Sing Prison. He was pardoned by Gov. Horatio Seymour some two years after his conversion experience.

When McAuley started the mission in a dilapidated frame building in the shadow of the famous Brooklyn Bridge, he ignited a flame that soon spread across the continent. Hundreds of rescue missions were opened in the years that followed. Today more than 250 of them are members of the International Union of Gospel Missions. A report released at the Union's most recent annual convention showed that member missions had served more than 10 million meals without charge during the previous twelve months.

"At the McAuley Mission," said Charles W. Ross, Executive Director, "as well as at our sister missions across the land, we were on the job long before the days of welfare. We continue to serve in cooperation with the social agencies brought into being during the last four decades. Now in the face of substantial cutbacks in public funding, we are cheerfully endeavoring to pick up the slack."

"From the beginnings of the rescue mission movement," Ross said, "its distinctive dynamic has been its commitment to a spiritual ministry. To the secular social worker, each person is a client; to the missioner he (or she) is one for whom Christ died, a 'burning stock (to be) snatched from the fire' (Zechariah 3:2)."

TWO ANNIVERSARIES

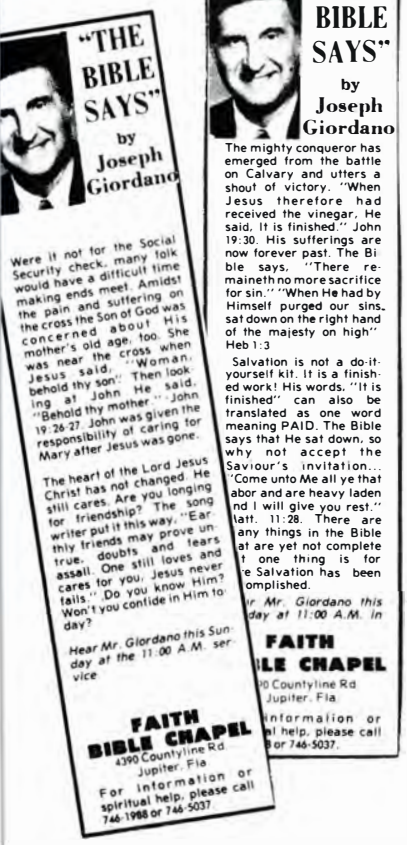
Valley Bible Chapel in Washington Township, New Jersey, recently held a dinner to honor **Paul and Margaret Bitler** on their 30th wedding anniversary. The event also marked the 40th year of Paul's ministry among the Spanish believers in New York City. Christians from several neighboring assemblies, including Gordon Reager and Dr. Jack Barlow, participated in the fellowship honoring these faithful servants of the Lord.

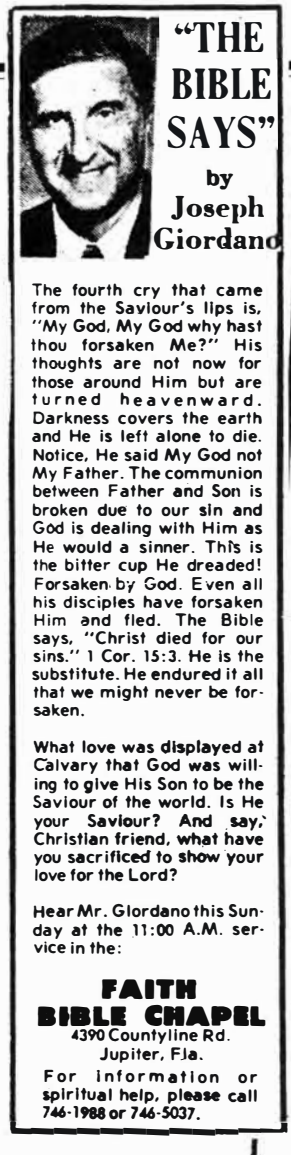
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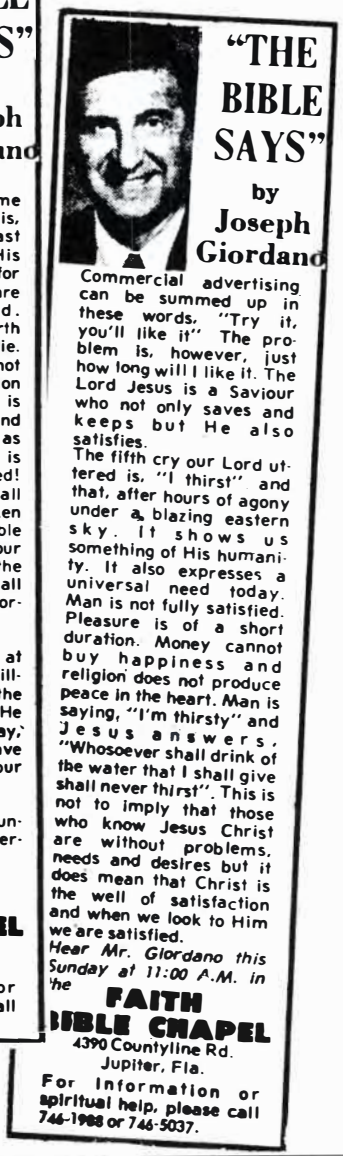
RADIO CONFERENCE

The Family Bible Hour is the name many assemblies give to their Sunday morning preaching service. It is also the

Local Advertising with a Double Punch







A newspaper ad in the local paper is a common way to publicize the services of an assembly. Many papers set aside a whole page of their Friday or Saturday editions to carry the announcements and meeting schedules of area churches.

Commended worker Joe Giordano says a mini-message costs no more but carries a double punch. It not only keeps the Chapel's name in the public eye; it also serves like a Gospel tract in the awakening of spiritual interest.

Joe used this approach when he lived in North Carolina. He says there are people in the Parkway Chapel in Winston-Salem who first came as a result of his newspaper column.

Now located in Tequesta, Florida, and advertising there, Giordano lets the community know Faith Bible Chapel is a going concern. The mini-messages tell people something about the theology of the assembly, and that makes for a confidence that brings them in.

The ad only announces one service, the one most suited to newcomers. It isn't placed with the church ads, where it might get lost in the religious maze. Joe prefers to see it elsewhere, and is willing to pay an extra fee to have it located in the same location of the same page every week.

name of a radio program heard around the world on 75 stations and in 15 different languages. The latest station added to the list is located in Turkey and is heard in the areas of the Seven Churches addressed in the book of Revelation.

On October 23, the Family Bible Hour held its 31st annual radio conference, under the theme "The Living Hope to a Lost World." **Gaston Jolin** traced the progress of gospel work in Quebec from 1935, when it was forbidden, to 1964, when the doors opened to the spread of the gospel by radio and T.V. **Harry Morrison** spoke of the ever continuing search by the world for truth, and **Ernest Woodhouse, Patrick Long** and **Arnot McIntee** ministered and gave reports of gospel outreach.

For more information on the radio ministry of The Family Bible Hour, write to Arnot McIntee, 7 Strathmore Rd., St. Catharines, Ontario L2T 2C4.

Arthur Wilder

We've got a new ZIP! 60189

The post office has assigned a new zip code to all Wheaton customers with post office boxes. This applies to:

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P.O. Box 481, Wheaton, Illinois 60189

The zip code for Wheaton's street addresses remains 60187.
The change applies only to P.O. Box addresses.
It is effective immediately, but mail bearing the old zip code will be delivered for several months.

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WHERE TO TURN WHEN THE PUBLIC SCHOOLS FAIL

Continued from page 9.

> must give way to him that believes least, and he that believes least must give way to him that believes absolutely nothing, no matter in how small a minority the atheists or the agnostic may be!

Jesus Christ must have the preeminence in all areas of our lives (Col. 1:18). That should certainly include school, where a young person spends the bulk of his waking hours. And that is why so many Christian parents are seeking for their children an alternative to the public school system.

THE ALTERNATIVE

The Christian school offers just such an alternative. For children who are not yet strong enough to withstand the devil's darts, flung daily their way in the local public school (and that encompasses the majority of our children), the Christian school may be the answer.

Among its major benefits, the Christian school is able to provide each class with a godly role model—a dedicated, Christ-honoring teacher. Studies have shown conclusively that it is the teacher, more than any other ingredient in the learning process, that influences the pupil.

The teacher is the visual object lesson for the class. He has been described as the "living curriculum." Dr. Ron Chadwick, professor at Grand Rapids Baptist Seminary and an authority on Christian education, estimates that the curriculum, *per se,* accounts for only 10% of the impact on a student, while the teacher accounts for 90%. Indeed, you remember your teacher far longer than what your teacher taught.

Charles Brooks, who campaigned for normal schools (teacher training schools—a Prussian concept) in the United States, claimed that "as is the teacher, so is the school."

Dr. Frank Gaebelein, in his classic, *The Pattern of God's Truth,* said:

> The fact is inescapable; the world view of the teacher, in so far as he is effective, gradually conditions the world view of the pupil. No man teaches out of a philosophical vacuum. In one way or another, every teacher expresses the convictions he lives by, whether they be spiritually positive or negative.

What a blessing it is to have a counterpart to your child's spiritually positive Sunday School teacher in the classroom the rest of the week!

Complementing the Christ-honoring teacher are Christ-centered textbooks. Quality Christian textbooks are now being published that skillfully interweave God's truth into every facet of the lesson. The Bible is rightly portrayed as applicable to every area of the student's life, whether it be in the disciplines of science, history, or even math.

A Christian teacher equipped with a Christian textbook makes for an influential combination.

The local Christian school is no guarantee that your child will turn out right, but the odds are quite a bit better than in the public schools. As Tim LaHaye says, many parents "come to realize too late that sending their children to a 'free' public school is a very expensive thing to do." •

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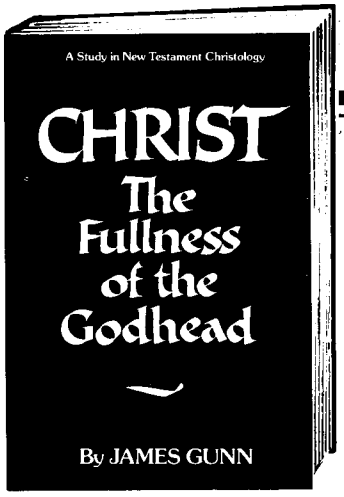
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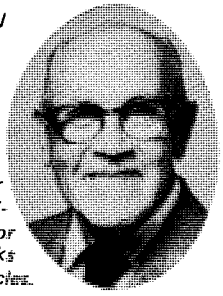


JAMES GUNN examines one of the most difficult - but one of the most vital subjects of the New Testament, that of the Lord Jesus Christ, of whom the Apostle Paul wrote to the Colossians, "It pleased the Father that in Him should all fullness dwell."

He concentrates on what Scriptures themselves reveal about such facets of the Lord's life and work as: *The Eternal Christ; The Virgin Birth; The God-Man; The Fullness of the Godhead; Christ the Eternal Son; The Atonement; Christ's Triumphant Resurrection; Master, Lord, and Head; The present Ministry of Christ; The Morning Star; The Supreme Sovereign; The Theocratic Dominion; God All in All.*

Foreward by R. E. Harlow. Introduction by Fredk. A. Tatford reviews Christology in the early Church.

Bibliography and Scripture Index. $5.50



JAMES GUNN served for over half a century in worldwide conference ministry. Former "Food for the Flock" editor, he is author of several books and many articles.

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Counsel for Critics

by Walter B. Huckaby

FIVE HELPFUL HINTS FOR EFFECTIVE CONSTRUCTIVE CRITICISM

DO YOU DELIGHT in denouncing people, programs, or organizations? What is your goal?

If your objective is to correct a serious flaw in Christ's Church, then I want you on my team. We need your help!

If, on the other hand, your objective is to tear down the work and/or the people of God, then you and I must part company. You are doing the work of Satan who is identified as "the accuser of the brethren."

I'm going to assume that you and I share the same commitment: to submit to the Lord Jesus as He builds His church.

Let me then take a few minutes of your valuable time to list several items which are crucial to criticism so it can be *helpful* and not *harmful*.

1. Act only in love. Someone has said that the two most dangerous people for the church are those who criticize it without love and those who love it without criticism. Loveless talk is harsh and hurtful. Undiscerning love neglects opportunities for maturity and growth.

Ask yourself this question before you criticize: "Do I want this person to be effective in his life and ministry, or do I want him to know that I disapprove of his actions?" Your answer will be a good indication of whether your approach is one of love.

2. Start with the good. Preface your criticism with what you agree with in that person. This is the pattern in the New Testament (look closely at I Corinthians 1:1-11). It can be done in two different ways: (1) by stating the good points just before the bad ones, and/or (2) by developing a positive relationship with the person in advance, so that he knows you appreciate him and approve of much that is in his life.

3. Include a positive suggestion. Anyone can point out something that is wrong in my life. What I desperately need is someone who will tell me something constructive I can do to solve the problem.

4. Be choosy, not picky. Carefully select what you will criticize. If you constantly pick and nibble at everything you will be ignored and avoided. Pick the top priorities to criticize. If something is basically sound, but has a few rough edges, don't attack it. You'll end up shooting down quality works in their fragile infancy. Hold back a while, and move in only when necessary.

5. Be gentle; trust God. This makes for patient productivity, not pushy prodding. So go easy. Trust God to produce results.

The Apostle Paul describes this approach. "The Lord's servant must not quarrel; instead he must be kind to everyone, able to teach, not resentful. Those who oppose him he must gently instruct, in the hope that God will grant them repentance leading them to a knowledge of the truth" (II Timothy 2:24-25 NIV).

A final word, dear critic. We need your help! But not your static! Be selective and skillful and you will be a welcome asset to God's work.

Remember, Satan has assumed the task of bad-mouthing believers. He does not need any help.

The author, Walter Huckaby, is in a pastoral ministry in Castro Valley, California, specializing in Christian education.

INTEREST

FEBRUARY 1983



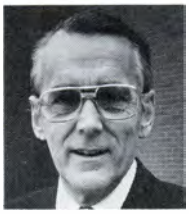
You can Reach Your Community

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THE EARLY BRETHREN: SALT OF THE EARTH
page 14



EDITOR'S PAGE

by James A. Stahr

Listening to our Readers

A MAGAZINE IS A CAFETERIA, NOT A SMORGASBORD

"Feed my sheep," said the Lord to Simon Peter as they walked along a beach in Galilee (John 21:16, 17). "Feed the flock of God which is among you," wrote Peter to the elders of the churches in Asia Minor, passing on the commission that had been given to him (I Peter 5:2).

Whether apostles or elders or the writers and editors of Christian magazines, we who minister to the people of God need to stop occasionally and evaluate the effectiveness of our ministry. And that means looking at and listening to the flock, for we can't provide the right food unless we know the needs of the sheep.

Over the past two years the editor of this magazine and its board of directors, working closely together, have gone through an intense reevaluation of the magazine. Also, we have taken a good, hard look at the condition of the assemblies we serve, and at the needs of people who live in these fast changing times.

As a result, there have been (and will be) changes in the magazine. Some are rather obvious to attentive readers—more emphasis on art and photography, for instance; a larger type-size for the feature articles. Other changes are gradual, more subtle, and might not be noticed without an editorial such as this.

To make this reevaluation, we invited a number of people with journalistic experience to meet with the board. Others, editors and artists working with prominent Christian magazines, examined current issues of INTEREST and submitted written critiques. Then the board spent considerable time in discussion and prayer.

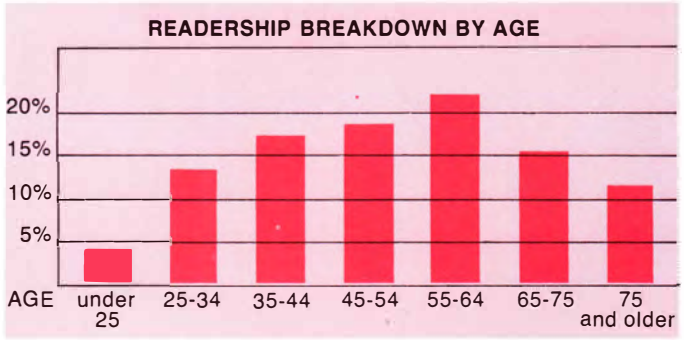
Our biggest step was to hire a professional consultant, a fellow-believer, to do a survey of our readership. He prepared a lengthy questionnaire that we sent to every tenth name on our mailing list, both in Canada and the United States. The response was gratifying. Within four weeks, half of the questionnaires had been returned, and the consultant began feeding the data into his computer. Ultimately 56% were returned, as compared to 30 or 35% for most of the surveys he conducts.

We asked that the questionnaires be returned anonymously, so I couldn't write and thank those who took the time to respond. Let me say that we have been acting on what we learned. And let me share with all of you some of the things this representative group told us about those who read INTEREST.

Eighty percent of our readers attend "Brethren" assemblies. We expected this to be higher, and were pleasantly surprised to learn that we are ministering to a lot of people (20%) who are in other fellowships. We already knew from letters received that a lot of pastors read INTEREST faithfully and profit from it.

Half our readers go to churches or assemblies where the average Sunday morning attendance (including children) is under 100. For 19% it is over 200, and for 7% over 400. We can conclude that the "typical" assembly is small, but there are also some that are quite large.

The breakdown by sex of those who responded was 62% male, 38% female. This surprised our professional consultant, for women are more likely to find time to read a magazine and fill out a questionnaire. The response suggests, he said, that the role of the man as leader in religious matters is more pronounced in Brethren families than among other Christian groups.



Full-time Christian workers compose 8% of those who responded. Another 8% listed themselves as office workers, and 9% as business executives or owners.

We rank high with homemakers and professional people (19% each), but low when it comes to tradesmen (5%), laborers (3%) and farmers (1%). Of course it could be that when men work with their hands the wife is more likely to fill in the questionnaire.

In the breakdown by occupation, the largest category was "retired" (24%). This would suggest that INTEREST has a lot of elderly readers. The question about age bore this out, but also revealed a fairly even age spread among readers over 35.

Even allowing for the probability that the questionnaire was filled out by the oldest member of the family, we have

been challenged to make the magazine more meaningful to younger readers. As a result of this survey, INTEREST will more consistently carry articles focussed on the needs of young families, of couples in their 20's and 30's who have young children to raise, and people in their 30's and 40's with teenagers to guide.

Christians in these age brackets worry more about running a family than running a church. When you are trying to raise and educate children, you are concerned about balancing love and discipline, about violence and sex that television brings into the home, and about drugs, racist attitudes, and humanistic teaching the children face at school. And some families will need to know how to hold a marriage together, or how to survive when the husband loses his job.

Readers of traditional assembly magazines are more accustomed to weighty expositions of Scripture than ministry directed to practical problems of everyday life. In general, expository articles belong in books where they can be permanently available. A magazine should not try to be a book.

In younger families, these practical issues are more important than questions like how you select elders in an assembly or what is the correct interpretation of Hebrews 6. If INTEREST is to continue to be effective we must minister to these needs. We must make the magazine attractive to younger readers. We must keep adding them to our readership. Otherwise the magazine will grow old with its older readers, and will die when they die.

Because we see these needs doesn't mean we will cease ministering to preachers, elders and other leaders. As the "Serious Call to Renewal" (November 1980) pointed out, and as the overwhelming mail response confirmed, lack of effective leadership is a major problem in North American assemblies. So we are going to continue presenting articles helpful and challenging to those who feed and guide the flock. And we are going to continue our half-century history of promoting the planting and growth of New Testament churches. (July will mark the 49th anniversary of the first issue of *Letters of Interest*).

Can we do both? Can we focus on the family and on assembly leadership at the same time? We have given much thought to this question at Letters of Interest board meetings, and received conflicting answers from the various journalists who evaluated the magazine. Ultimately we realized that a magazine is more like a cafeteria than a smorgasbord. In a cafeteria you select what you want, and what will be good for you. In a smorgasbord, you are more tempted to heap your plate with everything, and go home wishing you hadn't.

Magazines, like cafeterias, are properly designed to offer *something,* but not *everything,* to every customer. If there is something, even a single article, in each issue that is profitable to you, then we have succeeded. So we can indeed minister to both older and younger people. And if we do a more consistent job providing something for young families, then we will be able to anticipate another half-century of serving assemblies, should the Lord tarry.

INTEREST

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You Can Reach

Evangelism in Hollywood is getting results, thanks to the training offered by Evangelism Explosion. The same program holds promise for any church wanting to grow and willing to reach out to its community.

THINGS have really come to life at the Bible Chapel in Hollywood, Florida. There's a buzz of excitement and expectancy in the meetings. There are newcomers to welcome, new converts to encourage, and newly contacted people to be prayed for.

A lot of the older Christians are more active than they used to be. The young people are more involved in evangelism than entertainment. And the church's leadership has guided the whole assembly into an organized program of community outreach.

"Evangelistic visits by the Chapel's outreach teams can be very exciting," says Timothy Ayers, a commended youth worker serving full-time with the assembly. "Not long ago a new convert asked us to come to her home to talk to her oldest son. She felt he was ready to receive the Lord. Then she called to say that twelve people would be waiting for us.

"We decided to take two teams. That way we would have enough people to deal individually with each one seeking Christ. What faith we had that the Father would draw them all to Himself!

"Before the evening was over five of the twelve received Christ as Savior. Four we found to be Christians already. There was a child too young to understand the gospel and a new immigrant from Holland who had difficulty with our English language. She came to Christ one month later.

"The twelfth person, a mother of three boys, has not yet received the Lord. All three sons were saved that night, and they are praying for her. So are we."

The chapel's visitation teams find all kinds of surprises when they are ready to be used of God. One team knocked on an apartment door seeking help in finding an address. The people who opened their door to help



Daly City, California—Photo by the editor.

Your Community

soon found themselves opening their hearts to Christ.

''Each person reacts to the gospel in a different way,'' according to Ayers. ''I have had people ask me to leave, others have someone lie and say they are not home, and some receive the gift of salvation with great joy. One woman, after praying to receive the Lord, broke out in gushes of tears, running from the room. The weight of sin was lifted from her and the relief was wonderful. Her husband came to know the Savior a few minutes later.''

Hollywood is on Florida's east coast in the southern part of the state, 15 miles north of Miami. Ten miles farther north is Fort Lauderdale. It was there another miracle of church growth took place that made possible the Hollywood story.

In the early 1960's a young minister came to Fort Lauderdale to take the pastorate of Coral Ridge Presbyterian Church. Perhaps ''church'' is too strong a word for a home mission work with only 24 members. For D. James Kennedy it was his first pastorate.

Kennedy had been a dancing instructor with the Arthur Murray Dancing School. Turning the dial of his clock radio one day he ''happened on'' Donald Gray Barnhouse, a noted Philadelphia Bible teacher with a strong gospel emphasis. Kennedy could turn the radio off but he couldn't turn off the question Barnhouse had left with him—where would he spend his eternal destiny?

That question ultimately brought Kennedy to Christ. But when he came to Coral Ridge, he just didn't know how to reach out to people with the gospel. In his first year membership dropped to 17.

It was a pastor in another place who showed Kennedy how to win people in their homes. Kennedy had been invited to hold a week of evening meetings. During the days the host pastor took him out visiting. In the first home Kennedy got nowhere, and concluded the person he was witnessing to was not one of the elect. Then the pastor took over and led that person to Christ.

Some sixty people responded to Christ that week, most of them in their homes.

Back in Fort Lauderdale, Kennedy started a class in soul winning. That didn't work. Then he remembered the lesson he had learned—people learn evangelism by watching people do it.

As Kennedy puts it, ''Evangelism is caught—not taught!''

It was then that Coral Ridge Presbyterian Church began to grow. Eight years later, in 1970, it had 1500 members and 2500 attending each Sunday. Today the congregation numbers in excess of 6,500.

It was not spectacular services or flamboyant preaching that drew the crowds. Sunday services at Coral Ridge are conservative, relatively for-

mal, having an emphasis on worship and doctrine, rather than on conversion. But by 1970 some 300 trained members of the congregation were engaged in weekly programs of visitation evangelism, and it was this that brought the rapid growth.

A 1970 book by James Kennedy titled *Evangelism Explosion* made the Kennedy method widely known. Since then an interdenominational ministry has been developed to make the program available to churches everywhere. Evangelism Explosion III International, as the sponsoring organization is now called, holds forty Leadership Clinics each year in the United States as well as clinics in fifteen international locations. The organizations train leaders from local churches, and those leaders train and certify people in their own churches. The authority of each local church over its own program is fully recognized.

The six-day Evangelism Explosion training clinics begin with three days of lectures and demonstrations on reaching out for Christ. Each person is also required to learn key basic elements of the gospel message for use in various witnessing situations. The last three days feature special "on-the-job" training in which participants go out into the community with a trainer to apply what they have learned in class.

Through their 18 years of development the Evangelism Explosion methods have been carefully honed. Instead of asking a stranger a blunt question such as, "Are you saved?" gentler words are substituted. "Have you come to a place in your spiritual quest where you know for sure that if you were to die today that you would go to heaven?" This often opens the door to present the claims of Christ and answer questions about becoming a Christian.

A second "diagnostic" question often follows: "If you were to die tonight and stand before God, and He were to say to you, 'Why should I let you into my heaven?' what would you say?"

In the E.E. clinics, trainers and trainees wear small lapel pins with two question marks, representing the two diagnostic questions that initiate most witnessing encounters. However, those question marks might well symbolize two questions commonly asked about the ministry. (1) Why do people get so excited about E.E.? Because it works! (2) Why does it work? Because it demands quality time and because it is based on God's plan in Acts for personal, one-on-one equipping of the saints.

The stories of souls in tears, families coming to Christ . . . are almost endless.

Hollywood Gospel Chapel was one of many churches that took advantage of the Evangelism Explosion Clinics. Challenged by problems of complacency, worldliness and the general lack of growth, the elders at the chapel became deeply concerned about what they might do to strengthen spiritual commitment in their midst and stimulate outreach to their community. They were further motivated by the renewal article in the June 1980 issue of INTEREST.

Evangelism Explosion seemed worth investigating. Four representatives from the assembly were selected to attend an E.E. training clinic in Fort Lauderdale. They were Lyndon Conlon, a retired CPA, Jim Rutig, who would later direct the chapel's E.E. program, Howard Bosworth and Tim Ayers, both commended workers.

"Being a conscientious, involved, active Christian," says Tim Ayers with tongue in cheek, "I immediately made every excuse possible why someone else should go. In reality, I was sure that evangelism was not my gift. With only one spiritual child in my six years as a Christian, I thought my lack of gift was evident enough. But to condense my battle to a simple phrase, I finally said, 'O.K. I'll go.' The transformation of my witnessing life was about to begin."

As soon as they completed the Evangelism Explosion clinic, the four representatives from the Hollywood Bible Chapel agreed to bring the program to their own assembly. "We decided that if we were going to do it that we would set the program up as designed," said Ayers. "We did just that and have been satisfied with the results."

"How did we begin? We began by choosing possible trainees," said Ayers. "We chose one list. God chose another and these were the ones that were used. Teams were made up of two men and one woman with a spread of ages. This was done to assure a well rounded team of interests and outreach. A seventeen-week training program was begun, similar to but less compressed than the six-day clinics. Teaching was done by the people who had completed the Evangelism Explosion training course."

Prayer partners were also recruited, two for each trainee, to support them during the 17-week course.

At Hollywood the training began with a full evening of lectures, film strips and training demonstrations. The next week the trainees hit the streets for their first visitation.

At first, the trainer makes the introductions and presents the gospel, while the trainee is responsible for prayer and pleasant smiles. As the weeks of training progress, so does the responsibility of the trainee. But he is not left to fend for himself or to present the gospel before he feels capable. The goal is to train men and women to share their faith confidently and with ease.

Visitation sessions end with the teams returning to the chapel and gathering together for prayer, praise and refreshments. This way the teams and their prayer partners can share the joy of each visit. Sharing an experience makes it easier for the next team that goes through a similar situation.

Once a person accepts Christ there is a planned follow-up program of let-

ters, phone calls, tapes, books, Sunday School classes and studies. A team member is assigned to each new convert to help him through the early stages of his Christian growth.

At the end of the 17-week training period the trainee turns in the taped presentation of the gospel following the Evangelism Explosion outline. He must also pass a final exam dealing with the materials taught in the lectures given during the first hour of the training session and the textbook. Once the trainee has satisfactorily fulfilled the qualifications, he or she is certified by Evangelism Explosion as a trainer.

The teams have witnessed people being born again in shopping malls, homes, hallways and on porches. "Anywhere the Holy Spirit desires to take us we see wonderful things happen."

What are the results of this effort? By the end of its second 17-week semester, the Hollywood assembly had 30 men and women trained to present the gospel. There were also 60 others active in consistent prayer for the ministry. Many hearts have been set on fire. The gospel has been presented countless times with close to 100 conversions within the program and a near equal number outside the program in occasional witnessing.

Those who have become involved in the training do not stop witnessing when they are not with their teams. Renewed in their own Christian lives, they share the gospel at any opportunity. Witnessing becomes a part of their lives.

The stories of souls in tears, families coming to Christ and the work of the devil in opposition to this evangelistic outreach are almost endless.

"This experience has enriched each life involved," Ayers concluded. "The assembly has grown at a steady, consistent rate, though we know that numbers are not the criteria for us to judge success or the blessing of God. The criteria for success is reaching our goal. There are many active, vital Christians functioning as a living assembly. There are 30 trained fishers of men established in an effective evangelism program.

"Our hearts are burdened for the work of God. The Christians are more willing to give of themselves and lay up their treasure in Heaven. Our pastoral visitation has brought new members into the fellowship. Things are changing, stagnancy is gone. The youth work is growing stronger. In the final analysis, isn't this what we set out to accomplish?" •

HOW TO START AN E.E. PROGRAM IN YOUR ASSEMBLY

The first step is the training of two or three of your leaders. E.E. offers some 55 training clinics annually for this purpose, 40 of them in the U.S.A. Each year 2,500 Christian leaders are equipped at these clinics to work with local congregations, as described in the accompanying article.

The clinics run from noon Friday through the following Wednesday evening. Applicants are not accepted unless they plan to attend the full clinic. Husbands and wives are encouraged to attend together.

As far as possible, lodging is provided in the homes of members of the host church, though participants are free to stay in motels at their own expense. The enrollment fee covers materials. instruction and the cost of evening meals.

Enrollment fee is $295.00 per person. This includes a $95.00 non-refundable, non-transferable registration fee. An anonymous gift has made it possible for INTEREST to subsidize enrollments from assemblies. If two go from one assembly, INTEREST will pay the full fee for the second person, and half the fee for the additional enrollees, up to five (the maximum from one church permitted in any one clinic).

In return for the subsidy, INTEREST only asks that the assembly send a report six to twelve months after the clinic stating what has happened as a result of the training.

E.E. normally requires a participating church to enroll either its pastor or a full-time staff person in the training clinic. In the absence of a full-time worker, a recognized assembly leader should enroll. Mention the INTEREST report when requesting this.

For enrollment forms, write or call Evangelism Explosion, P.O. Box 23820, Fort Lauderdale, Florida 33307 (305/973-7710). To apply for the enrollment subsidy, write or call Letters of Interest, P.O. Box 294, Wheaton, Illinois 60189 (312/653-6550).

The clinics are often fully booked well in advance. Application forms include space for second and third choice of dates, but application forms should be submitted as early as possible.

1983 CLINIC SCHEDULE

March 11-16	Arlington Heights, Illinois	May 13-18	Houston, Texas	October 7-12	Bismarck, North Dakota
March 18-23	Dallas, Texas	May 13-18	Wichita, Kansas	October 7-12	Fresno, California
March 18-23	Fort Lauderdale, Florida	May 20-25	Marietta, Georgia	October 14-19	Minneapolis, Minnesota
April 8-13	Modesta, California	May 20-25	Sewickley, Pennsylvania	October 14-19	Oklahoma City, Oklahoma
April 15-20	Paducah, Kentucky	June 3-8	Oklahoma City, Oklahoma	October 14-19	Toronto, Ontario
April 15-20	Columbus, Ohio	June 3-8	Walden, New York	October 21-26	Washington, D.C.
April 15-20	Des Moines, Iowa	June 10-15	Seattle, Washington	October 21-26	Rockford, Illinois
April 22-27	Saskatoon, Saskatchewan	June 10-15	Omaha, Nebraska	November 4-9	Calgary, Alberta
April 22-27	Fort Lauderdale, Florida	July 22-27	Carrollton, Texas	November 4-9	Fort Worth, Texas
April 22-27	Albuquerque, New Mexico	September 9-14	Dayton, Ohio	November 11-16	Fort Lauderdale, Florida
April 29-May 4	Knoxville, Tennessee	September 23-28	Cedar Falls, Iowa	November 11-16	Albuquerque, New Mexico
May 6-11	Fort Smith, Arkansas	Sept. 30-Oct. 5	Newark, Delaware		
May 6-11	Bear, Delaware	October 7-12	Daytona Beach, Florida		

Show It,

THE STORY OF A YOUNG MAN

THE ENTHUSIASM of youth often clashes with the caution of older people. When the young person is a brand new Christian, and on fire for Christ, and when the older people feel their own religion is threatened, the testimony can be rendered ineffective.

When the older people are the parents of the young person, the results can be disastrous. Greg's experience is a case in point. But the disaster can be turned to victory if Greg learns to moderate his zeal with love and wisdom.

First, let's let Greg tell his own story:

Man, did I ever blow it!

After I was saved, I went home and tried to ram the gospel down the throats of my family. They opposed me fiercely and I responded with hostility. That's why I say I blew it.

Let me give you a little background. I was brought up in a fairly religious home. We kids learned the catechism, went to confessions, attended church regularly. In time, I became an altar boy. As far as I can tell now, our religion consisted of going through ceremonies, but none of us was really born again.

In high school I started drifting. Peer pressure forced me into drugs. I got myself a customized car and began to hang out with a gang of low-riders. Had numerous scrapes with the police but managed to stay out of jail.

After high school, I started to steal in order to support my drug habit. My father had to bail me out of the can three times. But even after that it was easier to get the money by stealing



Don't Blow It

by William MacDonald

WHO FOUND CHRIST, BUT LOST HIS PARENTS

than by working.

By this time, of course, I was deeply into sex. There was no trouble finding girls. I looked on myself as Mr. Macho.

For some time I rode the crest of the wave. I enjoyed the acceptance of my friends, and my wild life gave me a real high.

The first thing that sobered me was when my closest friend was killed in a crash. Shortly after that I was jailed on a drug charge. When I got out on bail, I landed in the hospital with what was suspected to be leukemia.

In the hospital, for the first time I can remember, I prayed. "O God, if there is a God, show yourself to me."

An hour later, a friend from high school days came to visit the guy in the next bed. After he recovered from surprise at seeing me, he told me that he was a Christian now, that he had turned his life over to Jesus Christ. Then he carefully explained how I too could start a new life in Christ.

I was ready. We prayed. The best way I knew how, I trusted Christ as my Substitute, my Lord and my Savior.

My life changed radically. God gave me a new tongue, no longer spilling out filth and profanity. I turned away from drugs and booze and the immoral lifestyle I had known. My old friends began to desert me. One of them said, "Man, you're dead!"

Well, I expected my parents to be ecstatic over the change in my life. I thought that when I shared the gospel with them, they would all want to be saved right now. Sure, they hadn't been as bad as I, but they still needed to be saved. So I started witnessing to them rather vigorously.

Did I get a shock? They didn't admit any enthusiasm for the change in my life. Rather they seemed to say that they would rather have a dopehead in the family than a religious fanatic.

My mother wept that I had deserted her religion, calling me a traitor and a renegade. They resented my suggestion that they needed to be "born again." They wanted me to know that they were "born again" when they were baptized as infants. Now I had gone and broken the family unity.

The more I pressed the gospel on them, the more hostile they became. There were incidents of shouting, threats and insults. I felt a widening chasm between my family and myself. I was increasingly resentful of their attitudes and behavior, and became more and more withdrawn. Finally after one particularly loud shouting brawl, I moved out of the house in a rage.

That's why I say I blew it. Instead of winning them to Christ, I only succeeded in driving them away. I really love them, and that is why I wanted them to be saved. That's why I kept hammering away with the gospel. But I guess it was zeal without knowledge. Now I'm alienated from them and depressed in my spirit. Is there anything I can do to make right the wrongs of the past?

GREG'S EXPERIENCE is a familiar scenario. Many a young convert has tried to be faithful to Christ and to his relatives, yet has acted in such a way as to negate his testimony. What shall we tell him?

Jesus stated quite frankly that His coming would mean alienation and division within families. For instance, He said, "I came to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and a man's enemies will be the members of his household" (Matthew 10:35-36 NASB).

The Lord did not mean that the direct purpose of His coming was to produce hostility in families, but rather than this would sometimes be the inevitable result. Whenever people follow Him, they can expect bitter opposition from relatives and friends. In that sense, He "did not come to bring peace but a sword" (v. 34).

But none of that justifies Greg's anger and resentment toward his family. It is pleasing to God if we are ridiculed, persecuted and abused because of our connection with Christ. There is no merit when we suffer because of our own stupidity, carnality, and acts of unlove.

Greg need not feel that all is lost. What he needs to do now is demonstrate to his relatives that Christ makes a difference in the life. The first way he can do that is by going back and apologizing to them for his anger and bitterness. It is hard to eat humble pie, but he must do it. And he must not try to soften the impact on himself by saying, "If I have done anything wrong, I am sorry." Instead, he must bite the bullet by stating frankly, "I was wrong. I am sorry. Please forgive me."

This will speak loudly to his parents and his brothers and sisters. They will think, "Greg never apologized like this before, and we never do it either when we're wrong."

Then instead of ramming the gospel down their throats, Greg should adopt a low-key stance, waiting for them to bring up the subject. They will, almost invariably. This will give him a chance to answer them graciously and without pressure.

If invited, it might be good for Greg to move back into the house. Once there he should help with the work, see things to be done, and do

---

An experienced servant of the Lord and former president of Emmaus Bible School, William MacDonald now resides in San Leandro, California. He carries on an active preaching and writing ministry, and is on the staff of the Discipleship Intern Training Program in San Leandro.

Parents like to be consulted for advice, even when their children are grown up.

them without being asked. He should keep his room neat and clean instead of the bombed-out disaster area it used to be.

Greg should show acts of kindness that are completely out of character with what he has been in the past. This would include remembering birthdays, anniversaries and other special days. And it could include gifts that have no other purpose than to express his love. He should pray for ways to be original and innovative in being kind.

Greg should respect his parents' authority, obeying them up to the point where their advice would mean disobeying the Lord. Then he must quietly refuse, without provoking a scene.

It is always in order to express appreciation to parents, because they never do get thanked adequately for what they have done. Instead of giving a box of chocolates on his mother's birthday, or on Mother's Day, Greg will find that a handwritten letter like this will be much more appreciated:

To My Mother:

On this day set aside to honor you in a special way, I should like to express something of the thanks I feel for all you have meant in my life.

It was you who brought me into the world—and I understand today that it meant pain and suffering to you. But you quickly and unselfishly forgot about all that for joy that a son had been born to you.

As I have grown older, I realize better the days, and months, and years you devoted to my upbringing. I often think of the times when I was sick or in accidents, and all it cost you by way of sleepless nights and anxious waiting. I don't think I could ever thank you enough for your lonely vigils when it seemed that death would snatch away one of us kids.

Thanks, Mother, for all the cooking, washing, sewing, mending, house-cleaning. Thanks too for disciplining us when we deserved it; we knew you were doing it in love.

Well, there's a lot more I could say, but I think this will let you know how much I appreciate all you have done for me.

I want you to know I thank the Lord for you, and pray that we as a family will be united not only in this life, but in eternity as well.

Your son,
Greg.

A LETTER LIKE THIS will mean more to Mother than a Dior original. And Greg should try a similar letter to Dad on Father's Day. Dad will try hard to keep his eyes from bubbling, but the letter will affect him deeply.

Parents like to be consulted for advice, even when their children are grown up. It is just another way in which Greg can honor and respect them.

Hopefully these radical changes in Greg's life will not cause his parents to have cardiac arrest. But if they produce another kind of heart attack, they will be worth it—namely, a heart overcome by the love of Jesus.

One final word, Greg. When your parents ask questions or express appreciation for the change that has come in your life, use it as an opportunity to give credit to the Savior. Make them realize that it is not you, but Jesus in you.

God loves to save families, Greg. You can cooperate with Him by demonstrating the life of Christ before them day by day. You can win them by prayer and good works, without nagging or pressuring them. God bless! •

A YOUNG MAN in Colorado brought a civil suit against his parents. He alleged they raised him poorly.

He lost the case. The court denied his claims.

But how far are parents responsible for their children? This is a particular problem for Christian parents struggling to rear children in a godless world. How long are we responsible for the conduct of our sons and daughters?

Does being a Christian parent guarantee the salvation of the children? Has the parent failed if every child does not become a devout Christian? Do we believe in a kind of Christian determinism?

An elder has children that show spiritual interest. Then along comes a rebel who leaves home and goes into the "far country" spiritually. Is the elder now disqualified from Christian leadership?

Suppose the son becomes saved. Is the elder once again qualified to shepherd God's people?

Does his qualification fluctuate like a barometer with the conduct of his children?

A missionary serves God faithfully for years. He comes home to discover a daughter getting a divorce and involved with another man. Should the missionary quit serving God and feel guilty that he has failed?

There are many believers struggling with these problems today. They want to please God and serve

Parental Accountability

by Donald Norbie

What about parents who love the Lord, but lose their children?

Him. How long are they accountable for the behavior of their children?

Certainly Christians are responsible to teach their children the Word of God. "These words which I command thee this day shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them . . . ." (Deuteronomy 6:6-7).

Parents need to saturate family life with the Word of God, and to do it in a loving, consistent way. This is the seed that can produce faith and life in later years. And parents must pray much for their children.

Parents are also responsible to train their children in what is right and wrong. Eli was judged because he failed to control his sons while they were still under his authority (I Samuel 2:22, 27-29). The elder is required to be "one that ruleth well his own house, having his children in subjection with all gravity" (I Timothy 3:4). With dignity and consistency he leads his family. While children are at home he sets the guidelines for their conduct.

Parents are responsible to show love and acceptance. They must not be harsh and arbitrary (Ephesians 6:4). Praise should be given often; criticism sparingly. It is said that it takes three words of praise to heal one word of criticism.

Parents also are responsible to confess certain sins to their children (James 5:16). If a child has been treated unfairly, the parent needs to humble himself and to ask forgiveness. Perhaps this is one of the hardest duties to fulfill.

What about children? What is their responsibility?

They are required to obey and to respect their parents. "Children, obey your parents in the Lord, for this is right" (Ephesians 6:1). In a permissive society the Christian home still needs to be characterized by respect and obedience.

Children must also learn they are responsible for their own conduct. Personal responsibility is not proclaimed loudly today. If a person does the wrong thing, he tends to blame parents, spouse, society, employer, the government—anyone but himself. He has just been an innocent piece of clay misshapen by society.

God would say, "Nonsense!" You are responsible for what you do. And God will hold you responsible.

In Ezekiel's time, people were blaming parents for their misfortunes. They were quoting a proverb, saying, "The fathers have eaten sour grapes, and the children's teeth are set on edge" (Ezekiel 18:2).

God's answer was a resounding "No" (v. 3). Each person is responsible for his own choices and conduct (v. 4). Quit escaping responsibility by blaming others.

God says if a man is just and follows the Lord he shall live (vv. 5-9). If this just man has a lawless son—"a robber, a shedder of blood," and the like (v. 10)—that son will surely die (v. 13). He cannot claim his father's goodness to spare him judgment.

The passage in Ezekiel doesn't stop with that. It goes on to say the reverse is also true. If that wicked son now has a son of his own who rejects his father's wickedness (v. 14) and walks instead in a righteous path, "he shall not die for the iniquity of his father; he shall surely live" (v. 17).

Thus, a man who has a wicked father is responsible for himself to choose the right. God will not punish him for his father's sins any more than He will excuse a lawless son because he had a righteous father.

Verse 20 sums it all up, stating the principle plainly. "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son. The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."

The same is true today. Each son or daughter is responsible for his or her own choice or rejection of God.

Parents often wish they could pass on salvation in the genes. It does not work that way. Salvation is an intensely personal matter. Each soul must stand naked before a holy God and receive with gratitude the garments of salvation. Parents may teach, pray and weep, but each child must choose for himself.

Parents should be available for counsel and help as long as they live. And parents should pray faithfully. As Samuel said, "God forbid that I should sin against the Lord in ceasing to pray for you; but I will teach you the good and the right way" (I Samuel 12:23).

But parents should not feel responsible for doing what only God and the individual soul can do. •

Donald Norbie lives in Greeley, Colorado. He serves the Lord in youth work and conference ministry. His articles appear frequently in INTEREST.

NEW WORKERS

MR. & MRS. JEAN-PIERRE CLOUTIER, C.P. 1433, La Pocatière, Quebec G0R 1Z0

Two Quebec assemblies, Sorel and La Pocatière, have commended Jean-Pierre and Lucie Cloutier to the Lord's work in their province.

The Cloutiers were saved in 1974 while living in Sorel. In 1977 Jean-Pierre's work brought them to La Pocatière where his gift of preaching and teaching became evident. A fellow worker was saved through his testimony, and together they started meetings in the Cloutier home. For the past three years this group has been holding regular services in rented facilities.

As well as preaching and teaching in the local assembly, Jean-Pierre carries on a pastoral ministry and evangelization by television, radio, newspaper and telephone. He also ministers in other assemblies in the province of Quebec.

MR. & MRS. RENÉ LAVOIE, 291 rue Saint Ignace, Montmagny, Quebec G5V 1S4

The Christian assembly in Montmagny, Quebec, has commended René and Simone Lavoie to the Lord's work in the province of Quebec. Both René and Simone received Christ as Savior in 1963, a few weeks apart. They have been active in the commending assembly since its beginning. René serves in preaching, teaching, as secretary, in manual labor and with Bible correspondence courses.

The assembly invites prayer for the Lavoies in their service for the Lord.

UNTRA NORTHERN, 5836 Page, Apt. 4, St. Louis, Missouri 63112

The elders of Richmond Heights (Missouri) Gospel Chapel have commended Untra Northern to the Lord's work at the local assembly and elsewhere as the Lord leads. Mr. Northern has been in fellowship in this assembly for many years. He and his wife Ernestine have six children.

HARRY ROUNDTREE, 538 N. Harvey, Oak Park, Illinois 60302

River Forest (Illinois) Bible Chapel has commended Harry Roundtree to the work of the Lord as a chaplain in penal institutions.

Harry and Helen Roundtree have been in fellowship at the River Forest assembly for four years, where they have energetically served in various ways, and have manifested Christ-like qualities. Mr. Roundtree is a graduate of Emmaus Bible School and Florida A & M University at Tallahassee. Presently he is working with the Good News Mission at Cook County Jail in Chicago.

MR. & MRS. LAWRENCE SHAW, 20605 Woodburn Dr., Southfield, Michigan 48075

Hillside Bible Chapel in Farmington Hills, Michigan, has commended Lawrence and Carol Shaw to full-time Christian service. Larry is an experienced educator and administrator. He has served the Lord in Christian schools, worked with problem children, directed summer Bible camps and served as an assembly elder. Carol is a registered nurse and before marriage served the Lord in Zaire and in summer camps in the U.S. (Carol Weir).

For the past two years Larry has devoted himself to ministry in the Detroit area, both in Bible teaching and in counseling. His ministry has found wide acceptance and the Christians are happy to commend him to a continuation of this service. They ask prayer for blessing, encouragement and fruitfulness for the Shaws in this work.

The Shaws have three children, Elizabeth and David, 5, and Laurelyn, 3.

COMMENDATION REAFFIRMED

For many years, **Grace Watson** (17 Belle Aire Rd., Colorado Springs, Col. 80906) has been serving the Lord in Colorado Springs. She began her work at the Christian Home for Children in 1950 and then in 1956 began working with Japanese war brides and later with Koreans. (See report in INTEREST, January 1982, p. 16). The Christians at Southside Bible Chapel in Colorado Springs have encouraged Grace in these ministries and now reaffirm their commendation and commit her to the Lord's people for prayer, fellowship and encouragement.

CHANGE OF STATUS

A letter from Bethany Bible Chapel in Conway, South Carolina, informs us that the commendation of **Roy and Jean Bickel** is no longer in effect.

A letter from West Woods Bible Chapel in Hamden, Connecticut, states that **Dean Winchell** has completed his term of service at His Mansion and has taken up secular employment. He has decided to remain in Hillsboro in order to fellowship with and assist in the local assembly.

ADDRESS CHANGES

WORKERS CHANGES

Bruce Davis, 1239 Okanagan Pl., College Park, Nanaimo British Columbia V9R 6C2

Loreto DiCesare, 7306 Vine Wood Lane, Houston, Texas 77072

Chester Donaldson, Box 6120, Porcupine Mall Sub. South Porcupine, Ontario P0N 1K0

Robert D. Lindsted, 2516 N. Webb Rd., Wichita, Kansas 67226

A. Ross McConkey, Box 73D, Keystone Heights, Florida 32656 (winter address)

Ronald Moeller, 4911 Palo Verde Ave., Fairbanks, Alaska 99701

Randy Roebuck, 16 Fallowfield Rd., Rexdale, Ontario M9W 2W2

Glendall Toney, 602 W. Owens, Carbondale, Illinois 62901

ASSEMBLY CHANGES

ANCHORAGE, ALASKA, Anchorage Bible Fellowship, 620 Hollywood Dr. (formerly listed as Anchorage Center of Bible Doctrine), % Fred Steenmeyer, 510 L St., #1004, 99501 (907/279-0157).
BB 9, FBH 11, Wed in homes.

TUCSON, ARIZONA, Bible Chapel, % Ivan Fowler, 5232 E. 17th St. 85711 (790-5336).
BB 9, SS 10, M 11, Prayer 6.

LOOMIS, CALIFORNIA, Loomis Gospel Chapel, 6245 King Rd., % Dairus E. Eason, 5820 Craig St. 95650 (916/652-6923).

WEST PALM BEACH, FLORIDA, Bethesda Gospel Chapel, 297 27th St., % Ward O. Mitzelfeld, 375 Wayman Circle E. 33406 (305/689-5294).

SYRACUSE, NEW YORK, Syracuse Assembly of Christians, now on Route 5, Mycene (formerly met in Grange Hall, Taft Rd.), % P.O. Box 83, Chittenango, NY 13037

The assembly bought an old stone school house, built about 1825. They ask for prayer as they look for avenues of outreach and witness. Missionaries and workers are invited to visit when passing through central New York.

DAYTON, OHIO, Believers in Christ Jesus, now meet in Dayton Christian High School, 325 Homewood Ave.

PHILADELPHIA, PA., Grace Bible Chapel, Ardsley, % Granvil Godshalk, The Garner House, Apt. 511, Hatboro 19040 (215/441-8492)

CHARLESTON, N.C., North Charleston Bible Chapel, 4708 Durant Ave., (formerly at 801 Durant Ave.), % Floyd M. Farley, 1051 Riverview Dr., Hanahan 29410

EDMONTON, ALBERTA, Clareview Bible Church, 2404 145A Ave. (formerly Northridge Bible Church).

PETERBOROUGH, ONT., Westmount Bible Chapel, % Nelson Stanger, 163 Sophia St. K9H 1E4

SOREL, QUEBEC, Assemblee Chretienne, % Roland Lacombe, CP 351, J3P 5N8

NEW LISTING

CAROL CITY, FLORIDA, North Dade Bible Chapel, 2775 N.W. 183rd St., 33055, % Dr. Sanford A. Fray, 2341 NW 196th St., Miami 33056 (305/621-0791). BB 9, FBH 10, M 6, Wed. 7:45

ASSEMBLY DISCONTINUED

VERMILION, ALBERTA, Gospel Hall



Marion Lacey

WITH THE LORD

LILY O'JON KENDALL, 87, of Brooklyn, New York, on November 2. Mrs. Kendall was born in Angola of missionary parents, and saved at an early age. She was in fellowship at Grace Gospel Chapel in New York City and at Good Tidings Gospel Hall in Brooklyn for more than fifty years, and was vitally interested in children's and missionary work.

MARION LACEY, 57, of Glendale, Arizona, killed instantly in an automobile accident in Phoenix on November 17. She served with her husband Jack as a missionary in Rwanda from 1953 to 1970. She was the mother of four children. The youngest, Mark, 25, and her husband Jack were both injured in the accident, but have fully recovered. They live at 5239 Brown St., Glendale, AZ 85302.

VINCENT MILLEN of Peterborough, Ontario, on September 30. An elder for many years in Westmount Bible Chapel, Vincent served his Lord in hospitality and in concern for the needs of the chapel by tending to the physical work with his own hands.

CONFERENCES

FEB. 11-13—TAMPA, FLA.
Three-day missionary conference at Central Gospel Chapel, 2135 W. Busch Blvd., Theme: 150 Years of Assembly Missions. Speakers: T. Ernest Wilson, Ian Rathie, and Albert Horton. Contact William Jelley, 4962 104th Way N., St. Petersburg, 33708

Feb. 26—FLA. LADIES MISSIONARY
Ladies Missionary Conference, conducted by Tampa Bay Missionary Outreach, at Grace Gospel Chapel, 5th Ave. N. at 23rd St., St. Petersburg. Speakers: Madge Beckon, Mrs. T. E. Wilson and Alice Horton.

MARCH 22—NORTHEAST WORKERS
The semi-annual meeting of workers from the northeast will be 9 a.m. to 3 p.m. at Prospect Gospel Chapel, 576 Prospect Ave., Hartford, Connecticut. Subject: Effective Discipling. Contact Jim Mayer, 2073 Maple View Ct., Westfield, NJ 07090

Conference announcements for the May issue should arrive at INTEREST by March 10. No charge for first announcement: $20 prepaid for each additional appearance.

NOTICES

FULL-TIME HELP urgently required for small English assembly in the Eastern Townships of Quebec. Any age group could give this need their consideration. Write to James Walker, R.R. 1, Ayer's Cliff, Quebec, Canada J0B 1C0 (819/838-5794).

HYMN BOOKS NEEDED: We are looking for any old Little Flock Hymn Books that may be available. Contact Aaron Silva, Box 655, Edgartown, Massachusetts 02539.

HOUSEKEEPER AND MAINTENANCE man needed. Single or husband-wife team. Retirees desirous of association with vibrant Christian ministry among youth. Furnished apartment and some food subsidy in exchange for services. Write: Business Manager, Lake Geneva Youth Camp, 650 South St., Lake Geneva, Wisconsin 53147.

NEW ASSEMBLY-GEORGIA: Believers seeking fellowship in the Stone Mountain, Snellville and Loganville, Georgia vicinity, according to the New Testament pattern, contact Assembly, 3125 Rosebud Rd., Loganville, GA 30249.

NOTICES are carried at the flat rate of $20. U.S. Funds. Maximum length: 40 words. Payment must be sent with order.

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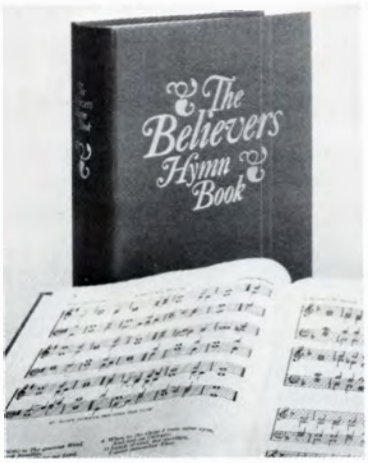
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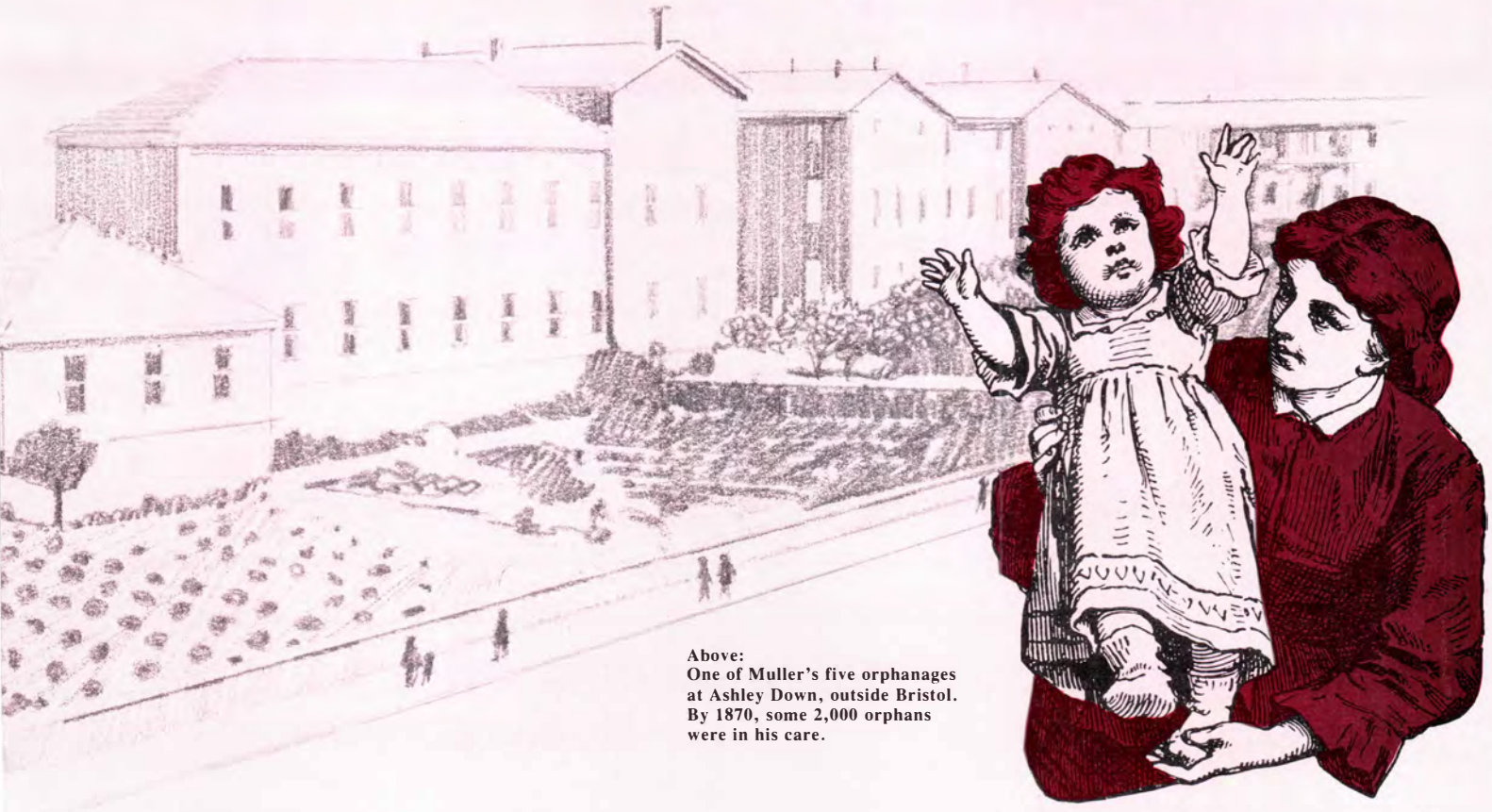
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The Early Brethren~



Above:
One of Muller's five orphanages at Ashley Down, outside Bristol. By 1870, some 2,000 orphans were in his care.

If you love God you will love your neighbor. If you love God you will know who your neighbor is!

THE FOUNDING FATHERS of the church tradition from which most of us come were deeply involved in practical Christian work. They were the salt of the earth in the 1800's.

We often look to George Muller as our example of living by faith. But what about his example of practical Christian work? By the time of his death, 10,000 orphans had passed through the Ashley Downs orphanages at a cost of three million dollars. Approximately 114,000 children were taken off the streets and given meals in Muller's day school program.

While these ''works'' were in process, Muller gave about one million dollars in support of missions around the world. He became the principal contributor to Hudson Taylor and the new China Inland Mission.

All of this began because George Muller saw a crying social problem that needed desperately to be met. Orphans and destitute children were everywhere because of the black plague in England.

Salt of the Earth

by Nate Smith

Muller and his work were exceptional in scope but not in practice. All the early Brethren were involved in the needs of the poor and the disadvantaged people of their day.

The stories about John Darby's involvement with peasant people are too numerous to relate. He was always collecting clothes and money and buying medicines for the poor. He even substituted for a poor migrant worker so he wouldn't lose a week's wage. Keep in mind that John Nelson Darby came from nobility and was one of the most highly educated and brilliant theologians of his day.

Anthony Norris Groves, the great architect of the Brethren vision, while a successful dentist, began to do something about the poor people in Exeter, England. At first he gave 1/10 of his income, then 1/4th, then 3/4ths. Finally, he gave everything except a bare minimum to live on. His motto was "labor hard, consume little, give much, and all to Christ."

These are just three examples from the principal men of the Brethren. There are many others. Thomas Barnardo's orphanages in the slums of London have often been compared to Ashley Downs. J. W. C. Fegan at first worked with poor boys, later he expanded his ministry to work with alcoholics. His concern and efforts were so impressive that even the Charles Darwin family supported him.

Robert Chapman left a prominent legal profession to minister among the poor and to preach the gospel. He traveled extensively throughout Europe. One thankful person wrote a letter of gratitude addressing it to "R. C. Chapman, University of Love, England." Chapman received it!

Many of the assemblies in England owned and staffed orphanages. They were also involved in working with the mentally deranged who were considered outcasts in that society.

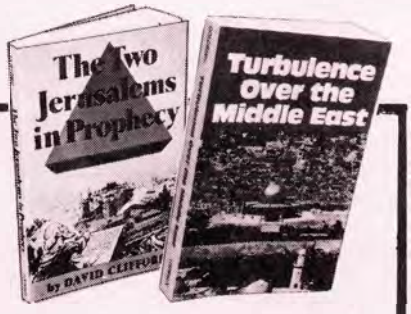
One could multiply illustrations of how our spiritual forefathers were committed to meeting the needs of the poor, the distressed and the destitute. Somehow they had grasped the essence of what Jesus said in the parable of the good Samaritan. If you love God, you will love your neighbor. If you love God, you will know who your neighbor is. Your neighbor is anyone whose need you see and whose need you can meet.

The early Brethren clearly and most devotedly loved God, not just because they worshiped the Lord regularly at the Lord's supper nor because they preached the gospel throughout England but because they had identified their neighbor and reached out to meet him in his need. This is what gave them and the gospel they preached credibility. They had learned the secret of the Christian witness: Christian presence must accompany gospel preaching. We must *live* the gospel as we preach it.

I have often thought about our spiritual roots. Our predecessors deeply knew what it meant to love God and to love their neighbor as themselves. They were literally the salt of England, Ireland and Scotland.

The question haunts me—of what are we the salt? •

Nate Smith is a member of the faculty of the California Center for Biblical Studies, 5441 Overland Ave., Culver City, California 90230. An earlier article by the same author ("Roots," June 1981) discussed the great goal of unity and fellowship set forth by the early Brethren, and the difficulty of synthesizing this dream with the alternate goal of doctrinal purity. Photocopies are available from INTEREST *for 50¢ postpaid.*



TURBULENCE OVER THE MIDDLE EAST by Louis Goldberg

Do news reports baffle you? What is really going on in the Middle East? Dr. Goldberg fits current events into Bible prophecy. He tells of God at work in modern Israel. He reviews God's plan for the Arab peoples. He points out what is ahead: great world wars, Israel's greatest crisis. What of the United Nations, the Christians' judgment, Israel's Messianic constitution? He also puts his finger on a focal point: *the turbulence of the Middle East and you.* Includes maps, charts bibliography, indexes. paper $7.95

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BOOK REVIEWS

Books reviewed on these pages are not available from INTEREST. Please order through your local Christian book store.

THE GOSPEL OF JOHN

AN EVERLASTING LOVE, by John G. Mitchell. 1982, Multnomah Press, 426 pages, $13.95.

It has been thirty years since I heard John Mitchell preach. During my student days at Dallas Seminary he conducted two weeks of special Bible lectures each year. He is one of those rare preachers whose ministry continues to ring in the mind and throb in the soul several decades later.

Dr. Mitchell was the founder and has been for many years a faculty member of Multnomah School of the Bible in Portland, Oregon. At 90 years of age, he continues some preaching and teaching. But the contents of *An Everlasting Love* are sermons given in 1964-65 in Central Bible Church in Portland and now edited for publication by Dick Bohrer of *Moody Monthly*.

The book is an easily read devotional commentary on the Gospel of John. It proceeds verse-by-verse, with the Biblical text set in bold type and then the comments following. The author has a deep love for the Lord and His people. They show through in his clear exposition of the deity of Christ and his practical exhortations to faith and faithfulness. For instance, consider these words from the introduction and from the comments on John 21:15-17:

> If Jesus of Nazareth is not God manifest in the flesh, the implications are disheartening. First, my friends, consider the fact that if Jesus is not God, then we are sinners without a Savior. The very value of the cross is determined by His identity. If Jesus is not God manifest in the flesh, then we have no Savior. If Jesus were only a man, then He died for His own sins. And we are still in our sins. We have no hope.
>
> One of the greatest needs among Christians is for shepherds. Little is said in the Bible about praying for the unsaved. But my, there is much said about praying for the saved. But I won't pray for the saved, or the unsaved for that matter, unless I'm really devoted to the Lord and unless His love floods my heart. We need more intercessors. We need more shepherds. We need folk whose love for the Savior overflows to feed and shepherd others.

Christ is real and His Word is fresh when it comes from Dr. Mitchell.

Reviewed by the Editor

GOSPEL OF JOHN, by David Thomas. 1980, Kregel Publications, 828 pages, $18.95.

GOSPEL OF JOHN, by William H. Van Doren. 1981, Kregel, 1436 pages, $24.95.

Two new volumes in the Kregel Bible Study Classics are republished commentaries on John, first issued in 1885 and 1872 respectively. Both authors were expository preachers. Thomas was the minister of Stockwell Independent Church in London for 29 years. Van Doren was an American clergyman. Of his work Spurgeon said: "If men who read this volume do not preach better for so doing, it is not Mr. Van Doren's fault."

These are thick books, especially Van Doren's (2½"). Both combine two original volumes in one binding.

These are homiletical commentaries, designed primarily to help preachers. They do not have the smooth flow of a devotional commentary, nor develop the train of thought as in an expository work (though Thomas has exegetical remarks in finer type for each passage). Instead they plant seeds of thought. They draw in ideas from all over the Bible, or perhaps give one-line quotations from men like Luther and Calvin. They suggest a flood of ideas to stimulate the preacher in his sermon preparation.

In short, the homiletical commentary "does not deal with the ready-made, but with the raw material." But the style may take some getting used to, especially Van Doren's. He takes one or two words at a time and then makes a series of statements, each sentence a paragraph in itself. So look the book over before you buy. Make sure his style will interface with yours.

Reviewed by the Editor

GOD'S NEW SOCIETY: THE MESSAGE OF EPHESIANS, by John. R. W. Stott, InterVarsity Press, 1980, 291 pp., $5.95.

There are many commentaries on Ephesians. Some are quite scholarly and require a knowledge of Greek. Others are on a popular level and may tend to be superficial. John Stott strikes a happy balance, blending mature scholarship with a wise practical application.

Stott draws on years of experience in shepherding and teaching. Coming from an Anglican cleric, the comments on church order are a happy surprise: "What model of the church then, should we keep in our minds? The traditional model is that of the pyramid, with the pastor perched precariously on the pinnacle, like a little pope in his own church, while the laity are arrayed beneath him in serried ranks of inferiority. It is a totally unbiblical image, because the New Testament envisages not a single pastor with a docile flock but both a plural oversight and an every member ministry" (p. 167).

His comments on the husband-wife relationship in Ephesians 5 reveal a good balance. Men and women have equal value but the roles are different. Male leadership is rooted in creation, not culture. It is God's order.

Reviewed by Donald L. Norbie, Greeley, Colorado

REPORTS

SOUTHERN CALIFORNIA

A cold spell and an early snowfall of nearly two feet did not chill the warm spirit of the 75 men who attended the Southern California Elders and Deacons Conference, November 12 and 13, at Verdugo Pines Bible Camp in the San Bernardino mountains.

The subject of Worship was dealt with by speakers and panel discussions. The conference culminated in a meaningful worship service on Saturday afternoon.

The next conference is scheduled for April and will deal with assembly administration and growth.

Henry Petersen

QUEBEC T.V.

"L'Heure de la Bonne Nouvelle" is a half-hour French language program that can be viewed every week over nine stations covering Quebec and Northern Ontario, as well as parts of Maine. With the theme "God's message for our troubled times," the program runs for 13 weeks, January through April.

French Canadian evangelist **Gaston Jolin,** presents an interesting and effective program of interviews, music and the message. He is assisted by **Marj Robbins** on the program and in follow-up.

Response from viewers indicates that TV is more effective than the former radio outreach. It is, however, very expensive. Perhaps this is why L'Heure de la Bonne Nouvelle is the only widespread TV gospel presentation in French over Quebec stations. What cost $10,000 in 1972 has now reached $66,000 for the 1983 series.

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Many of our readers have followed with interest our involvement with Scripture Press in providing an edited form of SP Sunday school curriculum called "Believer's Bible Lessons." Many may not realize, however, the co-current with this endeavor was a second effort related to Believer's Bible Lessons, namely, the publication of high school and adult electives to teach important and sometimes neglected areas of doctrine. The following represents our efforts to this time:

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LETTERS to the editor

The article "Changing Formats—A Case Study" [July/August, 1982] was an encouragement—an encouragement to see some North Americans doing what our present French assembly has been doing since its beginning in the late 1960's. The informal atmosphere makes for a family gathering. There is a real openness and unity.

Scott McCarty,
France

THE PROPHETIC VOICE

Kevin Dyer's article in the September issue is very important ["Where Have all the Prophets Gone?"]. He asks the question: "Why has it taken so long to realize our need?".

Today we have redefined the word prophet to mean a preacher, teacher or "forth-teller." But the concept that prophets ceased when the Scripture became complete isn't true. Romans 12:6 and Ephesians 4:11 tell us these gifts are present. Furthermore, why would Peter tell us about false prophets if there were no true (II Peter 2:1)?

Mr. Dyer says: "The patient is critically ill . . . but who knows where to begin?" God says, "Begin at My sanctuary" (Ezek. 9:6). I urge the reading of Matthew chapters 5 and 18, giving particular heed to 5:23-24 and 18:15-17, noting what the Lord says about worship and offenses. Then look at Malachi 1. God was so sick of the form carried on in Israel with all the hypocrisy and corruption that He refused their worship.

A parallel today is what passes for worship in at least some assemblies. When the "worship meeting" is held up as inviolable while offenses and division exist unresolved, it is just as repulsive to God as in Malachi's day. How can God be happy with such practices? Today He can say of some assemblies as he said of Israel, "You have made me serve with your sins" (Isa. 43:24).

There is pride-of-position in assemblies because of the truth they possess, being of the opinion they know all there is to know. They have as many problems as other groups, regardless of how much they know. We have heard leadership say, "We have no problems," while the assembly fell apart around them. Since they have all the truth, they won't heed those whom God awakens to cry out concerning the problems and blindness. They seem to view prophets as a threat to their leadership, and so reprove and shame them.

We have built a monument of "assembly truth." It is not necessary to think for one's self, and politically unwise to ask questions. Dyer says: "Unfortunately, among us today the prophetic voice is silent." True, because that voice is more than likely occupied with the promotion of issues God raised up 150 years ago, rather than the present need.

Frequently stated is the need for evangelism. But evangelism is a result of correction, not a solution. Who wants to bring people to a sick church which won't even take the medicine it needs for its own cure? Evangelism is a natural result of a healthy church.

Characteristic of assemblies is the kindness which is shown to perfect strangers. But when the newcomer's ecclesiastical leanings are known, arrogant attitudes of superiority are often displayed. This must be repented of.

Playing politics, showing partiality, refusing to tackle "sticky" problems, and unqualified men in leadership are but a few of the items needing to be faced.

J. W. Broad,
Portland, Oregon

The question is asked, "Would we be comfortable with the prophetic ministry?" Jeremiah stood in the door of Josiah's refurbished and letter-perfect temple and called the people to repentance for their sins and idolatry. His mouth had to be stopped. When a plot to kill him failed he was isolated and ignored.

Maybe the big reason prophets are not with us today is that there is not a man molded after the metal of a prophet that can take the heat and then rebound with fire in his bones to still deliver the words that God gives.

Marion Gregg,
Corvallis, Montana

Let me paraphrase Mr. Dyer: "The prophet stirs the conscience, he cries out against sin, he speaks against lethargy, mediocrity, and affluence. He would not be welcome in many assemblies." I agree heartily.

What we need is challenge. Most of our preaching today consists of a nice preacher asking his nice audience to be a little nicer. It is the job of a shepherd to comfort the afflicted and afflict the comfortable. We are comfortable and cozy in the American culture and the evangelical sub-culture. We have lost our thorns.

At the start, the Brethren movement was a patch of roses. We had thorns which pricked and prodded the religious establishment and called the Church back to the basics: the Bible, the Lord's Supper, true Christian fellowship. In other words, back to Christ. As a result we bore the beautiful and fragrant flowers of worship to God.

What we need desperately is to become distinctive once again. Presently our distinctiveness consists of such innocuous details as meeting format and the responsibilities of a deacon. We need to be distinctive in significant ways. For instance: an assembly should grow out of a neighborhood in the same way that a commended worker should grow out of a body of believers. We have largely abandoned the idea that an assembly should be made up of those Christians who live in a particular neighborhood. Instead, like other evangelicals, we follow an "automobile theology," hopping in our cars and driving past ten other churches on our way to our own. Thus we are strangers in both our own neighborhood and the chapel's neighborhood.

We also need to become distinctive in our economic lifestyles. Let's get out of the American Dream Syndrome—bigger houses, bigger cars, more things, new church buildings, etc. Let's have smaller houses and older cars and more money to support missions and other worthy causes.

We must also begin to speak out against injustice in our world. We need to cry out against our ideology which justifies spending much of our national budget on weapons of destruction while millions of people around the world are starving. Sanity in military spending went out the window a long time ago. . . .

Charles Bellinger,
Portland, Oregon

YELLOW RAIN

Is this a magazine to help assemblies in spiritual growth, Christian living, etc., or is it becoming a forum for political editorials?

Your October 1982 editorial ''Yellow Rain'' never even mentioned the name of God.

John Vance,
Downsview, Ontario

I particularly appreciated that editorial on the cruel plight of the Afghanistan people.

Helen M. J. Thompson,
Toronto, Ontario

Issues such as ''Yellow Rain'' are indeed real and all Christians should be aware and concerned. I especially feel for that editorial because of my experience in that part of the world. Nevertheless, I would prefer editorials such as ''The Wooden Brother'' and ''Learning to Compromise'' because of their emphasis on church practice and Christian experience.

D. E. Carney,
North Bay, Ontario

I had no idea of what was going on in connection with bacteriological warfare. I am glad to be enlightened, though it is a very sad enlightenment. But at least I can remember in prayer the poor people being thus cruelly wiped out.

Mary McLaren,
Thorndale, Ontario

There are many who care, especially after reading such reports, but out of utter frustration and a feeling of what's the use. We wonder if there is anything really that the ordinary citizen can do.

Edith Muir,
Toronto, Ontario

Editor's Note: Talk about it. Awareness and publicity helps, just as they help the dissidents in Russia itself. The U.S.S.R. seems to dread the spotlight of public opinion. Also, it usually takes widespread publicity to get our own governments to put the pressure on.

In this case, the Canadian government is again to be commended for taking the lead. The Wall Street Journal, *Sept. 29, 1982, says: ''A notable exception is the Canadian government, which has just submitted a new report to the U.N. giving eyewitness accounts of 'yellow rain' attacks on four villages in Laos last April. Four young Hmong men tell of a 'yellow substance,' dropped by planes, that felt 'hot like chillies' on the skin. Victims showed the typical 'yellow rain' symptoms–skin blistering, dizziness, convulsions, and bloody diarrhea and vomiting. Eighty persons, including many women and children died.''*

Finally in November the U.S. government came forth with hard evidence. But the ''peace movement'' still seems to show no interest.

PAYING THE PRICE

Timothy Ayers' article, ''Power for Your Youth Group'' [November, p. 18], is very much on target. We have found a similar pattern here in the Toledo Christian Fellowship.

Numbers do not necessarily give a true picture, especially as to the depth of spiritual ministry, but sometimes they help in getting an over-all picture. We have no paid staff. Average weekly attendance for our assembly is 235 in Sunday School, 396 in the Morning Bible Hour, 86 in the Remembrance Meeting, and 196 in evening services. Wednesday Prayer Meetings average 130. Sunday evening youth attendance (high school and college-career) varies between 50 and 75.

We have used the book *Youth Ministry* by Lawrence O. Richards (Zondervan) as a guide for the five couples who operate the youth work. We use CBMC's ''Operation Timothy'' (Navigators) to disciple the individuals in the youth group. We have at least one social event per month, spring and fall weekend retreats, a weekly game night during the summer, plus other activities to meet specific needs and goals.

All of our youth leaders must attend the Institute in Basic Youth Conflicts. We also try to have our young people attend. The principle, ''We are responsible for the depth of our ministry,'' is really true. A very important factor is the adult models who work with the youth.

Our adult couples are required to make their youth ministry a whole family project. Their whole families (babies and small children) all come to the youth activities, including retreats. This keeps the couples' own children from being ''turned off'' to Christ because baby sitters are with them instead of their parents. We find that small children are an asset to the kids in the youth group, and they enjoy having them around.

We know that we have a long way to go, but we are also very grateful to the Lord for His guidance up to now. We would like to encourage all assemblies to pay the price necessary in expending the effort which is needed to work with the youth.

Nelson E. Yeager
Toledo, Ohio

Editor's Note: Observe the levels of expectancy, responsibility, and accountability in operation in Toledo. The leadership is obviously setting standards and holding people to them, and this plays a big factor in the results they are getting. But many assemblies have gotten so democratic that the leaders are unable or unwilling to impose requirements on those who assume places of responsibility. As a result things become so hit-or-miss that the work stagnates.

That kind of democracy (where everybody does his own thing) is not the New Testament pattern for the church.

QUOTES

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

Evangelistic home Bible classes under way in New Jersey and Illinois.

Ohio worker preaching on university campuses.

Emmaus domestic and overseas coordinators report encouragement.

French literature needed in Bahamas for use with Haitian refugees.



Robert and Chris Boelter

RONALD G. BENNETT, 6 W. Cheyenne Rd., Colorado Springs, Colorado 80906

A recent series of meetings at Southside Bible Chapel was conducted by **Fred Kosin** of Darlington, South Carolina. Fred's theme was the miracles of our Lord Jesus in John's Gospel. The fine attendance for the entire week attested to the excellent ministry and to the blessing we received.

Nov. 19

ROBERT E. BILLINGS, Jr., 60 Riverdale Ave., Tinton Falls, New Jersey 07724

I am thankful for the way the Lord is working at Bethel Bible Chapel in Middletown, New Jersey. This fall a number of visitors have returned each week. One is a widow and a baby Christian. She said Bethel is the kind of church she has looked for but been unable to find. Another newcomer was saved three months ago through friends at work and has expressed a desire to be baptized.

Recently I led a woman to the Lord who had visited a couple of times. She was nominally involved with "The Way" cult. Some of the women at the chapel are going to help disciple her.

I lead two home Bible studies. One is for retirees and the other is a college-career study held in my parents' home. A few unsaved have come, including an army captain whom I met doing door-to-door evangelism. We pray that some would be saved through these studies.

Nov. 29

ROBERT C. BOELTER, 2337 W. Altgeld St., Chicago, Illinois 60647

My wife and I both work at Sunshine Gospel Mission. Chris heads up the girls' clubs and ladies' activities. She desires to start a ladies' Bible study in the women's homes.

I work with the boys, primarily high school kids, and most of my activities are with them. I have started a small Bible study on Monday nights for three young men who seem to have a desire to learn the truths of Christ.

Sunshine Mission is located right in the inner city of Chicago. The kids can walk to our place. Yesterday a young man who comes to our Monday night class called to tell me they found a brother of one of our fellows dead between two cars. This past week two young men were killed. This is the type of life many of them exist in. We trust the Lord will bring many to Himself and change their lifestyle. I am grateful to the Lord for allowing me to work at Sunshine. I really don't think of this as work. I have come to think of these kids as a part of me.

Nov. 20

RENNES BOWERS, 117 Rockwood Ave., Dayton, Ohio 45405

The Lord's faithfulness to His Word is evident here in Dayton. This work and our faith are constantly being refined through trials. There are approximately 100 in fellowship and discipleship has been a key emphasis. Two men are recognized as overseers and they are working closely with others who aspire to this work. Three men recognized as deacons perform invaluable service in administrating various ministries.

When the work started in 1976 through home Bible studies, we consisted mostly of young singles. Today the assembly is approximately 60% married couples and 40% singles.

I continue to preach the gospel on university campuses as weather permits. The Lord has been pleased to save some. I am working on a certification in "Teaching English as a Second Language." This will equip me to tutor international university students. My prayer is to win them to Christ, disciple them, and send them back to their own countries as missionaries. Pray for this work among internationals.

Dec. 1

KENNETH BOWLES, 14 Georgetown Ct., Union, Missouri 63084

The Bible study in Augusta (Missouri) now has nine adults, representing five families. We hope some time down the line to establish an assembly there. In a week we will be teaching the next class on Bible Study and Preaching with Christians from Believers Chapel, Maplewood and Southside in St. Louis participating.

Nov. 2



Roy and Evelyn Buttery



David Courtney

ROY BUTTERY, 95 D'Youville, Chicoutimi, Quebec G7H 2W4

In our local assembly, we are continually surprised and encouraged by the number of persons seeking the Lord. Seven have just been baptized and more are asking for the course on baptism. There are a number of women who are believers but cannot come out to meetings because their husbands are very much opposed. Several families have left our group—two because of the influence of erroneous teaching, and others on account of employment. We are in need of an appropriate building in the near future. Perhaps we will have to build. Do pray for wisdom for this decision.

Our "Ecole de Formation" is an important tool in preparing our Christians for local service and elsewhere. After five years the fruit is evident in our assemblies. Again this past year we have visited other localities around the province to present Bible studies. It is a joy to do this as in many cases they have no teacher or full-time worker.

For the third time we have been invited to French Guyana for a month of teaching and expect to be there for the month of February.

Dec. 10

DAVID COURTNEY, 156 N. Oak Park Ave., Oak Park, Illinois 60301

My wife and I are both from Rhodesia. We have three young sons (Matthew 5, Daniel 3, Paul 1). We came to the U.S.A. three years ago. In September 1981 I was commended to full-time service by the Wauwatosa (Wisconsin) Community Chapel. I am the North American co-ordinator and office manager in the Emmaus Correspondence School. In the development and coordination of the work in North America, I work with regional directors and associate instructors.

At the River Forest Bible Chapel, where we fellowship, I teach the high school class. Periodically I have the honor of sharing God's Word in assemblies in the Chicago area and in Wisconsin. I praise the Lord for all He is doing in my life.

Nov. 24

DOUGLAS CRABB, Box 1267, Helena, Montana 59601

Jeanne and I have been doing some concentrated promoting of the Emmaus correspondence courses in rural areas and in Helena. We have found some Christians beyond our fellowship and are looking for fruit in this ministry.

We have been holding a teacher-training class here on Thursday evenings. One couple especially has taken the concepts to heart and are burdened for the lost. We are excited about what the Lord is doing in their lives. Another couple that was having a difficult time spiritually has come back to the Lord. Pray for these.

In January we plan to start two evangelistic home Bible classes in two different parts of the community. Pray for effectiveness and the moving of the Spirit of God in lives.

Dec. 9

PETER DILLON, 10353 Imperial Ave., Cupertino, California 95014

The past months have been very difficult for the distribution of literature in Latin America. In most countries the inflation is very high and it is very hard for people to buy any material. This situation helps us realize that we need to produce at a lower price and subsidize the expenses of production in order to reach the people who really need this literature.

Our bookstore at home is doing very well. It is busy and we praise our Lord for allowing us to serve the Spanish Christians in the area.

Our family is doing very well. Our son and oldest daughter help in the print shop after school. We continue to work with the Spanish group at the chapel and rejoice as we see many of them growing in the Lord.

Dec. 8

CHARLES FIZER, 1845 Cherry St., Wheaton, Illinois 60187

Darlene and three other ladies had a coffee in our neighborhood in September to announce a home Bible study. Sixteen women came to that. Now up to 11 come regularly. One lady, who says she doesn't believe the Bible is God's Word, is one of the most enthusiastic! We are praying for her conversion.

I went abroad for five weeks on behalf of Emmaus Correspondence School, of which I am Overseas Co-ordinator. Nine countries were visited in the Far East, Southeast Asia and the Indian sub-continent. It was tremendous to visit missionaries and nationals who are using the courses in their ministry.

Burma and Sri Lanka are really encouraging. A Buddhist monk in Sri Lanka was saved and now wants to leave the temple. Pray that he will be enabled to step out in complete dependence on the Lord.

Gordon Haresign and I are planning a trip to South America in April. I am planning a regional directors' conference to be held in Quito, Ecuador.

Weekends are busy in ministry and counseling with believers.

Dec. 8

ROBERT GEERDES, 12500 Prang St., Jones, Michigan 49061

Eight hundred and seventy-eight persons were involved at Bair Lake Bible Camp during the past season, of which 552 were campers between the ages of 9 and 45. A large number made first-time decisions and many others made re-commitments. Camp is truly a mission field and vital in these days.

Looking ahead to the next season, several extra camps will be run simultaneously with our regular schedule. A basketball and track camp will be held, plus a nutritional (spiritual and physical) camp for women the last week in August.

Pray for God's blessing on Bair Lake Bible Camp as we seek to honor Him with commitment, obedience, consistency and giving.

Nov. 29

W. WARD GASQUE, 2130 Wesbrook Mall, Vancouver, British Columbia V6T 1W6

The three years in Berkeley flew by! The three of us—Laurel, Michelle (our daughter) and I—had a delightful time in the San Francisco Bay area. We are certain that God had called us to the work at New College, and we made so many friends and learned many new things.

Now we are back in Vancouver. The work of Regent goes on apace. The college is now (by far) the largest theological college in Canada. Still, there is much to do. I am teaching New Testament while helping also with the development of the college and its programs.

One of the interesting developments is in our Extension Ministries, which I am helping to coordinate. We have more than 1500 hours of biblical and theological lectures available on audio cassettes which we make available to the general public. In addition, we have more than a dozen video courses available for use with groups.

Dec. 1

ROBERT HARPER, 229 Cherrywood Dr., Maitland, Florida 32751

I am writing from Augusta, Georgia, where I am visiting instructor at Augusta Center for Biblical Study. My responsibility is to teach the elements of Hebrew poetry and the poetic books of Job through Song of Solomon.

Along with the teaching schedule, I am booked to the full with the local assemblies, Bible studies and even speaking to the em-

ployees of a manufacturing plant during an extended rest period.

From here I go to Durham for their conference. Jeanette will join me there and then we will be able to drive home together.

Nov. 17

DAVID HO, 1729 Gilberto St., Glendale Heights, Illinois 60137

After serving the Lord for the past four years among the American-born Chinese in the Chicago area, Phyllis and I have felt the Lord calling us to another aspect of His work.

We have always had a great burden to focus our ministry on evangelism. Over the past months this has been directed primarily to the Caribbean region, an area that has taken on a new and more important role in world and hemispheric affairs in recent years. The Evangelical Association of the Caribbean has initiated plans for a Congress on Evangelism in Jamaica sometime during September 1984. I have agreed to serve as the congress director. When the work makes it necessary we shall relocate in Jamaica, but for the present we will operate out of our home here.

While this will be our primary ministry, we shall take every opportunity to fellowship and worship among assemblies in this area. We welcome any door that God may open for preaching or for sharing about the Congress.

Nov. 17

ROLAND LACOMBE, C.P. 351, Sorel, Quebec J3P 5N8

Here in the Sorel assembly the Lord continues to bless us. Eight newly saved were baptized recently. At that meeting, the husband of a woman who was baptized accepted the Lord as his personal Savior and now he wishes to be baptized.

My wife and I will spend the winter in Florida. We have just received news from Hollywood that there will be a chapel available for a French meeting each Sunday afternoon. Please pray for the French work there. I am happy to say that each year since 1977 we have had the joy of seeing precious souls saved by the grace of God. *Nov. 10*

CLARENCE A. LOW, 32 Pressley Rd., Asheville, North Carolina 28805

The Lord gave us a very profitable four weeks ministering in the villages of the state of Andhra Pradesh in India. **Annette,** my daughter, ministered to women's groups and worked with the children.

The most noticeable thing was the hunger for the Word of God on the part of village believers. Although they have very little in the way of material possessions, one cannot overlook their gracious hospitality and the joy of the Lord in their lives. Many village assemblies have a strong witness for the Lord, but we remember that 80% of India's 750,000,000 still follow the Hindu religion and are idol worshippers. Native evangelists press forward in spite of many difficulties.

Our guide was our friend and brother, **B. J. Vedanayagam,** who planned our itinerary. During our visit we traveled some two thousand miles by train, bus, car, motor scooter, trishaw, horse cart and ox cart.

Dec. 9

A. ROSS McCONKEY, Box 73D, Keystone Heights, Florida 32656

The elders here at Park of the Palms have asked me to lead a Bible study each Friday morning, especially for those in the Care Unit who are unable to get to the regular meetings at the chapel, as well as for any who may care to come. It is held in the large lounge, and we are encouraged by increasing numbers attending.

Lord willing, we expect to return to Ontario for a few months next summer.

Dec. 10

RON MILLSON, Box 127, Parkhill, Ontario N0M 2K0

Since moving to Parkhill in August 1981, we have been sharing the Word of God in the local assembly and surrounding areas, as well as doing visitation and counseling. **Verna** is busy also in Coffee hours, children's work and counseling.

The Lord has exercised us to accept an invitation to Zaire to work with **Roy and Mary Perrot** of Don Valley Bible Chapel in Toronto. This will give me an opportunity to use my building skills again and help meet the pressing need in that area. I leave on January 16 with **Dr. and Mrs. Harlow.** My stay will be for three months. My wife will be staying with the stuff while I am away.

Nov. 17

JACK NELSON, 1900 Hiawassee Rd., Orlando, Florida 32808

The Lord's benefits have been many and varied lately. The youth ministry at Hiawassa has seen some spiritual growth as well as numerical. Several unsaved young people come with their friends. We are praying that the regulars will be challenged to a radical commitment to Christ. A few have a desire to meet with me on a regular basis for discipleship.

As I write, I am in the middle of two weeks of doctor ordered bed rest because of a disc problem in my lower back. This does not look like a benefit, but I am having time to read and write, which I would not normally have. Pray for wisdom in the choosing of further treatment.

Last but definitely not least of the Lord's benefits is the fact that He has guided so that **Nancy Sheaffer** and I will be married on April 2. She has completed three years at Emmaus and is in fellowship at Malvern Gospel Chapel, Philadelphia. Pray that our wedding and our marriage will honor the Lord and minister to those who witness both. Pray too for the Lord's guidance in our ministry in Orlando and in our desire to serve on the foreign mission field.

Dec. 10

DONALD PAQUIN, 427 Victoria St. Timmins, Ontario P4N 4S1

I continue to give as much help to the assembly as possible, preaching each Sunday and assisting in the radio work and mid-week Bible study from time to time.

We had the joy of seeing a husband and wife and another young lady identify with Christ in baptism recently. They had very carefully considered this step for some time, so it was an encouragement to us when they made known their intention. This couple has opened their home weekly to friends and neighbors for singing and fellowship. We know they will be a blessing to the assembly and to others as they serve the Lord among us.

Nov. 29

JIM PAUL, 920 Wonderland Rd., Apt. 308, London, Ontario N6K 2V8

It's been a joy to see a few trust the Savior. Since coming to London, I have worked extensively in door-to-door tract distribution and personal visitation, resulting in some interesting contacts.

I had two weeks of children's meetings with

Continued on back cover.



FATHERS and SONS in the Work of the Lord

This is the sixteenth, and probably the last, in a series featuring fathers and sons who are both serving the Lord in connection with U.S. and Canadian assemblies. Included have been Canadian workers Belch, Booker, Buchanan and Long, and U.S. workers Batts, Dyer, Farmer, Greene, Kosin, Lindsted, Matthews, Rainey, Staley, Steele, Van Ryn and Ward. Without looking back, how many first names and locations can you recall?

There are others. We have not been able to get reports from all of them. But this extended series has been long enough to dispel the myth that preachers' sons are wayward and rebellious. In fact, they are more likely to become preachers or missionaries than are any other group of young men.



Hal and Dan Greene

Hal Greene is an evangelist and church planter. He says his burden is "to see elders and those in church leadership become aware of the desperate need for hundreds of vibrant, dynamic new local churches. My next burden," he adds, "is to see established assemblies catch fire and glow and grow and reach out to their communities."

Hal was born in southern Ireland and moved to Canada with his parents when he was three. At 14 he was saved and baptized at McNab Street Gospel Hall in Hamilton, Ontario. At 21 he moved to the United States, married Norma Cronsberry six months later, and then enrolled at Emmaus Bible School in Chicago.

At Emmaus, Hal heard the call to unreached communities. Two men active in church planting, Harold Mackay and Lester Wilson visited the school and passed their burden on to Hal. So in 1951, Hal resigned his Chicago job and moved to Nashville, Tennessee. There he and Norma worked with John and Mary Lou Phelan in the establishment of a New Testament assembly.

The Greenes stayed in Nashville for thirteen years and then heard the Lord calling them to a new field of service. By this time they had three boys, Jack, Dan and Norm. In 1965 the family moved to Cape Girardeau, Missouri, a city of 30,000 on a big bend in the Mississippi River.

The work there was not easy. After much frustration, they finally built Cape Bible Chapel in 1969, and then, almost immediately, lost 50% of their small congregation through job transfers.

Hal conducted regular radio broadcasts and published newspaper articles. The believers maintained an enthusiastic witness for the Lord, and gradually the community began to accept them. New people began to visit the little assembly, first a few, and then a steady stream. Today approximately 200 newcomers enter the chapel each year. Many of these are saved, discipled and received into church fellowship. The assembly has bought land and plans to build a larger chapel this year.

Hal's middle son, Dan, was 12 when the family moved to Cape Girardeau. At 14 he trusted Christ at Mid-South Bible Conference, but then went through a stage of rebellion against his parents and the Lord. "Graciously," he says, "after having run from His will for six years, the Lord drew me to Himself in love in the summer of 1973, at the age of 20."

With a fresh thirst for God and His Word, Dan enrolled at Emmaus Bible School that fall. After graduation in 1976 he entered Southeast Missouri State University, eventually earning a B.S. in Business Administration.

During Dan's years at university, the Lord opened a door for ministry among college students. When he graduated, the elders at the Cape Bible Chapel commended Dan to full-time work for the Lord.

Dan now works with his father in a regular teaching ministry at the chapel as well as continuing the campus ministry. He teaches, witnesses, disciples and counsels students through the Student Bible Fellowship. He also teaches a weekly Bible study at a nearby retirement center, and spends his summers speaking at Bible camps.

Dan summarizes his goals: "To continue teaching the Word of God with an emphasis on expository preaching. My desire is that others might know from the Scriptures *why* they believe and not just *what* they believe. I want to see men and women equipped to serve the Lord. And I desire to learn, along with others, genuinely to worship God in spirit and in truth. My vision is to see many New Testament churches established and built up."

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QUOTES FROM WORKERS

Continued from page 22.

good numbers and two weeks of gospel meetings. Some unsaved attended and one young man trusted the Savior. We are following up those who showed interest.

I have just returned from a short visit to Newfoundland and it was a thrill to see the measure of spiritual growth in the believers. It was my privilege to lead a woman to the Lord and the evening I returned home I received a call from another woman who had trusted the Lord that day. How wonderful to see the Holy Spirit at work. We plan to return to Newfoundland next summer to help in outreach work.

Dec. 1

FLOYD PIERCE, C.P. 2083, 80000 Curitiba, PR., Brazil

In the will of the Lord, Helen and I will be returning to Brazil on December 27, after a long wait for visas. We want to thank each of you who have been so much a part of our ministry in the U.S.A. during the past six years. There have been many times when we despaired of seeing anything concrete happening for God as a result of our labors, but as we look back and count the numbers of people our lives have touched, and where they are today, it gives us reason to praise the Lord for what He has done. We have had the opportunity to interact with **Dr. Morton Morris** and family now in Zambia, **Kirk Lithander** at Emmaus, along with several others who are presently at Emmaus or recently finished.

We have been involved with a new assembly in Decatur, Illinois, an older one in East Peoria, the beginnings of one in Bloomington and still a small nucleus in Galesburg. We have driven over 250,000 miles in these six years, all but a small portion of it strictly in the work of the Lord in the central part of the U.S.A. God alone knows the results of the many hundreds of tracts distributed and personal words spoken to many in scattered places.

We will continue to have a gospel outreach here in central Illinois, even though in Brazil, Lord willing. Helen and I sponsor the Family Bible Hour radio broadcast on an FM station in Virden, Illinois. These are done in Canada by brethren **McIntee, Morrison** and **Nicholson.** We are most pleased with this program, a clear, concise presentation of the gospel with good music.

Recently there was a series on prophecy by **Dr. Robert Lindsted** which was much appreciated. Contacts will be followed up by our sons **Eric** and **Jonathan.** This program reaches out to a 50-mile radius, with a population in the area of 150,000.

We now have permission to translate the programs into Brazilian Portuguese for broadcasting in Curitiba, a city of 1,200,000. In this way, if we are able to secure a time slot, we will have a gospel outreach on two continents.

Dec. 6

HAROLD PRESTON, P.O. Box 23227, Lexington, Kentucky 40523

We are encouraged by recent interest here. We had 22 for Sunday School yesterday and 18 for breaking of bread last night.

Another family has gotten in touch with us as a result of reading "Quotes" in INTEREST. They live 35 miles away and have attended the past four Sunday evenings. **Dan Smith** of Vancouver is to be with us for some meetings.

Nov. 1

DOUGLAS ROBINSON, 87 O'Carroll Ave., Peterborough, Ontario K9H 4V2

I am involved in ministry and visitation at the Auburn Bible Chapel here in Peterborough. We are encouraged in the steady growth in attendance. We have been really encouraged in the spiritual growth of some of our young Christians, and it is thrilling to see them get involved in the assembly and take part at the Lord's table. Their enthusiasm is like a breath of fresh air, that is catching to the rest of the believers. We pray that the Lord will continue to work in saving souls and building up the believers.

Dec. 10

FERNAND SAINT-LOUIS, 567 rue Iberville, Beloeil, Quebec J3G 2N7

We are in the midst of producing a brand new one-hour color TV program entitled "Toute la Bible en Parle." The program is being shown on the south shore of Montreal every Sunday afternoon from 2 to 3 o'clock and we're getting very good replies. The new series will soon be expedited in other cities in Quebec for Cable T.V.

The cable company in Montreal is very difficult to deal with at the present time. We've been on the air there for more than a year, several times a week including replays, but they've put a halt just now. Join us in prayer for Montreal. We don't consider it a closed door.

Nov. 15

JACK SPENDER, 112 Doolittle Dr., Bethany, Connecticut 06525

God continues to bless the Northeast Workers' Conference, held twice a year in Hartford. Yesterday was no exception. It is encouraging to meet others who are serving the Lord in this part of the country and to hear that God is at work and using many different methods to spread the Word.

The class on Basic Bible Doctrines at West Woods Chapel is going along well. With preregistration required and no tape recorders allowed, we have found a steady interest and attendance as about 60 come with notebooks, open Bibles and open hearts. Surely the Lord is pleased to see His people take His Word seriously.

I am feeling well and Ruth is improving slowly. We are glad Jonathan likes school.

Nov. 3

CLAYTON WATKINS, PO Box 8084, St. Thomas, Virgin Islands 00801

Nineteen eighty-two will always be an unforgettable year for us in the field of evangelism, since the call came five years ago. The hand of the Lord was with us everywhere in victory. We want all to rejoice with us, for this is the result of the fervent prayers of the saints. The Lord granted our request by enlarging our coast (I Chron. 4:10). Our visits included Jamaica, Bahamas and America.

Nineteen eighty-three is heavily booked. Please remember us in prayer.

Nov. 15

ROBIN WEATHERFORD, Man-O-War Cay, Abaco, Bahamas

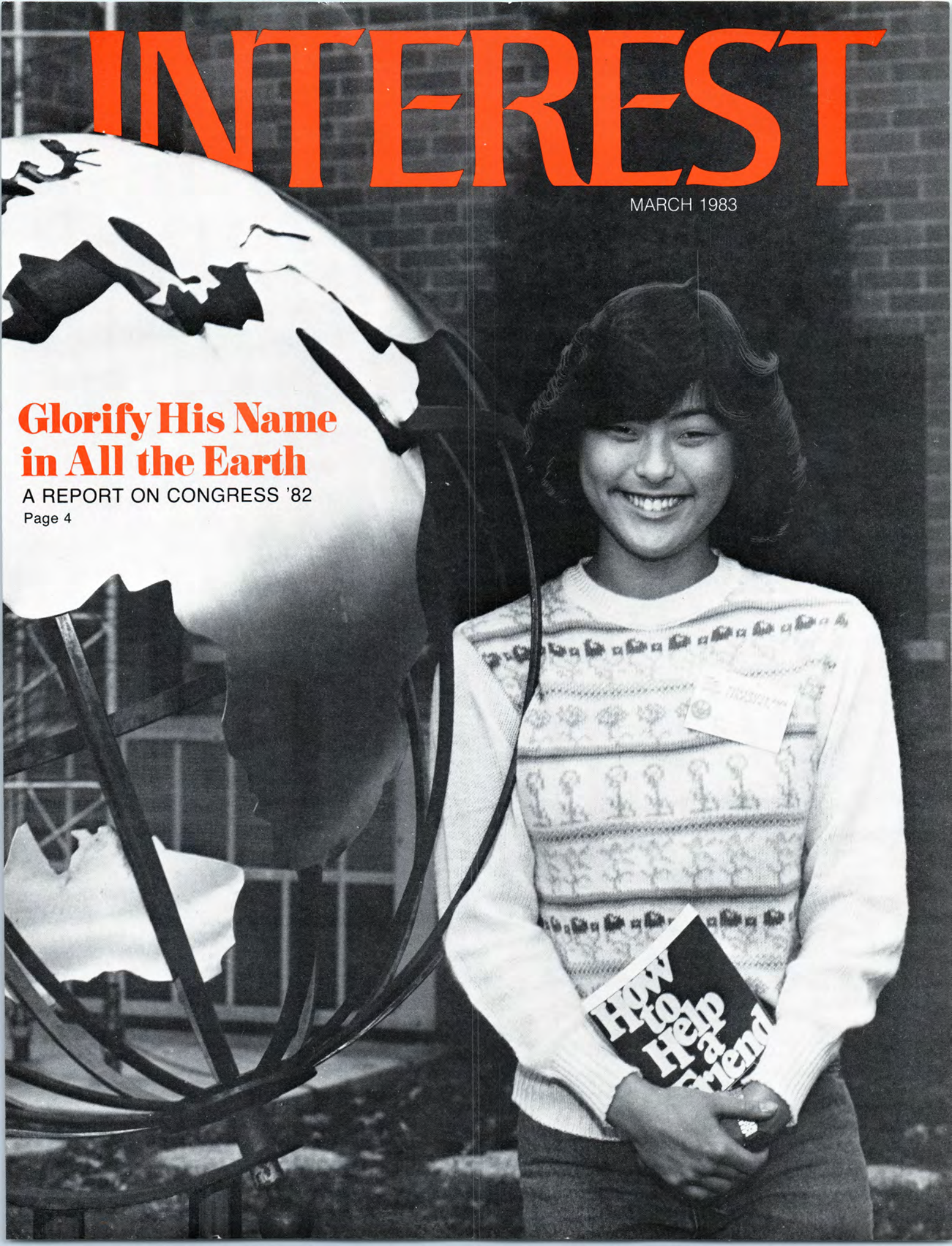
The work here is growing, souls are being saved and added to the assemblies.

I am doing a lot of work with the Haitians in Abaco and am about ready to start the first assembly among them. I am in need of some small booklets in French on assembly principles, baptism and the breaking of bread, and the offering or collection. Should anyone know where I can get something of this sort, please let me know as soon as possible. We are laborers together for the One who died for all mankind.

Nov. 10

INTEREST

MARCH 1983



Glorify His Name in All the Earth

A REPORT ON CONGRESS '82

Page 4



EDITOR'S PAGE

by James A. Stahr

The Plateau Hypothesis

NEED WE STAND STILL WHILE OTHERS MOVE FORWARD?

I have a theory about church growth. Or, maybe I should say, about lack of growth.

A theory, or hypothesis, is an explanation of the way things operate. A theory is an untested explanation—or at least an unproven one. It may or may not fit the facts. It needs to be checked against the facts over a wide area of experience, and over a period of time.

The plateau hypothesis is a theory about church growth and church size. I have developed it from my own observations. I have tried it out on a lot of my friends, who usually respond by saying it fits their observations, too.

Now the time has come to share this hypothesis with my readers. It may prove helpful to assemblies facing decisions about the future. Also, it may prove to be a real incentive to church growth!

The theory starts out this way: *Churches tend to grow to a certain size and then level off.* Some assemblies grow large; some stay small. Some grow rapidly before they reach a levelling off point. For others growth is slow, and perhaps even sporadic. But ultimately a plateau is reached. After that the assembly may remain approximately the same size for years. That's why I call this theory "the plateau hypothesis."

I first observed this during my thirteen years of Christian service in Charlottetown, Prince Edward Island. Betty and I came to the Charlottetown Bible Chapel from Newfoundland in 1958. Svend Christensen had started the assembly three years earlier, and by the time we came it was a small but healthy, growing church with an evangelistic zeal. The growth continued for several years, but during the last few years of our service there, total attendance had pretty much leveled off. We still got new people. We still saw souls saved. But the number of newcomers that stayed with the assembly seemed to be balanced by the number of people that moved away or dropped out.

Since moving to Wheaton in 1971, I have done a lot of traveling among assemblies in North America. I have seen many growing assemblies, but I have also noticed that there are a lot of healthy, happy assemblies whose size is the same now as it was when I first visited them eight or ten years ago. This is true of churches where the Sunday morning attendance runs to 400 or 500, as well as those who see only 40 to 50 people.

It is not suggested that such assemblies are not winning souls. We all know successful churches that have new converts every week, and frequent baptisms. We may have noticed, or we may not have, that despite these conversions, some of these soul-winning churches are no bigger now than they were ten years ago.

So, when we say that a church reaches a plateau in size, we are not saying that it is not winning new people. We are only saying that the number of new people coming in is balanced by the number of people that stop coming, for whatever the reason.

The second part of the plateau hypothesis is this: *when a significant loss of membership occurs, the growth process begins immediately.* What seemed a devastating blow to the assembly is soon forgotten, and before long attendance reaches its former level. Then growth ceases.

A few years ago here in Wheaton several very active families moved away from Bethany Chapel, all in the space of a few months. It seemed like a severe setback. Yet within six months we were back to our former size.

It is far more traumatic when a fight occurs and the church splits. Then we hear people saying, "The Lord will never bless that group until they repent of the wrongs they have done and straighten out the situation." The people who leave say that of the church that remains, and people who stay say that about the folks that leave.

It often seems the Lord doesn't get the message. In most church splits, whether among "assemblies" or other Christian fellowships, the original church soon grows back to its former plateau. The group that pulls out usually grows, too. Of course everybody assumes that the Lord's blessing proves their side was right in the original dispute.

Another type of loss occurs when a church deliberately decides to "hive off." That is, it decides to commit some of its families to the establishment of a new assembly. This is a hard decision to make, because it seems very threatening to the original group. "We really can't afford to give up people, you know; it's such a struggle now." That is how we are tempted to think.

Instead, what happens is this. The hive-off gives inactive people an opportunity to step into the roles that have been vacated. More than that, it drops the size of the original congregation below the plateau level so that the natural

growth process can begin again.

In years gone by, two groups hived off from Bethany Chapel to start new assemblies. Another time several families left temporarily to help a third assembly get started. But Bethany today is as strong as ever. It seems limited by the size of its building, but not by its willingness to give up families for the planting of new churches.

Undoubtedly there are exceptions. A hive-off that is not carefully planned can take away all the younger families and leave only the elderly behind. That might change things so drastically as to inhibit the growth process. And surely some church splits are so catastrophic that the church never recovers. In general, however, I think it can be truly said that whatever the reason for the loss, whether it be by hive-offs or fights or people moving away, the original church usually starts growing again.

Now for the third part of my hypothesis: *when a loss occurs and growth begins again, that growth is independent of any special evangelistic effort.* The growth will occur with or without special outreach programs, with or without evangelistic campaigns. If the assembly merely goes on with its normal course of activities, the growth process resumes.

The growth comes naturally. Except in sparsely-populated areas, new families are continually moving into the community. Some find their way within our doors. Then there are local people who come in for the first time, invited perhaps, or just curious. A certain percentage of these visitors will keep coming, drawn to us by the warmth of our fellowship or by the certainty of our message. Christianity is attractive, you know!

So it seems that when the size of the church drops below its plateau level, it is able to start growing without special effort. It keeps on growing until it again reaches that plateau.

This, then, is what I like to call the Plateau Hypothesis: *The typical church grows to a certain size and then stops growing. Take away a number of families and it will immediately start growing again, and that without any special evangelistic or outreach effort. When it reaches its former size, growth will cease.*

What can this mean to us? Many preachers, elders, and praying Christians have watched other churches move forward, while their own stood still. Despite their longings and their prayers, all efforts to promote growth have been futile.

Perhaps we have been searching for answers in the wrong place. We seek for ways to bring about growth, but we ignore the factors that inhibit it.

The plateau hypothesis offers a stunning possibility. An assembly can break out of its plateau and grow larger. Growth will come naturally, without special effort, if we can determine and remove the causes of plateauing.

NEXT MONTH: "How to Grow a Church." Finding and removing the barriers to church growth.

INTEREST

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COVER PHOTO: Joy Blair of Abilene, Kansas, by the world globe, a centerpiece of the International Crusade campus. See page 7. Photo by Ron Edgecombe

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Congress '82... To Glorify His Name in All the Earth

by Stan Farmer
Photos by Ron Edgecombe

CHICAGOLAND greeted its 500 visitors with soft breezes and balmy weather. The young people came by car, bus and plane from all over the continent. Fully half of them were Canadian.

The occasion was the sixth World Missions Congress sponsored by International Crusades. It was held between the year-end holidays at the organization's headquarters and training campus in Prospect Heights, Illinois. By the time the opening session began on Tuesday, December 28, the temperature had dropped sharply to 10°, and high winds resulted in a bone-chilling cold.

Normally a triennial affair, this Congress had been delayed one year so as not to conflict with the revised schedule of Inter Varsity's great Urbana conventions. Previously held on the Wheaton College campus, it had been relocated to Prospect Heights because of escalating costs at Wheaton.

These World Missions Congresses have been times when young people from North American assemblies come to grips with God's will for their lives and with the world's need of the message of Jesus Christ. "Glorify His Name in all the Earth" was the theme of Congress 82. In his own direct manner, keynote speaker Tom Taylor urged his audience to consider the cost of discipleship as seen in John 12:23-26—to bear fruit one must die; to gain one must lose, and to serve one must follow in obedience to God.

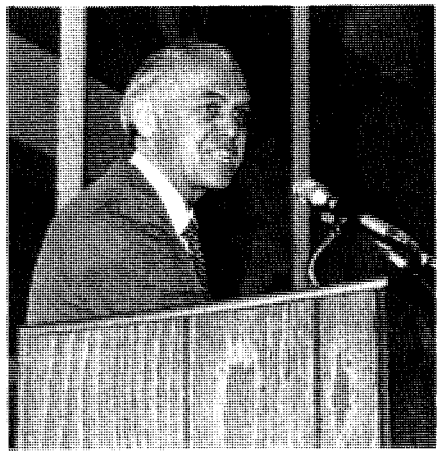
With this beginning, the spiritual temperature rose inside in inverse proportion to the temperature falling outside. A wind of encouragement swept over the young folks, while the fire of conviction settled on many. The tone had been set for the rest of Congress 82.

One needed only to watch the faces and listen to conversations to be convinced that God had gone before in the planning stages. The choosing of speakers testified to this fact. Knowing the diversity of personalities and needs, God combined a special team to accomplish His purposes. Tom


Kevin Dyer


Tom Taylor


Stuart Briscoe


Ron Blue


Don Cole



Taylor's wry humor and thoroughly biblical applications of God's Word provided valuable insight on the hot issues of knowing God's will. Tom is on the faculty of Biblical Theological Seminary in Pennsylvania and is a well-known speaker among east coast assemblies. Stuart Briscoe is a pastor from Wisconsin. His quick wit and superb satire brought to life the vital subject of discipleship. Ron Blue of Dallas Theological Seminary brought potency to the subject of missions. His personal exuberance and vitality were contagious. The combination of approaches produced conviction and was both sobering and encouraging.

Don Cole, radio pastor for the Moody Broadcasting Network and former editor of INTEREST, came through with solid, realistic counsel. His personal experience on the mission field in Angola was honestly and candidly shared in his message and in the open forum panels.

Kevin Dyer, President of International Crusades, brought the final message on New Year's Eve, using the Congress theme as his text. At the end many young people stepped forward to commit their lives to the service of the Lord Jesus at home or abroad, in whatever way He might lead.

THE EXHIBIT AREA

The fountainhead of missions is certainly the local assembly. The reservoirs that store so much of this great potential are the Bible schools and training centers. A number of them had representatives and exhibit booths at Congress 82. Don Dunkerton was there for Emmaus Bible School, John Rogers for the California Center for Biblical Studies, Dave Robertson for Mount Carmel Bible School in Edmonton, and Lynn Dunn represented the International Crusades Bible and missionary training programs.

Three missionary service agencies were also present. Christian Missions in Many Lands, Spring Lake, New Jersey, and the Missionary Service Committee of Toronto represent assembly missionaries to foreign governments and assist in other ways. Workers Together of Wheaton, Illinois, keeps missionaries in touch with home assemblies, particularly with their women's groups, and coordin-



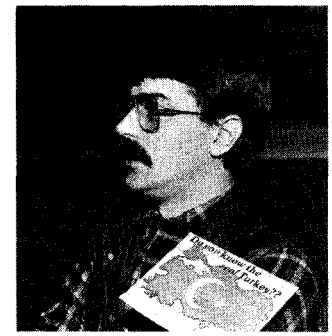
Right: Panelists Alistair Jackson, Becky Luedtke, Russ Van Ryn, Judy Coombs and Greg Johnson describe the work of young missionaries.

ates various projects to supply equipment to missionaries.

Necessary to any missions congress are the men and women from the field to share firsthand their work. James and Jean Gillett of Ireland offered English-language opportunities available to serious young people. Esther Frey of Puerto Rico presented an excellent picture of correspondence course work in a foreign country. Rick Dindinger of Spain and Joe and Lois Black of Corsica encouraged young men and women to consider evangelism to the Spanish and French speaking communities of Europe.

There are also mission fields in the homeland, among them ''His Mansion,'' a New England ministry to troubled youth directed by the author of this article. Several staffers manned the booth and shared the blessings they received while serving at His Mansion. For short-term workers who cannot afford the expense of going to a foreign country, this represents an exciting option.





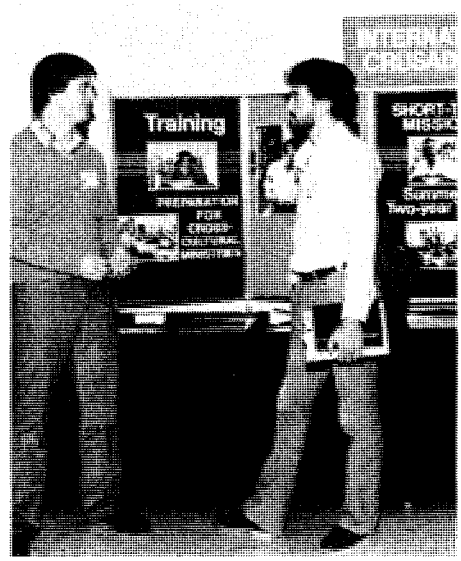
MISSIONARY TEAMS

Undoubtedly, most relevant to the audience at Congress 82 were present and former members of International Crusades' own short-term missionary teams. A panel of four addressed the crucial issues encountered by young missionaries. Judy Coombs and Alistair Jackson of the Spanish team, Greg Johnson of Austria, and Becky Luedke of Newfoundland responded to the able coaching of moderator Russ Van Ryn.

One very important aspect of this type of conference is often overlooked; that is the tying together of precious relationships. As the buses and cars unloaded, there were joyful embraces, meaningful reunions. Then throughout the conference many new friendships were made. We are members of the same family after all. It was refreshing to see that the varied shades of distinctions need not cause separation but rather that the common life of Christ within keeps relationships intact. •









Facing the Issues at Congress '82...



Don Henniker, left, being interviewed by Stan Farmer.

TO MEASURE the impact of the conference, Stan Farmer interviewed a number of the participants. Selections from the interviews follow:

Julie Ann Smith, 19, is a student from Australia enrolled in the premissions program at International Crusades.

QUESTION: What were your expectations at Congress '82?

"It's really hard to say, specifically, but it's been an eye-opener for me as to what a young person can do on the mission field. Just because of age, a person is not cut off from serving God, and that's the thing that hit hard to me. You don't have to have something, you don't have to be somebody other than what God has made you to be and to serve Him. You can do it through missions, either at home or abroad."

Don Henniker, at 30, was one of the older participants in the conference. He was trained in pharmacy at the University of British Columbia, attended Regent College for one year and earned a masters degree at Grand Rapids Seminary. He is in fellowship at the Cascade Gospel Chapel, Vancouver, B.C.

QUESTION: How has the Lord guided you through Congress '82?

"I was hoping to find out in what country the Lord might have me serve and to learn more about International Crusades. Through the messages I've gotten good insight as to how God might eventually guide, but not as far as a specific call to a particular country. I know I'm going, but must wait to know just where."

Linda Barnes is a junior at the University of Kansas, studying illustration and graphics. She attends the Lawrence (Kansas) Bible Chapel.

QUESTION: How has Congress '82 helped you?

"I've always longed to be a missionary, no specific country as yet, but a longing. Congress '82 has confirmed that desire and opened my eyes to see my strengths. I have a burden for the least expected—anywhere; even America. I felt the speakers were excellent, how I was convicted!"

Joy Blair is 17 years old and attends Grace and Truth Gospel Chapel in Abilene, Kansas. Her older brother Kenny, who interested her in the conference, is a missionary in Africa. She hopes to attend Wheaton College in preparation for missionary service. Joy is of Korean descent.

QUESTION: Why did you come to Congress '82?

"My brothers and sisters all went to Congress over the years and said it was a really good program. International Crusades is a good place to prepare yourself—to see people willing to sacrifice all they have. It's been an inspiration to be here. I know the hardships my brother and sister-in-law have been through, especially the culture shock. I know it's hard to give up everything. I think it's neat."

Cheryl Beauford, 27, is an R.N. employed at Johns Hopkins Hospital in Baltimore, Maryland. Her assembly is Berean Bible Chapel. She was quite surprised to learn from one of the conference slide presentations that the first known American missionary to Africa was, like she, a black.

QUESTION: Why did you attend Congress '82?

"I came to Congress ten years ago but have returned to examine my calling. I chose nursing after the last Congress in order to be prepared, and came back to get direction. Now that I am engaged, I also wanted to have my fiancé exposed to missions. Perhaps we can serve on a summer team at International Crusades to start with."

Susan Dyer, 20, is a second-year student at Emmaus Bible School. Her home is in Australia. She feels God is directing her to care for people with emotional and behavioral problems.

QUESTION Why have you come to America for training?

"It has been a real eye-opener for me just to go overseas. I've been able to understand my own culture so much more, as well as appreciate another. Australia isn't a very strong country in terms of Christianity. There are not many strong Christians in it. Australia needs God." •



Facing Economic Distress

by Henry Hintermeister

JAN AND RICK stared at each other across the kitchen table. Their faces were tense and full of fear. Rick glanced again at their checkbook. His frown deepened.

"Jan, I just don't know how we are going to continue to make it. Every time you go to the grocery store it's another hundred dollars gone."

"Well, it's not my fault," snapped Jan. "We have three kids to feed and I try hard not to spend any more than I absolutely have to."

Does this conversation ring any bells of familiarity? It does in our house!

The seeming inability to cope with the future is a growing concern to millions of people, including multitudes of evangelical Christians. The shrinking value of the dollar coupled with the astronomical costs of providing for a family have produced white-tightened knuckles in households throughout the land. People are afraid.

Though we cannot physically lay our hands on fear, it is a frequent weapon which Satan wields against the believer. Fear of the unknown cripples the walk of God's people. It is the opposite of a calm trust in God's ultimate control.

When allowed, fear usurps Christ's proper place in our lives. It demands constant attention in our emotional life.

There are few places in our lives more vulnerable to attacks of fear than our finances. Lack of material abundance plays tricks on our sense of security. We begin to experience doubts about having enough to meet the demands of our budget. Tight knots in our stomachs, sleepless nights, and Alka-Seltzer become our constant companions.

As believers, we have God's Word to guide us through the minefields in the battle with fear. Several observations are made in Scripture regarding the causes of fear.

Getting our eyes off the Lord is the first of these causes. Sounds simplistic, doesn't it? Yet God says: "Be strong and courageous. Do not be afraid or tremble . . . , for the Lord your God is the one who goes with you. He will not fail you or forsake you" (Deut. 31:6 NASB).

Think back to the kitchen klatch between Jan and Rick. While they were

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The author, Henry Hintermeister, has served the Lord in Minnesota, Texas and California, often supporting himself by secular employment. This is his seventh contribution to INTEREST.

People worry about food, clothing and housing. The Bible tells us to direct our concerns in a different direction.

speaking to each other, their words betrayed one important fact. God had been faithfully providing for them up to the point of their conversation.

Rick and Jan could lament, moan, scheme and plan for hours, but they had to make one unavoidable decision. Would they continue to trust the living God who had been faithful up to that point?

Think for a moment about your own set of fears, whatever they may be. Ask yourself, has God given you any indication from the Word that He intends to make an exception out of you, that He intends to fail you when you need Him?

Hebrews 11 is the great faith chapter of the Bible. Is God still in Chapter 11?

Much of our fear can be avoided by taking our eyes off our inability to cope with difficult situations and recalling that He who rules the world has enough power to supply our needs. Sometimes we act as though God is going through a Chapter 11 reorganization and that we have to cover His deficiencies with our schemes!

Second, **we base our trust on circumstances.** The raging battle for our hearts is rather simple. Satan wants us to look at our circumstances while God desires us to look to Him.

Let's go back to Rick and Jan. Satan was delighted as long as this couple focused on their bleak financial status. As long as they struggled to come up with a plan to remove this burden, their hearts would not be free to love God and attend to the needs of others.

Fear has the unique ability to crowd out every other aspect of life, narrowing our focus down to the concern at hand.

In Joshua 10, God had given the Israelites victory over five allied kings. After capturing them, Joshua had his leaders place their feet on the necks of these rulers (v. 24). As they did so, Joshua said to the people, "Do not fear or be dismayed. Be strong and courageous, for thus the Lord will do to all your enemies with whom you fight" (v. 25).

All the enemies of Israel, past, present or future, were the same to God—defeatable. He wanted the Jews to see this principle for it would remove their fear.

Likewise, every tough situation that we face is the same to God. There is nothing which He cannot handle. Do we actually believe that an extra hundred dollars, or two or twenty, will tax God's resources? Is our concern over the future a fear that God might alter His character and forsake us?

Getting our eyes off the Lord, and focusing on our circumstances are two causes of fear. There is a third. **Past sin can cause us to fear.**

Whenever we find ourselves in a tight spot, Satan inevitably brings up our past failures. His intention is clear. He wants us to think that God will not respond to us because He is holding a grudge due to our past sin.

Most of us are firm believers in grace except when it comes to our own relationship with God. Then we begin to assume our tie with Him is based on how well we have been performing.

I have been greatly helped in this area by observing my dealings with my four-year-old son, Luke. My love for him knows no bounds; it is not altered by times when he disobeys. I love to meet his needs and often I will meet a pressing need of his immediately after he has disobeyed.

Will not our Heavenly Father who is infinitely more loving, freely meet our every need?

Israel sinned by asking to have an earthly king like their neighbors. Yet immediately after that Samuel said, "Do not fear. You have committed all this evil, yet do not turn aside from following the Lord, but serve the Lord with all your heart" (I Samuel 12:20). He was telling the people to recognize their sin, but not to be paralyzed by it. They were to press on.

God does not abandon us when we sin. He disciplines us. He will not allow us to become needy to the point of becoming a reproach to His Name.

So much for the causes of fear. Let me close by citing the biblical exhortations to direct our concern in a different direction.

Probably the most revolutionary principle regarding fear and the believer is found in Isaiah 8:11-14. There God urges the prophet not to walk in the way of the people of the world. "You are not to fear what they fear or be in dread of it. It is the Lord of hosts whom you should regard as holy.

> And He shall be your fear,
> And He shall be your dread.
> Then He shall become a
> sanctuary."

Food, clothing, medical bills, the cost of housing, and money for the necessities of life top the list of worries most people have. You and I, as followers of the living Christ, must not fear the things other people fear. God said it to Isaiah, and our Lord says it to us:

> "All these things the nations of the world eagerly seek, but your Father knows that you need these things. But seek for His kingdom, and these things shall be added to you.
>
> "Do not be afraid, little flock, for your Father has chosen gladly to give you the kingdom." Luke 12:30-32 •

An Appeal to Elders

by Jim Paul



IT IS WITH DEEP CONCERN that one looks over the face of assembly life today. On almost every hand there is a seeming lack of spiritual leadership among the people of God.

Often there are men who are burdened for the people, but somehow don't know where to begin. Perhaps the comments in this article will be of help.

Being an elder is not at all like being an owner or trustee of a business. Board members make decisions and give orders. Elders, by contrast, serve among the people as pastors or shepherds.

I see four simple concepts as I meditate on the Scriptures. The four basic responsibilities of elders to the assembly are feeding, knowing, leading and ruling.

May I appeal to my fellow elders to consider these points and to evaluate your effectiveness in light of them. Then, wherever you fall short, begin a more effective ministry.

I. FEEDING

When the Apostle Paul gathered together the elders from Ephesus he instructed them to "feed the church of God, which He has purchased with His own blood" (Acts 20:28).

Likewise the Apostle Peter instructed elders to "feed the flock of God which is among you" (I Peter 5:2).

Peter himself, when he wrote this, was acting as an elder (v. 1) and was fulfilling the command the risen Lord had given him on a beach in Galilee (John 21:15-17). Three times he had been told to "feed my sheep."

The motivating principle and the driving power to do this was love to Christ ("Lovest thou me?"—vv. 15, 16, 17). From this love springs a concern for those who belong to Christ ("feed my sheep").

Every true shepherd knows the condition of the sheep and what particular feeding each one needs for its well-being. God's condemnation of the shepherds of Israel was that they fed themselves and not the flock (Ezekiel 34:2-3). With such neglect, the sheep became a prey for every wild beast (v. 5).

My beloved elder brethren, the wild beasts of false teaching and the cults with their cunning craftiness are abounding on every hand. With friendly persuasion, wolves in sheep's clothing are snatching away many from the flock. Are we really concerned about it? Let's see to it that the food of the Word of God is taught by life and lip in such a way that every saint in the company will be led to green pastures and will lie down in safety.

II. KNOWING

The beautiful section in John 10 dealing with the Lord Jesus as the Good Shepherd sets before us some delightful features of a true shepherd.

The Lord says "I am the good shepherd, and *know my sheep* and am known of mine (v. 14). Is every member in the assembly known to you? Not just the handshake at the gatherings but by regular visits to their homes and as one who shares their every experience in life. Do you share their joys and sorrows? Do you help to carry their burdens? Are you known of them?

When something goes wrong, do you seek in a helpful way to apply a ministry of Christ to them? Many a backslider out in the world might not be there today if the elders had really known him and discerned the steps that led to his fall.

What about the one that has strayed from the fold? The shepherd's true joy did not come until they were all gathered in (Luke 15:4-6).

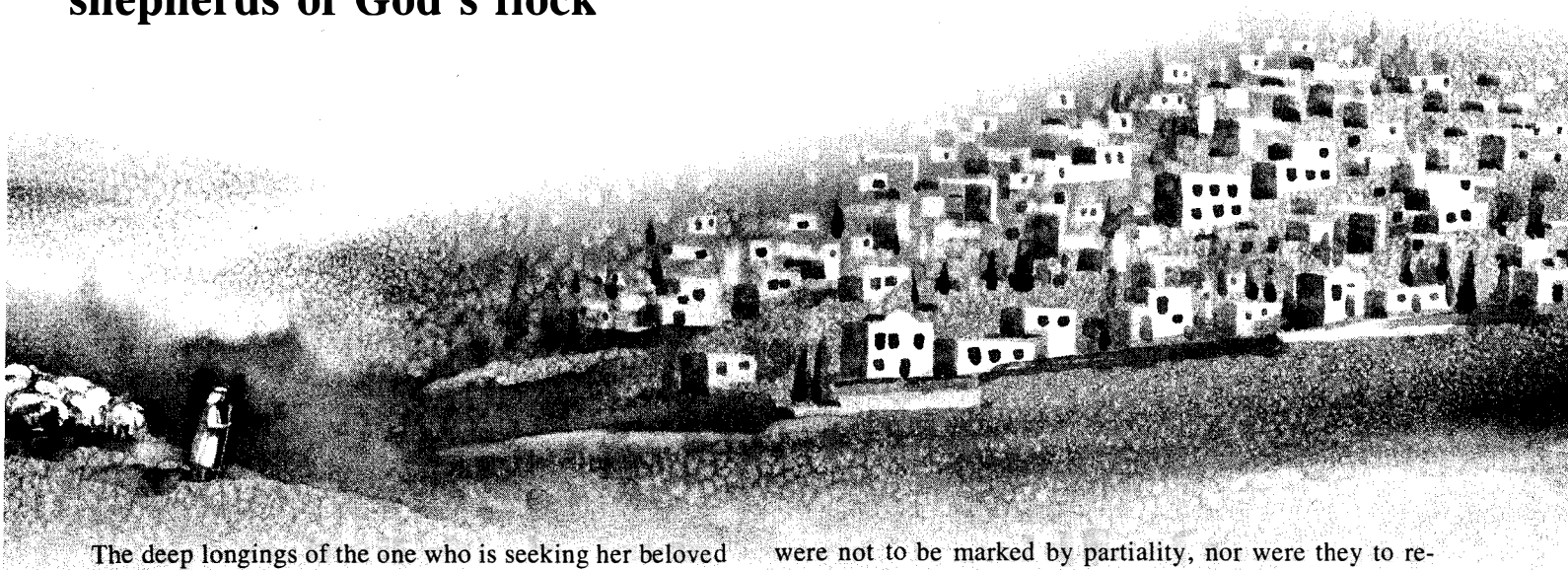
III. LEADING

Leading the sheep is another mark of the shepherd found in John 10. "He calleth His own sheep by name, and leadeth them out" (v. 3). And again, "He goeth before them and the sheep follow Him, for they know His voice" (v. 4).

As one of His flock, David says "He leadeth me beside the still waters" (Psalm 23:2).

In early 1981 Jim Paul came to Canada as a newly commended worker. Back in Scotland he had been an elder in a local assembly for some years, while carrying on in business and traveling in evangelism and ministry. Then God led him to bring his wife and two children to Canada for full-time service among assemblies. He lives near London, Ontario.

A personal word to the shepherds of God's flock



The deep longings of the one who is seeking her beloved asks the question, "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flocks to rest at noon" (Song of Solomon 1:7).

The answer is given: "Go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents" (v. 8).

Are the members of the assembly following you to the pastures where you yourself are feeding? Are they following you closely because they know your voice? When Peter said, "I go fishing," others said "we will go with thee" (John 21:3).

Remember, dear elder, if they are following your steps it is necessary that you walk in paths that will be for their good and not ill. May it be said of every elder, "Whose faith follow, considering the outcome of their manner of life. Jesus Christ the same yesterday, and today, and forever" (Hebrews 13:7-8).

IV. RULING

When God had in mind a man to rule the people of God, it was a lad with a shepherd's heart He chose (I Samuel 16:11-13). Peter, in his epistle, exhorts elders not to be "lords over God's heritage, but examples to the flock" (I Peter 5:3).

The elder must be careful not to be a dictator, wanting everyone to bow to his every command. Instead he should allow the scriptures to mold his life in a way that the saints will want to emulate.

Among the last words that left the lips of David were these: "He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain" (II Samuel 23:3-4).

Oh for men with clear vision and sound judgment, who with compassion in their hearts, will gain the respect of the assembly over which the Holy Spirit has made them overseers.

Two things were required in the judge of a past day, they were not to be marked by partiality, nor were they to receive bribes, lest the course of justice be averted. We need men today who will not be swayed to the left or to the right when dealing with assembly problems but will seek to carry out discipline as and when it is necessary according to the Scriptures.

Sometimes the effort that is put in by elders isn't appreciated as it ought to be. Often yours is a thankless task. Many a weary hour that is recorded for the Judgment Seat of Christ is unknown to the rest of the company.

Many times a godly elder has to suffer the slanderous attacks of those who do all the talking but none of the work.

I want to digress a moment to speak to the people of the assembly. Remember, dear saints of God, all your movements are watched by godly elders, as they must give an account. So see to it that on your behalf they may do it with joy and not with sorrow (Hebrews 13:17). I trust that in consideration of them we will know them, pray for them, honor them, obey them, and, above all, love them and esteem them very highly for their works sake (I Thess. 5:12-13).

Sometimes we forget that these dear men are only human and often need a word of encouragement just as much as the men who take the platform. When did you last go out of your way to say a word of thanks for all the things done that are taken for granted?

Now I would like to close this article by asking every elder to look at a five-fold ministry expected of the shepherd as recorded in Ezekiel 34:4.

1. The diseased have to be strengthened.
2. The sick have to be healed.
3. That which has been broken has to be bound up.
4. That which was driven away has to be brought back again.
5. That which was lost has to be sought.

My dear brethren, apply these things in spiritual terms and put them into practice. Your assembly will be richer for it. •

NEW WORKERS

CHAPLAIN & MRS. KEN V. BOTTON, 920 Cedar Ave., Mare Island, Vallejo, California 94592

Christians at Tidewater Gospel Meeting in Virginia Beach, Virginia, have commended Ken and Patty Botton to full-time Christian service.

Since January 1982, Ken has served as a chaplain in the United States Navy. He is currently stationed off Vallejo, California, attached to the U.S. Pacific Fleet's ammunition ships.

When Ken was a line officer in the U.S. Navy he was stationed in Norfolk and was in fellowship in the Tidewater assembly. While there, Ken utilized his teaching gift, and then was exercised about more active participation in God's service.

Ken and Patty are in fellowship at Valley Bible Chapel in Napa, California. He participates in ministry at Napa and area assemblies as time permits.

MR. & MRS. CAROLOS CERQUEIRA, 241 Pawtuxet Ave., Cranston, Rhode Island 02905

Three assemblies in southeastern New England have joined in commending Carlos and Margarida Cerqueira to the Lord's work, in an evangelistic and church planting ministry among Portuguese speaking people. They are: Bethany Gospel Chapel, Swansea, Mass., Buttonwoods Gospel Chapel, Warwick, R.I., and Groton (Conn.) Bible Chapel.

The Cerqueira family came to Rhode Island in 1976 after they were forced to leave their full-time ministry in Angola. Since then they have seen an assembly established in their area (see INTEREST, February 1982, page 6). The work is growing and opportunities for outreach, counseling and discipling new converts are increasing.

Having seen the evidence of God's blessing on the Cerqueiras, the Christians unreservedly commend them to the work to which the Lord has called them.

Mr. & MRS. JOHNNY D. MITCHELL, 1000 Chestnut St., Atlantic, Iowa 50022

Christians at Atlantic (Iowa) Gospel Chapel have commended Johnny and Susan Mitchell to full-time service for the Lord. For the past two years the Mitchells have been active in the ministry of the assembly. Johnny has been involved in preaching, teaching and pastoral work. Together, Johnny and Sue have been engaged in visitation, youth work, counseling and music ministry.

Both Johnny and Sue are graduates of John Brown University and Johnny is also a graduate of Dallas Theological Seminary. From 1973 to 1976 they both served full-time with Youth for Christ.

MR. & MRS. JOHN RODGERS, Sandy Creek Bible Camp, Rt. 1, Box 220-B, Washington, Texas 77880

John and Lydia Rodgers have been camp managers at Sandy Creek Bible Camp since April 1980. They serve with the commendation of Garland Bible Chapel in Garland, Texas.

John and Lydia met at Emmaus Bible School in 1948. They lived in Dallas for 23 years, where John worked as a drafting standards coordinator for Texas Instruments and Lydia as supervisor of medical secretaries in a Dallas hospital. They are the parents of four grown children.

John has been a long-time Board and Executive Committee member of Texas Youth Camp, the organization responsible for Sandy Creek (near Houston) and its predecessor camp in the Dallas area. Lydia's involvement in the camping program also began long before they entered their present full-time ministry.

John was an elder at Polk Street Bible Chapel in Dallas, and he and Lydia were a part of the group that hived off in 1976 to begin the Garland assembly.

MR. & MRS. DENNIS SCOTT

Oaklands Chapel in Victoria, British Columbia, has commended Dennis and Olive Scott to the Lord's work in connection with the assembly.

The Scotts are originally from England and came to Canada for Dennis to work as a school teacher. They spent several years with Scripture Union in Western Canada and with Bethany Chapel in Calgary. The Christians there give an excellent report of the Scotts' involvement and ministry.

In April 1982 the Scotts moved to Victoria. Since that time they have worked with the Christians at Oaklands in ministry of the Word, pastoral care, counseling and Christian education. God has used them in evident blessing to the assembly.

The Scotts have four children: Paul, 16; Debbie, 14; Cheryl, 10; and Ruth, 3.

MR. & MRS. GRAHAM H. STOKES, 77 Preston Ave., Penticton, British Columbia V2A 2K1

The Christians at Preston Avenue Bible Chapel in Penticton met on January 2 to welcome Graham and Margaret Stokes of Kent, England, and to commend them to the work of the Lord in the Okanagan Valley and elsewhere as the Lord may lead.

The Stokes were originally commended to the Lord's work in the United Kingdom in 1949, and since that time have served in evangelism and pastoral work. Prior to moving to Canada, Graham was General Director of The Soldiers' and Airmen's Scripture Readers Association, which put him in contact with all areas of military service in the United Kingdom.

The assembly was pleased to invite the Stokes to Canada, and looks forward to a time of renewal, evangelism, teaching, growth and blessing, in the will of the Lord.

Graham and Margaret have two grown children, both serving the Lord in the United Kingdom.

RICK STUCKEY, Star Rte 1, Box 92-B Vienna, Missouri 65582

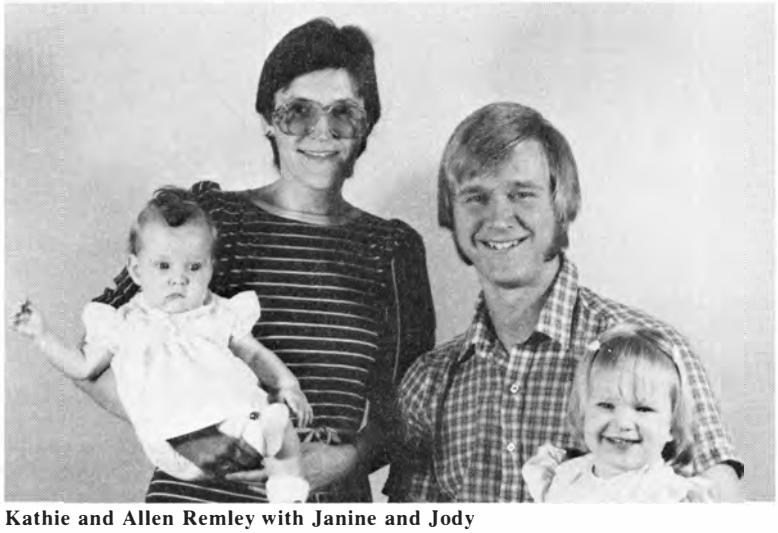
Christians at the Shawnee Bible Chapel in Carbondale, Illinois, have commended Rick



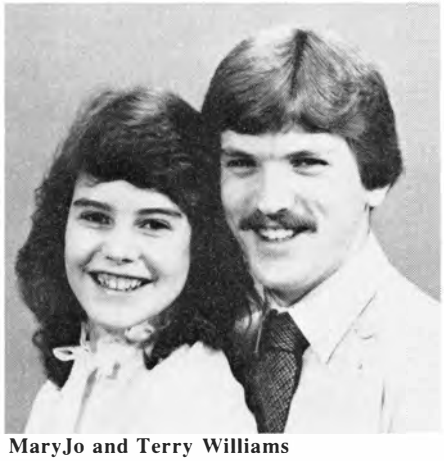
Charlotte and Gordon Warnholtz



Lydia and John Rodgers



Kathie and Allen Remley with Janine and Jody



MaryJo and Terry Williams



Kenneth and Patty Botton

Stuckey to the work at Turkey Hill Ranch Bible Camp.

Rick has been active in Christian service in southern Illinois for several years. Since the formation of Shawnee Bible Chapel in 1978, he has been in fellowship there and has participated in the life of the assembly. His teaching gift and practical abilities seem to qualify him for the maintenance position at Turkey Hill, and the saints commend him to this work.

MR. & MRS. GORDON WARNHOLTZ, R.R. 2, Lennoxville, Quebec J1M 2A3

Christians at the Huntingville Community Church in Lennoxville, Quebec, have commended Gordon and Charlotte Warnholtz to full-time Christian work in their assembly. The size of the assembly is growing, and the Christians saw the need of another couple stepping out full-time to join Les and Margaret Picard in the ministry.

Gordon and Charlotte have been active in assembly and camp work for years, first in Prince Edward Island and later in Ontario and Quebec. Gordon was administrator of Grace Christian Home in Huntingville and continues to help out there. In the commending assembly he serves as an elder. Charlotte leads a weekly ladies' Bible class. Both have manifested the gift of ministering to the needs of individuals.

Gordon's brother Fred has been a commended worker in nearby Magog, Quebec, for many years.

ROY WARREN, 602 Belmont Ave., Shelbyville, Tennessee 37160

The believers at the Gospel Chapel, Shelbyville, Tennessee, have commended Roy Warren to the work of the Lord. Roy is originally from Zimbabwe and was saved while in South Africa. After graduating from university in So. Africa, he attended Emmaus Bible School in Oak Park, graduating in 1981.

For the past year, Roy assisted in the assembly work at the Gospel Chapel on Sonya Drive in Nashville and has recently been invited by the commending assembly to help in Shelbyville. He has also been appointed as a regional director for the Emmaus Correspondence School in Tennessee.

The Christians have noted Roy's godliness, his ability to teach the Scriptures and to shepherd the Lord's people.

THE GOSPEL FARM

The Harrisburg Gospel Center in Augusta, Georgia, has commended two couples and three single people to full-time service for the Lord at the Gospel Farm. The Farm is a ministry of the Gospel Center and exists as a place of help for troubled youth (INTEREST, November 1982, p. 14).

Mr. and Mrs. Michael Lewis and **Mr. and Mrs. Al Fredette** serve on the administrative staff of the Gospel Farm. **Ed Joyner, Al LaMorey** and **Janis MacGregor** will serve on the counseling staff for a period of one year. All are in fellowship at Harrisburg Gospel Center. Their address is The Gospel Farm, Rt. 4, Box 303F, Waynesboro, GA 30830.

NAVAJO GOSPEL MISSION

Christians at Contoocook Valley Bible Chapel in Hillsboro, New Hampshire, have commended **Kathie Fitzgerald** to the work of the Lord in Flagstaff, Arizona. Kathie is a registered nurse serving with the Navajo Gospel Mission on one of the outposts. Before going to the field a year ago, she assisted in the work at His Mansion and was actively involved in the assembly where she earned the respect of all the believers.

COMMENDATION REAFFIRMED

In 1957 the Christians at Westmount Gospel Chapel in Weston, Ontario, commended **Dorothy Wick** to the Lord's work at the Children's Home in Colorado Springs, Colorado. Over the years the work has altered somewhat and is now known as Family Life Services. Miss Wick continues to serve the Lord there and the assembly is happy to continue its commendation for her.

INTERNATIONAL CRUSADES

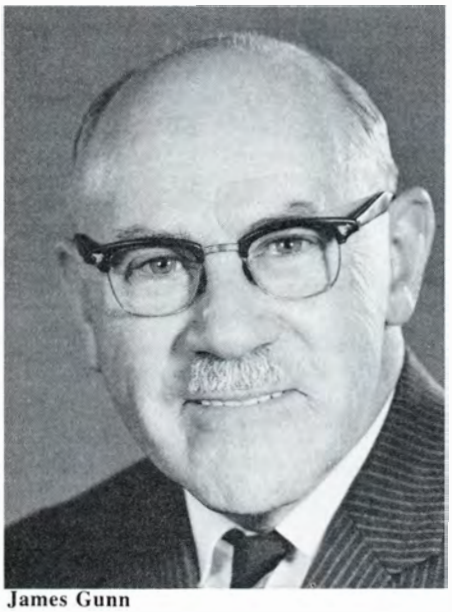
Believers at Devine Street Gospel Chapel in Sarnia, Ontario, have commended **MaryJo Williams** to the Lord's work with International Crusades in Prospect Heights, Illinois. She and Terry Williams were married in 1982 and together serve the Lord. For Terry's commendation, see INTEREST, September 1981.

Eastgate Bible Chapel in Portland, Oregon, has commended **Irmgard Lamm** for two years' service in Austria. She will serve with International Crusades under the direction of Floyd Schneider, a missionary in Austria.

FOREIGN MISSIONARIES:

Jamaica: Balmoral Bible Chapel in Red Deer, Alberta, has commended **Allen and Kathie Remley** to the work of the Lord in Jamaica. Allen has served with Operation Mobilization and has completed the Discipleship Intern Training Program in San Leandro. Kathie served with International Crusades in Spain.

WITH THE LORD



James Gunn



James Kenney

ETHEL DEWHURST, 89, of Pittsboro, North Carolina, on December 20 after a short illness. She and her husband were commended to the Lord's work in 1947 and spent many years in the rural areas of New England, as well as operating the Christian Servicemen's Canteen in Fayetteville, North Carolina. Mr. Dewhurst, 90, suffered a broken hip a few days before his wife's homecall. He is recuperating in the rest wing of Pittsboro Christian Home.

ELIZABETH FRASER, of Sarasota, Florida, on October 5, predeceased by her husband **JAMES** on February 10, 1982. Both were born in Scotland and came to the Detroit area shortly after their marriage. They were in fellowship at Midland Avenue Gospel Chapel, later known as Pembroke, until their retirement to Florida in 1964, where they shared in the establishment of Lockridge Road Bible Chapel.

JAMES GUNN, 82, of Agincourt, Ontario, on November 27.

Mr. Gunn was commended to the Lord's work in Venezuela in 1922, but was forced to return to Canada after five years due to ill health. Unable to return to the field, he devoted himself to ministry of the Word in Canada and the United States. He was a noncontroversial man and highly respected.

For many years Mr. Gunn edited the assembly magazine, *Food for the Flock*, and throughout his lifetime carried on a writing ministry. Among his books are *I Will Build my Church* and a new book by Loizeaux Brothers, *Christ: The Fullness of the Godhead*. He traveled widely in a conference and Bible teaching ministry and conducted intensive Bible classes in the Toronto area.



James and Elizabeth Fraser

In earlier years James Gunn and Ernie Sprunt cooperated in pioneer tent work in Ontario. Mr. Gunn was one of the founders of Elim Home in Waubaushene and was secretary of the organization. Fluent in Spanish, he spent one month a year ministering in Central and South America. In recent years he taught courses at Kawartha Lakes Bible School in Peterborough, Ontario, where he was greatly loved by staff and students.

Mrs. Gunn went to be with the Lord in 1979, after suffering for 40 years with multiple sclerosis.

JOHN A. HORN, 91, of Atchison, Kansas, on January 3. Mr. Horn was a pioneer preacher who devoted his life to the ministry of the Word in evangelism and Bible teaching. For more than 70 years he and his brother David traveled to remote regions of the United States and Canada, often enduring hardships and sacrificing comforts and conveniences. John made a final trip after David's homecall in October 1978, this one in the company of Philip Strout.

In recent years, suffering from a chronic heart condition and being very frail, Mr. Horn made his home with his daughter Anita. Mrs. Horn predeceased him in 1979.

JOHN HOZACK, 87, of Oakland, California, on December 4. He came to Oakland shortly after World War I and associated himself with the believers of Bethany Gospel Chapel. He served as teacher, Sunday School Superintendent and elder.

JAMES KENNEY, 81, of Hayward, California, on December 28. He served the Lord for many years in Trinidad, Argentina, Bolivia, and Puerto Rico. The past several years the Kenneys have resided at Bethesda Home in Hayward.

MARGARET SCHELL, 76, of Pittsboro, North Carolina, on December 23. She was in fellowship at Beechwood Chapel in Pittsburgh, Pennsylvania until 1973 when she and her husband moved to the Pittsboro Christian Home where Russel still resides.

STELLA TAYLOR, 57, of Oskaloosa, Iowa, on November 26. She was in fellowship at Eddyville Gospel Chapel where she enjoyed working with young girls, seeking to lead them to Christ. She was the mother of seven children. Her husband, Dwight, resides in Oskaloosa.

ADDRESS CHANGES

WORKERS CHANGES

Len Fex, 95 Rolph St.,
Tillsonburg, Ontario N4G 3Y2

Victory Christian School,
10255 Musick Rd., Affton, Missouri 63123
This change also applies to faculty members using the school address: Lois Comolli and Randy Gruber.

ASSEMBLY CHANGES

EDDYVILLE, IOWA, Gospel Chapel, 105 4th St., % Rod Owensby, Rte 1, Fremont, IA 52561.

DEARBORN, MICH., Dearborn Chapel, % Donald Henderson, 33450 Balmoral, Westland, MI 48185 (313/959-8337).

EAST ORANGE, NEW JERSEY, Bethel Gospel Chapel, 8-10 Grant Ave., (Formerly Bethel Gospel Hall in Montclair). % George Bethel, 75 Cambridge Rd., Montclair, NJ 07042 (201/783-9747).

GARDINER, NEW YORK, Mid-Hudson Bible Fellowship, Ireland Corners, Gardiner, NY 12525, (formerly in Poughkeepsie). (914/255-1971 or 635-1033). % Edward Ruppecht. BB 9:30, FBH 11, Thurs. 7:30

CHARLOTTETOWN, P.E.I., Charlottetown Bible Chapel, % Sam Bears, 29 Towerwood Dr., C1B 1J5 (902/569-2895).

NEW ASSEMBLIES

DECATUR, ILLINOIS, Believers Bible Fellowship, 3750 North Woodford (Community rooms of an apartment complex). % John Avery, 2461 South 34th, 62521. BB 9, FBH 10, Wed. 7 p.m.

A group of believers have been meeting for breaking of bread and ministry. Starting as a Bible study, the meeting grew from a home fellowship to rented facilities. Christians from Grace Bible Chapel in Springfield have assisted in getting the work under way. Robert Ramey and Charles Fizer have met with and encouraged the Christians. Decatur is midway between Chicago and St. Louis. Visitors are welcome.

LAKE ZURICH, ILLINOIS, Alpine Chapel, % James W. Harshaw, 23761 W. Miller Rd., 60047.

This new fellowship of believers began breaking bread together on October 17, meeting in the Seth Paine Elementary School. It is composed mainly of believers from Arlington Countryside Chapel and Grove Community Church. These two assemblies are in complete fellowship with the new work and have taken an active role in encouraging the new assembly.

WARWICK, RHODE ISLAND, Warwick Believers Fellowship, % C. Russ Carr, 803 Tollgate Rd., 02886 (401/821-3164). BB 9, M 11, Tues. 7.

Two years ago some Christians living in Warwick began meeting in the home of Russ Carr, because it was too far to commute to their assembly in Attleboro, Massachusetts. From its very small beginning, the assembly has tripled in size. The majority of the people are new believers, two years or less in Christ.

The Christians invited Bruce Newkirk to come from Oregon and work full-time in their assembly. In October 1982 they began meeting in a local elementary school for Sunday services.

The assembly held its first conference on December 4 and 5, using the facilities of Buttonwoods Gospel Chapel, with whom they are in full fellowship.

WHEELOCK, VERMONT, Wheelock Bible Chapel, meets in Wheelock Town Hall, Rte. 122. % Robert H. Johnson, Sheffield, VT 05866 (802/626-9421). BB 9:15, SS & BS 10:15, M 11:15

In the fall of 1980, Mr. Johnson began holding Bible studies. More recently the resultant group began meeting together for worship and remembrance of the Lord.

CONFERENCES

MARCH 25-27—DALLAS, TEXAS

Dallas area Bible Conference at Wheatland Bible Chapel, 1303 W. Wheatland Rd., Duncanville. Speakers: T. E. Wilson and Dan Smith of Oak Park, Illinois. Contact John Daniels, 1815 Mimosa Ave., Plano, TX 75074.

APRIL 1-3—TORONTO, ONTARIO

Annual Easter Conference to be held in two locations:

Toronto East at Cedarbrae Collegiate, Markham Rd. and Lawrence Ave. E., Scarborough. Speakers: James Comte, Kenneth Fleming, Paul Irwin and S. Lewis Johnson. Contact Alex Brock, 19 Orchard Park Ave., West Hill, Ontario M1E 3T6 (416/282-1778).

Toronto West at Martingrove Collegiate, Eglinton Ave. W. and Martingrove, Etobicoke. (Friday and Saturday only). Speakers: Arnot McIntee, Gordon Rumford, Rod Wilson, and William Yuille. Contact William Miller, 111 Ashbourne Dr., Islington, Ontario M9B 4H6 (416/231-7427).

APR. 1-3—PALOS HILLS, ILLINOIS

Thirteenth annual conference at Palos Hills Christian Assembly. Speakers: T. Ernest Wilson, David Long and George Heidman. Services for children. Meals and lodging provided. Contact Thomas Carrick, 5607 Laurel Ave., La Grange, Ill. 60525.

APRIL 8-10—YAKIMA, WASHINGTON

Bible Conference at Tieton Drive Bible Chapel. Speaker: Dan Smith, Emmaus. For accommodations contact: Brian T. Aggett, 413 N. 57th Ave. 98908 (509/966-1411).

APRIL 16-17—LIMON, COLORADO

Annual conference at Limon Bible Chapel, 385 J Ave., beginning 10 a.m. Saturday. Speakers: Welcome Detweiler, Ross Rainey, and Ben Parmer. Accommodations and meals provided. Write to Limon Bible Chapel, Box 291, 80828 (303/775-9788 or 346-8547).

APRIL 17-19—OAK FOREST, ILLINOIS

A Mini Conference at Oak Forest Bible Chapel with speaker Ray Routley. Three services on Sunday and one each on Monday and Tuesday evenings. Contact Warren Landeck, 7950 S. Tripp, Chicago, 60652.

APRIL 22-24—FULLERTON, CALIF.

Southern California Challenge of Missions Conference at Grace Bible Chapel. Theme: "You Can Tell the World!" Speaker: Kevin Dyer. Film, "First Fruits," workshops and more. Contact Dick Papworth, 13406 Caffel Way, Whittier, CA 90605.

APRIL 23—SOUTH FLORIDA LADIES MISSIONARY

Annual South Florida Ladies Missionary Conference at Ft. Lauderdale Bible Chapel, 141 NW 38th St. Morning and afternoon sessions. Accommodations available. Contact Mrs. Yvonne Young, 6248 SW 21st St., Miramar, FL 33023 (305/963-5944).

MAY 7—CHICAGO AREA LADIES

The Chicago area women's missionary conference will be held at Woodside Bible Chapel, Maywood, 10 a.m. to 3 p.m. Contact Helena Fleming, 737 N. Kenilworth, Oak Park, IL 60302.

Conference announcements for the June issue should arrive at INTEREST by April 10. No charge for first announcement; $20 prepaid for each additional appearance.

NOTICES

GERMANY: If you know of anyone stationed in the Kaiserslautern area of Germany who would like to meet with us, please write to Ken Miller, USMCAZ, Attention AERZD-RM, APO New York 09052 (or call 06841-64330 Homburg Saar).

MOUNT CARMEL offers a one-year program of Bible teaching and practical service. The school requires a new faculty member beginning in September, 1983. If interested, write to Mount Carmel Bible School, 4725 106th Ave., Edmonton, Alberta T6A 1E7. Please include your resumé.

CAPABLE PERSON with working knowledge of Spanish needed to take over Spanish-language Emmaus Correspondence Course ministry in the U.S. Contact Don Dunkerton, Emmaus Bible School, 156 N. Oak Park Ave., Oak Park, Illinois 60301.

SEMI-RETIRED Christian couple wanted to act as Home Helpers in a Christian retirement home. For information write John DeGrace, Connaught Home, Box 178, North Hatley, Quebec J0B 2C0

OLD TRACTS AND BOOKLETS wanted of early Brethren writers and topics. Will buy or trade ministry on tape, such as Tozer, Vernon McGee, Harold Wildish, music, etc. John Dorozio, Tape Ministry, 9471 Diamond Rd., Richmond, British Columbia V7E 1P5.

1934-1943 ONLY: Copies wanted of the first decade of Letters of Interest to complete our files. Send to the Editor, INTEREST, P.O. Box 294, Wheaton, IL 60189. Also looking for Assembly Address Books prior to 1965.

THE CHRISTIAN STEWARD (INDIA), the only all-India assembly-sponsored English monthly magazine carries exegetical and devotional articles. Subscribe now for active partnership with the Lord's work in India—$8.00 ($12.00 airmail). Order through Owen Hoffman, Box 99, Washington, Georgia 30673.

FELLOWSHIP WANTED: We would appreciate your fellowship. For place and time in Brooksville, Florida, call Charles Widboom (904/796-8045). In Homosassa Springs call James Watson (904/382-2306).

HOUSEKEEPER AND MAINTENANCE Man needed. Single or husband-wife team. Retirees desirous of association with vibrant Christian ministry among youth. Furnished apartment and some food subsidy in exchange for services. Write: Business Manager, Lake Geneva Youth Camp, 650 South St., Lake Geneva, Wisconsin 53147.

NOTICES are carried at the flat rate of $20. U.S. Funds. Maximum length: 40 words. Payment must be sent with order.

LETTERS to the editor

I am most pleased with INTEREST magazine. The improvement is great! I have been a reader for years, and now what a difference. I look forward to each edition.

I am 79 years. Saved in Ireland at 19 years and came to this country in 1929. I have had a hip transplant which turned out wonderful. I can walk and keep house, do my own shopping, cooking, etc. The best part, I am happy in the Lord, who has made it possible.

I went to remember our Lord a week ago with the Brethren. I took two busses to get there on my own. A sister took me home from meeting. Praise the Lord.

Elizabeth Ann Armstrong,
Jackson Heights, New York

THE WEST BANK

Thank you for your courageous article entitled ''Who Owns the West Bank?'' [December, p. 2]. I am giving talks on the Middle East right along and I discovered in reading it that I needed to check myself in some areas.

Lewis Doane,
Portland, Oregon

You speak of Israel's ''military aggression.'' Since 1948 Israel has been attacked by Arab nations five times. She did not do the attacking. Why then do you call defense of her homeland ''military aggression?'' However, can one doubt that God gave the victories? . . .

Could it be that God is allowing Israel to enlarge her borders, through these unasked for wars, even against her will? Let us not forget the sovereignty of God in these matters. As to Israel's move into Lebanon, that is a marvel of her restraint. . . .

Christians would do well to cease vilifying and condemning Israel. Let the world do that dirty job.

Dr. & Mrs. Richard Ulrich,
Harrisburg, Pennsylvania

Commendation is in order. I have never read a more precise treatment of any matter than that which you have given concerning this issue. This most candid and scriptural analysis of this most sensitive subject is long overdue. Grace needs teach the heart of man: ''It is not of blood—Repentance towards God and faith in our Lord Jesus Christ!'' There is no spiritual claim that man can lay hold upon before God apart from that claim coming through Jesus, the Christ, through acknowledgement.

Your stand was scripturally bold. There will be some dissent.

Lloyd Wisler,
Pottstown, Pennsylvania

God gave Israel the promised land in the Abrahamic Covenant. That covenant is unconditional. Its fulfillment depends only upon the faithfulness of God.

You say, ''Possession of the land is hinged upon obedience to God and to His Word.'' God in His Sovereignty will carry out His plan. God scattered His people because of disobedience, and is driving them back to their land to judgment in the Tribulation. God always has His remnant and they will obey Him, even unknowingly. They are taking the land, settlement by settlement, just as God instructed the Jews in Deuteronomy 7:22. . . .

In an older article you mentioned erroneously the great number of people killed by the Jews in Beirut. In any war innocent people are killed. However, no one dies except by the expressed or permissive will of God.

. . . Anyone that talks against the Jews is anti Semitic. Paul says in Romans 10:1 that we should pray for them. Elders and men in places of influence should be well informed, and not uninformed about the subject they are talking or writing about.

W. E. Murphey,
Barstow, California

Editor's Note: The April 1982 article made reference to a 1981 bombing raid on a Beirut apartment complex in which many were killed. I have not discussed the 1982 invasion of Lebanon. However, it seems to me Christianity requires a much more compassionate attitude to human suffering than many Christians evidence. This again illustrates the point I have been making repeatedly about the misuse of Bible prophecy and the neglect of biblical morality.

CHRISTIAN FRAGMENTATION

Your November editorial (''The Ecumenical Path to Division'') does a good job of obscuring the ecumenical issue. Christian ecumenism is much larger than the WCC or any particular ideology. Its roots are in the one Body/one Spirit image of the Church (Eph. 4:3-4).

Certainly it is lamentable that a further fragmentation of Christianity may occur by the efforts of the WCC, which, ironically, seeks its unity. Yet can we afford to stop at this point, and merely ''observe the struggles of fellow evangelicals''? How about developing an agenda for a truly evangelical ecumenism, *within* the conservative camp. Furthering our relationships with evangelical denominations would be very profitable, not only for the ministry of our respective churches, but in fostering the reality of Ephesians 4.

Let's work toward the unity of the Church where we can, rather than recounting the foibles of non-evangelical attempts at the same.

Don Wilkinson,
Hoffman Estates, Illinois

As a new reader of INTEREST I am pleased to see the editor tackling issues of social and theological importance. In the November editorial you rightly condemn the one-sided and decidedly unecumenical agenda of the World Council of Churches. Christians must sadly but firmly resist this sort of action performed in the name of Christ.

The rest of this editorial provoked criticism, however. As a brother currently studying in a hotbed of ecumenism—the Divinity School of the University of Chicago—I must object to your characterization of ecumenically-minded Christians as ''liberal,'' ''modernists,'' and ''those with a leftist ideol-

ogy.'' Certainly these elements are present, even dominant, in many mainline American churches, but this does not prove your point. Many participants in ecumenism do not fit your description—men like Stephen C. Neill and Martin E. Marty, for example. We must not conclude that because all liberals are ecumenical that all ecumenicals are liberal.

If the Brethren are to manifest the New Testament church in its genuine ecumenism we must not make generalizations which polarize the Christian community into ''us'' and ''them'' with ''us'' defined too narrowly. Separation from truly Christian ecumenicals will condemn us to parochialism. We then will not be able to teach or to learn from these brothers and sisters, and we will compromise our common witness to the world. We must discern better who is for us and who is against us.

John G. Stackhouse, Jr.,
Chicago, Illinois

CHANGE OF PACE

I found the article ''Father's Rival'' in the October issue interesting and instructive, but I did have some misgivings about it. Could it be construed into implying that it is ''normal'' for Christians to have romantic reminiscences about former sweethearts after they are married? Of course, everything worked out all right in the story, but could we recommend that every married man in ''Father's'' position should do as he did? I do not wish to be over critical, but these questions explain my misgivings.

Arnold Reynolds,
Lennonxville, Quebec

After reading the editorials in September and October issues I wondered what was happening to our so-called ''Christian'' magazine, but the final clincher was the story ''Father's Rival.'' I fail to see how that can be justified as uplifting or spiritual food for any Christian.

Frank Dellandrea,
North Bay, Ontario

''Father's Rival'' was a refreshing change of pace for INTEREST. It had such an unexpected ending with such a cogent message! Thank you.

Don Bailey's back cover messages on love have been particularly appreciated since we have been going through the epistles of John in our midweek Bible study.

Ronald Eames,
Weston, Massachusetts

THE RIGHT (?) TO REMARRY

I was interested in your review of the book on divorce by John Williams [*For Every Cause,* October p. 18], and also the letter regarding it by Andrew Stenhouse in the December issue [page 18]. It would seem from his letter that he had not read the book itself but had judged its contents from your review.

Mr. Stenhouse says the commandment of God in Genesis 2:24 ''precludes all possibility of divorce, and condemns the permissiveness of Moses in Deuteronomy 24, as our Lord has shown in Matthew 19:8.'' Thus, according to Mr. Stenhouse, Moses was not inspired of God to write the instructions of Deut. 24:1-2 regarding the bill of divorcement and the right to remarry. The Lord, however, did not abrogate that law when answering the question of the Pharisees. He did not cancel it but regulated it by limiting its application to the sin of adultery, which Mr. Stenhouse completely ignores.

The words of the Lord make it clear that the sin of adultery sets the other partner free from the marriage bond, enabling a remarriage (Matthew 19:9). The same is clearly taught by the apostle in I Corinthians 7:15, where he deals with the problem of desertion, such as we have seen in our experience in India. A young man, a Hindu, confessed Christ and was immediately sent out from the house. His wife's family would not allow her to go with him, and in a very short time she was given in marriage to another man. Such desertion sets the other partner free from the marriage bond.

This view is taken by A. T. Robertson in his *Word Studies.* Also by Vincent, J. N. Darby, William Kelly, C. F. Hogg, W. E. Vine, and a host of others.

It is true that Genesis 2:24 is the ideal, but the ideal was scrambled very early by men like Abraham and Jacob (Genesis 25:6; 30:4, 9, etc.)! It is also clear that death, desertion and the defaulting of the marriage contract by adultery are New Testament grounds that allow remarriage.

John M. Davies,
Vancouver, B.C.

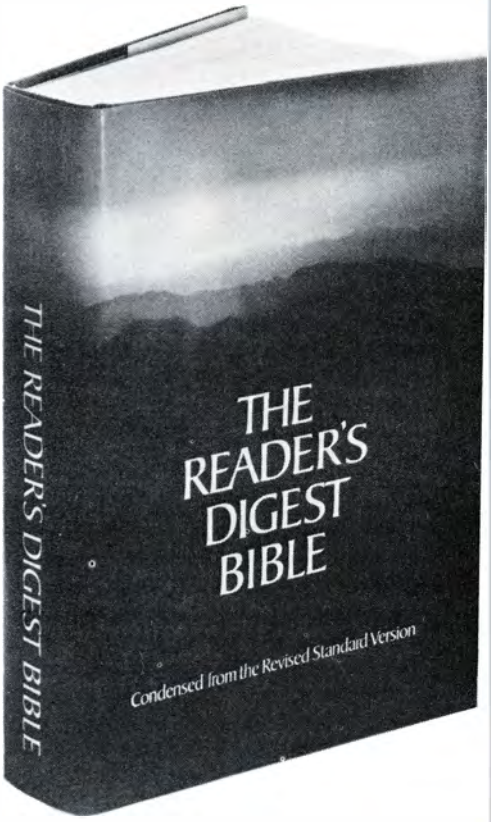
Editor's Note: John Williams' book is brand new and it is quite possible Mr. Stenhouse had not yet been able to obtain a copy. He was responding to what I said about the book, which is fair enough.

Also in fairness to Mr. Stenhouse I must say that he did not ignore the exception clause in Matthew 19:9. Space considerations permitted quoting only part of his original letter. He went on to say that ''there is a simple solution to the apparent problem in this passage, if we note first of all that the Lord was not speaking of adultery *as a reason for putting away a wife, but of* fornication *as a reason for breaking an engagement between unmarried persons. Compare Matt. 1:18-20.'' Mr. Stenhouse expounds this view in more detail in his little booklet, ''The Christian and Divorce'' (Christian Missions Press).*

So there is a question of interpretation here on which each reader will have to make his own decision. What does ''fornication'' mean in Matthew 5:32 and 19:9? Does it have the very wide meaning of sexual immorality in general, as in I Corinthians 6:18? Or is it more limited here? Mr. Stenhouse and others understand it to mean the discovery that the bride was not a virgin, resulting in the wedding-night dissolution of the marriage before it was consummated. Mr. Davies interprets fornication to mean adultery, even substituting the word when describing the passage.

Both views are common today. Whichever view we take, we must be careful not to see in the latter position a ''slipping'' or letting go of former standards to accommodate the ways of the world. Mr. Davies is quite correct about his view being the traditional view of the assembly movement, being taught by most of its leading brothers for the last century and a half.

A more thorough treatment of the divorce question will be given in an article by John Williams soon to appear in INTEREST entitled ''What the Bible Says About Divorce.''



On the Merits of Condensing Scripture

A REVIEW OF THE NEWLY-ISSUED READER'S DIGEST BIBLE

by James A. Stahr

THE READER'S DIGEST BIBLE, Condensed from the Revised Standard Version, Old and New Testaments, Bruce M. Metzger, General Editor. 1982, The Reader's Digest Association, 799 pages, $16.95.

Perhaps no one in the world has developed the technique of condensing written material as has the Reader's Digest Association. Now, after many decades of selecting and condensing first magazine articles and then whole books, the Association has applied its skills to what its own advertising rightly calls ''The Book of Books.''

The project took seven years of work. It was guided by John E. Walsh of RD's Condensed Book Division and Bruce Metzger of Princeton Theological Seminary. Walsh, himself the author of several books, supervised a team of seven condensing editors. Metzger gave approval to the condensed text only when satisfied that ''nothing had been changed that altered the spirit, teaching or character of the original version.'' Metzger is a noted authority on textual matters, and well known as author of *The Text of the New Testament* (Oxford, 1968) and as co-editor of the United Bible Societies Greek New Testament (1966).

Condensation hasn't made the Bible a ''one-evening book.'' The Old Testament has been reduced by half, and the New Testament by only a quarter, for an overall reduction of 40%. But it still runs almost 800 pages.

THE WRATH OF REVELATION 22

Any reduction is too much for some people, and it didn't take long before some preachers were calling down the wrath of Revelation 22:19 on the Digest editors. So before I comment on the revision itself, let me tackle the issue of condensing. Does it ''take away from the words of the book of this prophecy,'' thereby assuring that its editors will lose whatever place they might otherwise have had ''in the book of life'' and ''in the holy city''?

I think not. For if the Digest has ''taken away'' from Scripture, what about the preacher who reads a few verses and then says, ''Now for the sake of time we'll skip down to verse 17''?

Or, the woman who carries a New Testament in her purse? Hasn't she dropped out two-thirds of the Bible?

If it's wrong to publish anything less than the full Bible, then the lowest parts of hell will surely be reserved for people who hand out those tiny, red ''Little Bibles,'' containing maybe five dozen verses out of the 31,173 that constitute the Word of God.

If it is not wrong to publish a New Testament, or a Gospel of John, can it be wrong to shorten the Bible by condensing it instead of by cutting out major portions?

Men can indeed take away from the Word of God—by denying its truth, or by deliberately withholding it from people. But in the examples I have just given, there is no attempt to do any of these things. The Reader's Digest purpose is just the opposite: ''to bring new readers to the greatest of all books.''

Great as the Bible is, few people have ever read it from cover to cover. ''The reasons for this neglect,'' says the Digest, ''are the sheer length and complexity of the Bible's 800,000 words, and is often repetitious, unfamiliar style.'' Repetition of both thoughts and incidents, and ''the multiplying of words for rhetorical effect were practices favored in ancient times,'' but frowned upon in our high speed society.

To remove the length obstacle it is common practice to give only New Testaments or even Gospels of John to new Christians. The Digest sought to tackle both length and repetition without eliminating any of the 66 books of the Bible.

As with a paraphrase, there is always the danger of people mistaking a condensation for the Bible itself. We have observed how quickly ''The Living Bible Paraphrased'' came to be called ''The Living Bible.'' With that

change, the paraphrase itself becomes the living Word, instead of a paraphrase of it. Quite a difference! So we could wish that the Digest people had put the word "condensed" in the title (*The Reader's Digest Condensed Bible*) instead of in the sub-title. Nevertheless, we acknowledge their intention of honoring, not taking away from, the Word of God.

To quote their own publicity: "It must be understood that the *Reader's Digest Bible* is offered only as a supplement to the full text. The complete original version will always be available as the ultimate authority."

THE DEITY OF CHRIST

My primary concern as I approached this volume was not with condensing as such, but whether condensing had been used by religious liberals as a device for watering down the great truths of the Gospel and the great doctrines of Scripture. My fears proved to be totally unjustified.

The first thing I looked for was the deity of Christ, and I started where I usually start when I examine a new version—with the Gospel of John. I found that the great statements of deity are all intact:

"The Word was God"—John 1:1

He "called God his own Father, making himself equal with God"—5:18

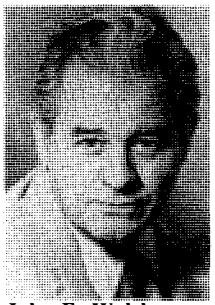
"Before Abraham was, I am"—8:58

"I and the Father are one"—10:30

"My Lord and my God!"—20:28

Furthermore, the evidences of deity are all there, including the seven sign-miracles (2:1-11; 4:46-54; 5:1-9; 6:1-13, 17-21; 9:1-7; 11:38-44) and the seven "I AMs" (6:35; 8:12; 10:9; 10:11; 11:25; 14:6; 15:1, 5). The classic Gospel passages are present (John 1:12-13; 1:29; 3:3-8; 3:16; 5:24; etc.). The promise of the Holy Spirit is there (7:39; 14:16, 17; etc.) as well as the promise of the rapture (13:36; 14:3; 21:22-23). And of course, the full story of the cross and the empty tomb.

Therefore, it is fair to say that the condensation aims at shortening the



John E. Walsh



Bruce M. Metzger

text without losing any of its theology. A *Time* magazine review concurred. It referred to the "inevitable jokes . . . about Six Commandments or the 4.2 Days of Creation" as being totally inappropriate. My own close study of many chapters suggests that theological discourse goes virtually untouched while narrative descriptions are streamlined and anything obvious or repetitive is dropped altogether. Consider, for example, John 3:1-2.

BEFORE: Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews. This man came to Jesus by night and said to him, "Rabbi, we know . . . ."

AFTER: Now there was a Pharisee named Nicodemus who came to Jesus by night. "Rabbi," he said, "we know . . . ."

John 6:16-19 provides another example. Here we show the omitted words in parentheses.

> When evening came, his disciples (went down to the sea,) got into a boat, and started across (the sea) to Capernaum. It was now dark, and (Jesus had not yet come to them.) The sea rose because a strong wind was blowing. When they had rowed (about) three or four miles, they saw Jesus walking on the sea and drawing near to the boat. They were frightened . . . .

This type of condensing is the antithesis of paraphrasing. A paraphrase adds words, fleshing things out so to speak. A condensation seeks to reduce the length while keeping the essential fabric intact.

MORE SEVERE CUTTING

But there is another form of condensing that comes closer to abridgement. That is the dropping of longer passages, not just words and phrases. When that happens, not everyone will agree that the missing verses are of minor significance. For example, I Corinthians 5:6-8 is dropped, and also the list of evils in verse 11, and then the whole passage on going to law (6:1-8). Such omissions remind us that a condensed Bible may be excellent for reading, *but must not be considered a study Bible.*

Some losses are inevitable in the condensing process. You can't drop out 50% of the Scriptures without losing things of historical or practical significance. Just what to keep and what to omit are choices the editors must make, and we will not always concur with their decisions. We face similar decisions if we offer Matthew, Mark or Luke to a new Christian instead of the Gospel of John. Whatever we do, we leave out some important things.

However, if we get the new Christian started in the Bible by giving him only a portion of it, he will ultimately pick up the whole Bible and read it all. The same holds true of the Reader's Digest condensation.

In the Old Testament the cutting is very pronounced. I went through Psalms 78 through 95, comparing them word by word with the Revised Standard Version. Eight of these 18 Psalms were omitted altogether, occasional deletions were made from two others (Ps. 78 and 89), and eight were quoted in full. In Psalm 78, the deletions tighten the story. Omitting the long flashback to Egypt (vv. 40-53) keeps the rest in chronological sequence. But the overall effect is to make this part more like a collection of selected Psalms than a true condensation.

Because *The Reader's Digest Bible* follows the text of the Revised Standard Version it inherits the strengths and weaknesses of that version. Its English is not as free as the more recent translations, so a person accustomed to the King James Version will feel at home in it. To its credit, it does not follow the RSV in relegating

Continued on page 22

QUOTES

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

Bible School president resigns in Alberta to seek new ministry.

Dying assembly comes to life in Ontario. Kansas assembly continues to grow despite two hive-offs in a year.

Dan Smith's book being issued on cassette tape in Kentucky.

BRIAN T. AGGET, 413 North 57th Ave., Yakima, Washington 98908

We are encouraged in the teaching development of our young men as they serve in the adult Sunday School classes. In the Family Bible Hour we have just finished a year's study through the book of Hebrews and are now about to start in Proverbs. Sunday nights we are showing the John MacArthur film series on The Family.

Our children are busy practicing the *Praise 3* musicale for a presentation at Easter. We are looking forward to having **Dan Smith** from Emmaus with us for a spring conference. Also this spring, we will enlarge our fellowship hall and redesign our nursery and library areas. We need more adult classroom area.

I thank the Lord for the opportunity to serve Him in a pastoral and teaching ministry in the assembly and in a chaplaincy work with a local nursing home.

January 11

NELSON ANNAN, 6707 149A Ave., Edmonton, Alberta T5C 2Y8

After twelve enjoyable years on the faculty of Mount Carmel Bible School, I have submitted my resignation. On June 1st, I will leave the position of President and faculty member. For some time I have felt a strong desire to become more heavily involved in pastoral ministry. While I have rejoiced in the ministry and fellowship at Mount Carmel, it has limited the time I could spend in the local assembly.

Jan and I are seeking God's direction regarding our future. We are not certain whether God will keep us in Edmonton, where we are heavily involved with Clareview Bible Church, or direct us to a new location in North America. We value your prayers.

Jan. 10

MRS. SHELDON BARD, C.P. 1600, Sherbrooke, Quebec J1H 5M4

Six of us interested in a retirement home for French-speaking Christians have bought five acres about two miles from the campus of Bethel Bible Institute. We tore down the barn and have started to convert the shop into a three-bedroom bungalow.

In our Porte Parole studio a new project is taking shape. **Mark Strout** goes every Thursday with **Hazel Benner** to the English public school where Hazel teaches a Bible lesson. Mark takes pictures and records the lesson. We plan to bring French-speaking children into our campus studio so that we can produce the same lesson in French. Our primary objective is making television programs for children, but we will also have English and French slide presentations available for Sunday School, public schools and other children's clubs.

We are praising the Lord for His guidance, His provision, and His open doors.

Dec. 30

ROBERT BILLINGS, Jr., 60 Riverdale Ave., Tinton Falls, New Jersey 07226

The Lord is working at Bethel Bible Chapel in Middletown, New Jersey. It is basically in a church planting stage, reaching out into the community. On Monday I visited a young Jewish man whom I met some months ago while doing door-to-door evangelism. He had been completely ignorant of the Gospel, but has recently read the first ten chapters of John. He is open, and it is our prayer that he will be saved soon.

In addition to evangelism, we are encouraging discipleship. Although college campus ministries encourage this, it seems often the local church ignores it. I am grateful that two of the older women in our assembly are discipling a young married woman I led to the Lord three months ago. Other baby Christians are also being discipled.

January 20

CARLOS CERQUEIRA, 241 Pawtuxet Ave., Cranston, Rhode Island 02905

A step has been taken to supply the need for literature for the Portuguese here. We have an agreement with an asssembly book store in Portugal to send monthly a certain number of books and Bibles. We receive Portuguese tracts from Brazil, Portugal and World Wide Christian Literature in the U.S. It is a surprise to see how eagerly the Christians absorb these books.

One of the greatest blessings in an assembly is to see the believers grow and take responsibility in the work. We thank the Lord for a young man who has taken the responsibility for the teenagers.

We have many plans for the coming year, but we know that ''it is God which worketh in you both to will and to do of his good pleasure.'' Pray for us.

Dec. 20

WILLIAM JAMES COLEMAN, 9344 Elsa St., Detroit, Michigan 48214

In November we celebrated our assembly's 60th anniversary with **Otis Tillman** as guest speaker. As we look back over the past year, we praise the Lord for all His kindness to us. We are assured that the Word has gone forth and will bring forth fruit to His glory.

January 12

MIKE DIXON, 118 Foxglove Lane, Columbia, South Carolina 29210

At the end of March we will have completed a two-month series on personal evangelism and have begun showing the six-film series on the family by John MacArthur. Pray that all of us will become more involved in sharing our faith with others and that the films will help us have Christ-honoring homes. Our desire is to help meet the spiritual needs of the new believers here.

In January we recognized some more deacons, and we are working together to train a small group of men who have the potential for being future leaders.

January 7

LEN FEX, 95 Rolph St. Tillsonburg, Ontario N4G 3X2

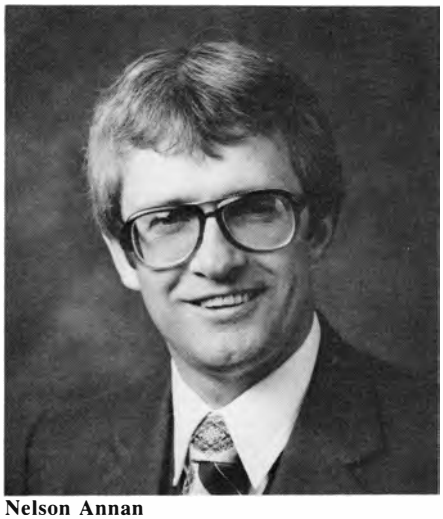
We have been here one year now, seeking with the Lord's help to revive an old work that was down to a few very elderly saints. We have seen some blessing, about 30 in fellowship now, and 40 to 45 at the Family Bible Hour.

I recovered well from open heart surgery a year ago, for which we thank God.

We covet prayer for this new venture, that the Lord will save many and that a strong assembly will be built up in this town.

MUN HOPE, P.O. Box 41, Aldergrove, British Columbia V0X 1A0

Recent meetings held at a nearby college campus for one week were encouraging, with about twenty souls dealt with regarding salva-



Nelson Annan



Mike Dixon

tion.

During December, I was invited to give the invocation at the inaugural meeting of the Municipal Council and read John 3:36; John 1:12 and Romans 12 and 13 to the Council and guests. Pray for the alderman whose wife was brought up in an assembly in Ontario with whom I had further discussion on the Scriptures afterwards.

Continue to pray for this ministry.

Dec. 13

ROB LINDSTED, 2516 N. Webb Rd. Wichita, Kansas 67226

Early last spring, a dozen people from South Emporia Bible Chapel, who live in the northeast part of Wichita, began praying about an outreach and extension to the two existing assemblies. After several months a landsite was purchased just outside the city limit in a new housing development. Many of the Christians gave help in fixing up the run-down house and the neglected grounds, and in October we began meeting there. By this time 24 people from South Emporia Bible Chapel were involved.

It is interesting to note that the first new assembly (Westside Bible Chapel) had hived off from South Emporia only eleven months previously. South Emporia Bible Chapel continues to grow and the Westside work is doing well. Here at Sunrise, the work has grown from the original 24 people to as many as 69. Often we have as many as 40 to 50 visitors which include unsaved and people new to assembly principles. A few weeks ago, three new families came in response to the daily radio ministry. We thank the Lord for these great opportunities.

Due to crowded conditions, construction is under way for an addition to the house. Hopefully this will allow us to grow before we actually start constructing a new building for the assembly.

We value prayer for all three assemblies in Wichita, as well as for the daily radio program.

Dec. 29

JOHN M. MARTIN, Box 668, Tavistock, Ontario N0B 2R0

We have been living in Tavistock for just over two years. The assembly was started then and now has 39 in fellowship. There have been some conversions and some Christians have come from elsewhere and identified with us because of our position as a New Testament church. We continue to thank God for His working in the area and appreciate prayer in behalf of the work here.

January 17

HERBERT McCAULLEY, 57 Hillcrest Ave., Hamden Connecticut 06514

Things are going well in Branford. We are still growing as the Lord continues to send new families almost every week. Some of our men and women have started an AWANA program and it is a joy to see their excitement as God reaches out through them to the young. We also have some men who are anxious to begin gospel outreach. On December 12th we had a home gospel party and five people professed faith in our Lord.

We are in the beginning stages of a land purchase, fifteen acres of choice land. Our hope is, in the Lord's time, to have a church and a school.

Please continue to pray for our AWANA program, our gospel outreach and the land purchase.

Dec. 20

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

We thank the Lord for the changes and growth that are apparent among some of the Indian believers. We wish it were more widespread. However, we count every step forward to be a victory in the battle against so much that is contrary to the Word of God.

Irving Poolheco has proved to be God's man and continues to grow in the leadership role, preaching the Word locally and on the radio with **George Baxter** at Flagstaff. He also keeps a full-time job and thus is really busy.

After all these years it is hard to sit by and let others take the initiative, but this is the only way for progress. I share with Irving in the teaching on a weekly basis. **Dorothy** leads the ladies fellowship and we both spend a week each month on the trip to Tucson to help **Ann Warris** in the Arizona Bible Women ministry.

We keep in good health and are encouraged with the way things are changing here in Winslow. The local economy is in a disaster state, but the spiritual life of the fellowship is healthy.

Jan. 10

HAROLD PRESTON, P.O. Box 23227 Lexington, Kentucky 40523

Brother *Daniel Smith* of Vancouver, who spent many years in China and the Far East, continues to be greatly used of God in preaching and writing. The assembly here is adding a new dimension to his ministry. We are in the process of putting his books, *Worship and Remembrance,* on cassette tape, the message recorded by Dan. These tapes should be a tremendous blessing to all believers. We suggest that each assembly secure a set to circulate among shut-ins. Those interested may write for information: SoLex Bible Fellowship, P.O. Box 23312, Lexington, KY 40523.

Believers traveling through this area are invited to visit us. (Phone 606/272-8094).

Jan. 10

DAVID RICKERT, 3330 Konnoak Dr., Winston-Salem, North Carolina 27107

We have been aware of prayer support of God's people over the last few months. Since my accident it has been a new experience for us to be on the receiving end of so many expressions of Christian concern. It was a happy day when my jaw was unwired and I was able to eat some solid food and resume my preaching ministry.

After seven months in Winston-Salem we are beginning to feel settled. The response of the Christians at Parkway Chapel has been a real encouragement. We stay very busy with visitation and this has enabled us to get acquainted with everyone. We have been especially encouraged with a number of young couples who have recently started attending.

Prayer is asked for a special week of meetings with **David Clifford** in April. The elders have asked that he give some messages on prophetic themes which we trust will be a stimulus to all.

January 11

HUBERT R. SMITH, 425 Woodlawn Rd., Charlotte, North Carolina 28209

I was in Green Turtle Cay, Abaco, Bahamas for a month. The Lord saved two teenagers and their mother, also an old man and a young boy of about 7. These had been under conviction since tent meetings held by **David Cartwright** and **Tom Roberts.** Seven had been saved during those meetings and all were going on for the Lord.

The month of March I will be in Gallion and Needham, Alabama. July and August I will be in Albany, Georgia, where **Lester Wilson** is. Keep us in your prayers.

Dec. 30

JACK SPENDER, 112 Doolittle Dr., Bethany, Connecticut 06525

In the fall we started a midweek Bible class in New Haven with emphasis on Bible study, fellowship and prayer. Interest has been good from the beginning with 50 to 60 coming out

and a constant representation of new Christians and unbelievers. Several have been saved and a number received into fellowship at Westville Bible Chapel.

January 11

TOMMY STEELE, Sr., 6517 Keystone Dr., Raleigh North Carolina 27612

I think I can say in all truthfulness that last year was one of the busiest I have ever lived. It seems the older I get the busier I get. I praise the Lord for physical strength to carry on.

Thank you all for your prayers. We have felt the effects of them. My wife was hospitalized in September. She is doing well now but cannot travel with me as much as she did. There have been trials but the blessings have greatly outweighed them. Please continue to uphold me at the Throne of Grace.

Jan. 10

TOMMY STEELE, Jr., Rt. 1, Box 132, Victoria, Virginia 23974

I praise the Lord for the many doors for meetings in which I am able to minister the Word and use my trumpet and chalk talk ministry. Some have been saved for which I praise the Lord.

Working with the saints at Northside Gospel Chapel in Victoria has been an opportunity to minister to the Lord's people. Also there have been opportunities to preach the gospel to the community whenever I was asked to take a funeral. I find this a time when many can be reached who would not attend regular services.

Golda Mae and I praise the Lord for raising up our daughter, **Karen,** who suffered a cerebral contusion in an automobile accident in October. She is much better, though still has some problems for which we would appreciate prayer. Our other daughter, **Jennifer,** will graduate from high school this year. She would appreciate prayer as to her future.

January 17

WILLIAM STEVENSON, 1021 Benton St., Rockford, Illinois 61107

We continue to make new contacts here in Rockford, mainly through the Good News Telephone ministry. A few more have requested Emmaus correspondence courses which we sent out with a personal letter, hoping to make some lasting contacts.

Last week **Mary** had the privilege of leading one of our neighbors to the Lord. She had listened to the gospel on our telephone outreach. We pray that she will grow in grace and in the knowledge of Jesus Christ. Continue to pray for the children's telephone outreach, Tel-A-Child Evangelism.

Our 8-year-old adopted Korean daughter **Naomi,** although she cannot walk or talk, is a proper little evangelist. As she goes to school with her school bag tied to her wheelchair, Mary makes sure she carries a supply of gospel tracts and "Hey Kid" cards with the phone number for the children's message. Naomi's teacher passed some out to the older kids at the school for handicapped children and through this another contact was made when a mother called and requested us to visit their home.

Our visit to the Korean assembly in Sacramento, California, was very profitable. At the conference three Korean brethren gave ministry and I was responsible for the gospel each night. The Lord blessed His Word when four professed faith in Christ.

January 7

BROOKY STOCKTON, 1973 Bayard Court, Las Cruces, New Mexico 88001

Our work is about to enter a new era, as our chapel is just about complete and ready for occupancy. The saints have worked hard for six months seeking to finish it.

I have been involved in the construction of the chapel, but much of my time has been used in prayer, planning and teaching. I met regularly for two leadership classes designed to raise up potential shepherds. It is my hope that some of these men will lead the work here and become true visiting elders. I am presently meeting in a discipleship session with three younger men. They are growing in character, Bible memory and prayer. The laborers are few and it is my prayer that servants will be trained and sent out from us.

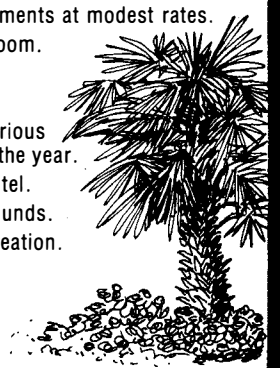
Dec. 7

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BOOK REVIEWS

Continued from page 19

Mark 16:9-20 and John 8:1-11 to the limbo of footnote status (neither in the Bible nor out of it).

My biggest complaint with the Reader's Digest Bible relates to the introductions that preface each book of the Bible. According to editor Metzger, Genesis "is a composite of several sources, embodying traditions that go back in some cases to Moses." Leviticus was assembled from "traditional material in the sixth century B.C." (i.e. in Daniel's time), while the book of Daniel was compiled around 170 B.C. (well after many of its prophecies had been fulfilled). These are the standard "higher critical" views that came over from Germany a century ago and contributed so much to the modernistic takeover of mainline denominations.

In the New Testament there is some hedging about the authorship of John's Gospel, the Pastoral Epistles, and the General Epistles. Except on these authorship matters, the introductions are generally helpful.

STATED PURPOSE

Publication of a Condensed Bible is consistent with Reader's Digest's long involvement in the Bible field. Earlier publications include an *Atlas of the Bible,* a volume called *Great People of the Bible and How they Lived,* and the *Reader's Digest Book of Christmas.* While other secular publishers seek out the lurid and perverted side of life, we can be thankful for this biblical emphasis from the Digest.

The weaknesses of R.D.'s newest volume are significant, but so are its merits. We can pray that God will use it to accomplish the purpose stated in its preface: "Not in any way intended to replace the full Biblical text, . . . *The Reader's Digest Bible* offers the general reader a more direct means of becoming intimately acquainted with the *whole* body of the Scriptures. It . . . is presented in the confident hope that readers, young and old, will find its quickened pace, its sharper focus, its smoothly flowing narratives an irresistible invitation to draw closer to the spiritual heart of the greatest book

mankind possesses."

It could just be that some of us Christians who have grown negligent in our own Bible reading may need this very revitalization.

Next month: a look at the New King James Version of the Bible.

OTHER BOOKS

ASSEMBLY WRITERS LIBRARY, Vol. IV, The Works of W. J. McClure. 1981, Gospel Tract Publications, Glasgow, 422 pages, $8.00.

On Christmas Day, 1857, in County Down in the north of Ireland, William J. McClure was born. Converted to Christ in his late teens, he was attracted to the assemblies when two Scottish evangelists, James W. Smith and James Campbell, were holding tent meetings in Belfast.

Much exercised about proclaiming the Gospel, McClure moved to America, arriving in Chicago as a complete stranger in late 1881. He quickly found like-minded Christians meeting in assembly fellowship at May and Fulton Streets. For the next two years he was under the influence of Donald Ross, Donald Munro, T.D.W. Muir and Richard Sparks. Then in 1883 the assembly commended him to what was to be a long and fruitful career in the Lord's service.

Much of McClure's first decade was spent in an assembly planting ministry in Northern Ontario. California and the western United States occupied his attention until 1902, and from then until his homecall in 1941, his ministry was far ranging.

McClure's lectures on the Tabernacle and on the Seven Churches of Revelation 2-3, preached with the assistance of large charts, attracted much attention. The substance of these two series occupies three-quarters of the present reprint volume. Another 50 pages form a short commentary on Esther, with a prophetic emphasis. Shorter sections give words of advice to preachers and a few poems by W. J. McClure.

This and earlier volumes of the Assembly Writers Library (Vol. I—Thomas Newberry, Vol. II and III—William Lincoln) are available from the Evangelical Book Service, 449 Shore Road, Newtonabbey, County Antrim, North Ireland. Payment can be made in U.S. dollars by personal check or money order ($8.00 per volume) or in Pounds Stirling (£3.80 per volume), but not in Irish Pounds. There will be no additional charge for postage if payment is sent with order.

Reviewed by the Editor.

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A Meditation for Springtime

by John Williams Vancouver, B.C.

For, lo, the winter is past,
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come.

Song of Solomon 2:11-12

IN SOME PARTS of the land it's been a long winter, but, as someone has said, ''Winter's tail lights are showing!'' Soon the trees will be sprouting leaves, the songbirds will be winging back, and the lambs will be skipping in the fields. Spring is coming, with its renewing of life and hope.

With such thoughts in mind we turn to Paul's words in II Corinthians 5:17:

Therefore, if any man be in Christ he is a new creature. Old things are passed away; behold, all things are become new.

Paul's words are both an encouragement and a challenge. They encourage us because they remind us that whatever we have been, and no matter how we have failed, in Christ there is forgiveness, new life, and new hope. The challenge lies in the declaration that no matter what our brightest schemes of self-reformation, there is renewal only in Christ.

On closer examination of the text, we see that three things stand out. This creation of which Paul speaks is completely new, extremely costly and evidently conditional.

First, let us think about its newness. Paul is careful in his choice of words. Newness can be either ''another of the same kind'' (*neos*), or ''one of a completely different kind'' (*kainos*). Paul used the latter Greek word.

In other words, he is saying that God is not interested in making us over into better people, but in making us new people. His plan is not reformation, nor even renovation, but re-creation!

Think of that creepy, crawly caterpillar that shrivels into a dry crysallis and hides in your garage. One Spring day the moment of metamorphosis arrives. As the dry shell breaks, slowly there emerges a beautiful butterfly. That seemingly lifeless little creature, is no longer locked in the dark, and is no longer earthbound, but is completely free to float and flutter in the sunshine. So it is for the believer. He discovers the new dimension of life and freedom in Christ.

Perhaps a better picture is that of human birth. As the baby is born he is a totally new and independent person. He is rooted in his heredity but without a past—a new person, born with destiny, possessed of life and hope. Regeneration is like that. By it the sinner is ''born from above.'' He is pastless, forgiven and free. He is indeed ''a new creation in Christ.''

Second, let us consider the cost of this new creation. Paul talks about it in the context of verse 17. He says, for example, that Christ ''died for all'' (v. 15), and adds: ''He who knew no sin was made sin for us'' (v. 21).

The Apostle is reminding us that apart from the Cross there could be no new creation. As it has often been observed, when God created the universe He did it by the word of His mouth (Psalm 33:6), but when He would re-create sinners and make them saints, He shed His blood.

Here we begin to measure the cost of our salvation. It was effected not by divine command, but by the precious blood of Christ, the spotless Lamb of God. Christ, the sinless Son of God became a sin offering for us. No wonder salvation is so complete, it cost so much!

Finally, our text tells us that **this new creation is conditional.** There is an ''if'' about it. Paul writes, ''*if* any man be in Christ he is a new creature,'' or as some translate it, ''there is a new creation.'' We must ask, therefore, what does it mean to be ''in Christ?'' Quite simply, Paul means that if a man acknowledges his sinfulness and trusts in Christ as his Savior, he is recreated or regenerated.

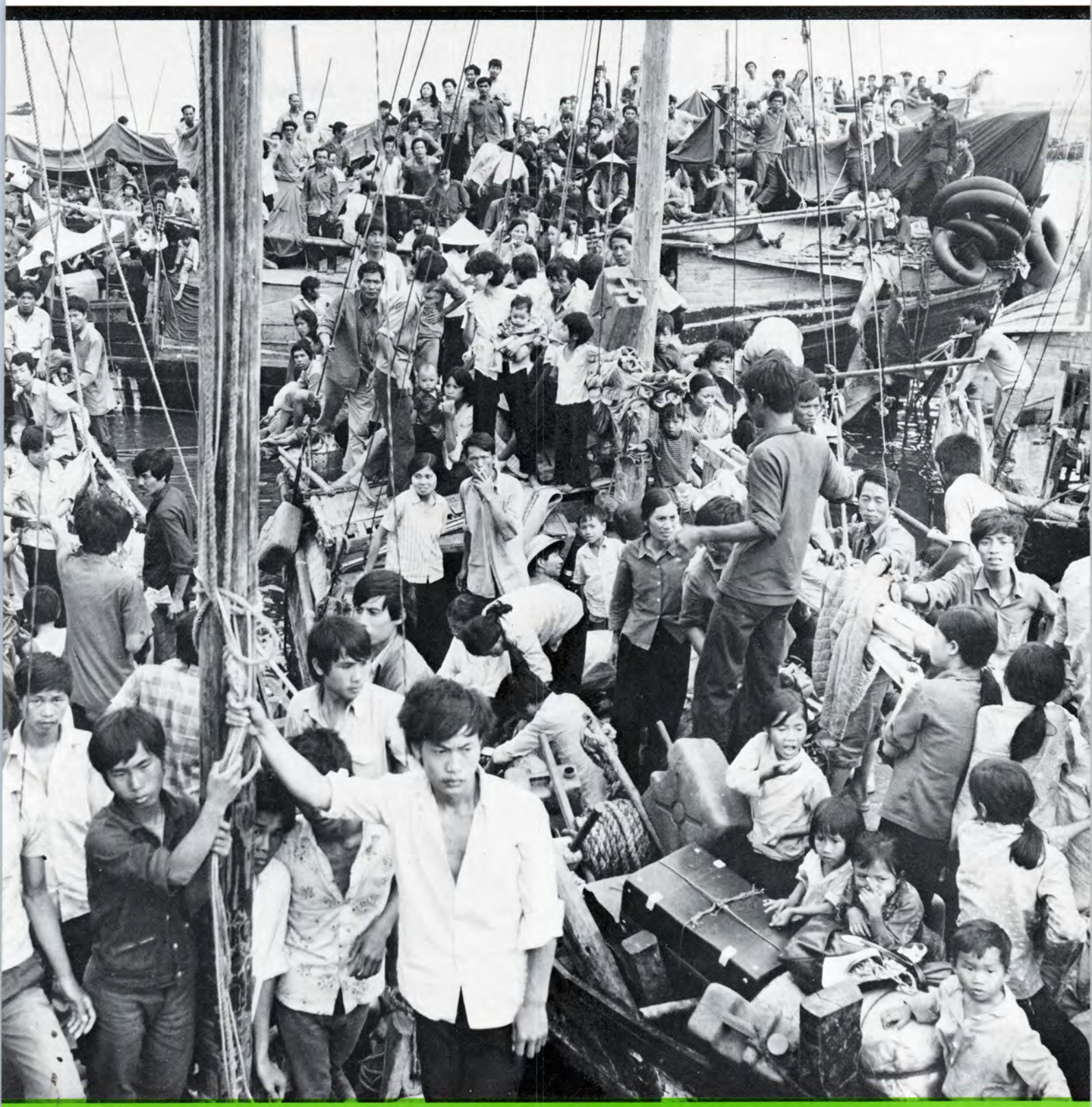
The N.E.B. translates the phrase ''united to Christ''; and the Amplified, ''ingrafted in Christ.'' To be ''in Christ'' is the opposite of being ''in Adam,'' ''in sin,'' or ''in the flesh.'' The new man in Christ operates from a new center, moves toward a new destiny and marches to the beat of a different drummer.

We readily observe that not all men are ''in Christ.'' Many have refused God's conditions and have chosen not to believe the Gospel. This in no way invalidates the generous and universal invitation suggested in our text, ''if *any* man.'' It simply encourages those of us who by God's grace have believed, to tell to all who will hear that there is new life in Christ.

This is the message that will bring back the Springtime to a world gripped in the Winter of sin.

INTEREST

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• **Working Wife; Laid-off Husband** page 8



EDITOR'S PAGE

by James A. Stahr

How to Grow a Church

COROLLARIES OF THE PLATEAU HYPOTHESIS

hypothesis (hi-poth′i-sis), *n.*—a proposition set forth as a highly probable explanation of certain phenomena, or as a tentative basis for further investigation; a theory.

corollary (kor′e-la-ri), *n.*—an immediate consequence or inference; something that naturally follows from a proof that has just been completed.

LAST MONTH WE PRESENTED a theory about church growth, calling it "the Plateau Hypothesis." Let me restate it for the reader's convenience:

> *The typical church grows to a certain size and then stops growing. Take away a number of families and it will start growing again, with or without special evangelistic or outreach effort. When it reaches its former size, growth will cease.*

We look forward to hearing from our readers as to how accurately this hypothesis fits their own experiences and observations. As I said last month, an hypothesis needs to be tested over as wide an area as possible.

The hypothesis says, in effect, that growth is natural for the Christian church. This is consistent with the strong emphasis on church growth in the New Testament. Study Acts 2:47; 5:14; 6:1, 7; 9:31; 11:21, 24; and 14:1. Notice that there is no apology for publicizing numerical increase, or even counting converts (2:41; 4:4). Today we excuse lack of growth by saying that God wants spirituality, not numbers. The apostles seemed to think that God wanted both, and that growth was both a proof and a natural result of spirituality.

The hypothesis also says that there comes a point where the growth process stops, but that it will start up again if a number of families leave the assembly. This leads to the first corollary of the plateau hypothesis. **An assembly that has ceased to grow ought to seriously consider the possibility of "hiving off."**

A typical colony of honey bees consists of a queen, many thousands of worker bees, and a few hundred drones. When the hive becomes overcrowded, a large swarm of bees may leave and establish a new colony with a new queen. This is called "hiving off."

God's will for your church may be to grow by starting a new church. God not only wants individual churches to grow, but he wants the number of assemblies to increase, as seen in Acts 16:5. Yet, because we do not understand the plateau hypothesis, we are afraid. We interpret our lack of growth as weakness. We say we couldn't possibly afford to hive off; we are barely able to hold our own.

When you stop growing, start thinking in terms of subdividing. You can grow by dividing as well as by multiplying, by subtracting as well as by adding.

CORRECTIVE ACTION

There is an alternative, and that is to get the growth process going again. If growth is natural for Christianity, then we should not permit it to cease. **An assembly that has stopped growing should search out the causes of plateauing, and then make the changes necessary so that growth can resume.** This is the second corollary of the plateau hypothesis.

How can you determine the causes of plateauing in your assembly? You may make some progress by thinking things through on your own. Discussion is the next step. Elders should take a serious look at this subject as they meet together. Then they should gather the whole congregation and get the people talking. Godly elders from other assemblies might offer wise counsel. Above all, prayer is important. The Holy Spirit can guide us, and there are some problems we won't deal with until He brings us under conviction.

We have come a long way once we recognize that growth is the norm! That we *can* grow larger! That truth and spirituality produce growth! When we see that, we stop making the excuse that our churches are small because they are more spiritual than other churches—or because we hold New Testament truths that are unpopular with most Christians!

God's truth is always attractive. People are drawn to it, unless we mar its attractiveness by our attitudes.

There are many discouraged Christians in churches that are standing still. "Why doesn't God bless us with growth," is the unspoken cry of the heart. "We have tried so hard. We have gone door-to-door in our community. We have had children's clubs and Gospel campaigns and vacation Bible schools. We sponsor radio broadcasts and we send neighborhood children to camp. But we are no bigger than we were twenty years ago."

The plateau hypothesis is helpful because it gives us a

whole new outlook regarding our potential for growth. It tells us that growth comes naturally, with or without effort. Instead of looking for ways to produce it, we have to figure out what we are doing that prevents it. This may not be easy, but at least we will be looking in the right direction.

There are many possible reasons for plateauing. Some are strictly physical—the size of the building, the adequacy of Sunday School rooms and facilities, the size of the parking lot, or even the accessibility of the building and the safety of the neighborhood in which it is located.

Sometimes these problems can be corrected by enlarging or moving. When they cannot, then they point to hiving off as the only logical solution.

Other causes of plateauing are less obvious. Ministry can be a factor. A rotational system of preaching, used without regard to the gift of those who stand in the pulpit, may produce ministry so sporadic as to discourage the inviting and keeping of new people.

The level of informality may need attention. Friendly churches attract people, but if you are too friendly, a shy or hesitant visitor will find no place to hide.

Smaller churches tend to be less formal, and less organized. As a church begins to grow, some adjustments must be made. Churches will remain small if services are conducted in a slipshod manner. The announcements often provide a good barometer, quickly telling an outsider something about the way the whole church is run.

LEVELS OF LEADERSHIP

Those who guide the local assemblies, like those who own and operate businesses, are capable of a certain level of effective management. When the size of a church or a business reaches that level, growth will cease. New members, or new customers, will still come in, but old members and customers will drop away at the same rate that the new ones arrive.

Leaders who have reached their limits need to start growing again. In the business world there are management seminars, short computer schools, and books and magazines to upgrade our abilities. The Christian world has these things, too, but we have many elders in our churches who don't know one more thing about church leadership today than they knew thirty years ago.

We have Sunday School teachers who have never attended a Sunday School convention. We have song leaders and organists who have never read a book on church music.

Growing churches must have growing leaders!

No doubt there are other possible hindrances to growth. These suggestions can be the beginning of a check-up list, a starting point for thinking, praying and discussing.

Assemblies that are standing still will do well to evaluate both corollaries of the plateau hypothesis. *Hiving off* is the most obvious method of getting the growth process started, but sooner or later we will get back to that plateau. Ultimately we must face the problems that cause plateauing and take *corrective action*. Only then can the assembly reach a size it has never known before! •

INTEREST

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Ten Thousand

AFTER A HARROWING ESCAPE— NEW LIFE, NEW FAITH AND NEW FRIENDS IN A FARAWAY LAND

Officials shouted at the people to wade out into the sea and drown.

THE SMALL CRAFT wallowed out to sea. It was carrying 460 people, but was designed for only 70. The passengers had no luggage, no food and very little water.

Those on deck were better off than those below. The Nguyen family was crammed underneath the deck, where air was as scarce as everything else needed for survival, and where fumes from the engine made everyone sick.

BeVan and Dung Nguyen had come aboard with their children. Four days out to sea, seven-year-old Nga died of suffocation. In the midst of their own traumatic fight for survival, the refugees on deck were compassionate enough to allow the Nguyen family to come topside for the rest of the journey. BeVan carried his dead child to the railing and released her little body to the mercy of the waves.

The Nguyen family (pronounced *new-YEN*) came from My Tho, a Vietnamese city south of Saigon and near the coast. BeVan (*bay-VAN*) had owned and operated a small but prosperous bus service. Each morning his wife Dung (*yung*) joined him on the early run into the city, where she sold chickens. Life had been good in the days before the Viet Cong began harassing local residents.

Raised in South Africa, the daughter of missionaries Ken and Helena Fleming, the author is now employed in a Chicago suburb and enrolled as a journalism major in Wheaton College Graduate School. This is her first contribution to INTEREST.

Miles From Home

by Lois Fleming



BeVan and Dung Nguyen, with eight of their children.

Eventually Be had been drafted into the army. Then, with the fall of the Saigon government he became a prisoner of the victorious North. In time Dung negotiated her husband's release, but the family knew that escape from Vietnam was the only course open to them. They had nine children, and a tenth was on the way.

Escape meant abandoning everything they owned, or using it to pay for boat passage. With nothing left but what they wore, the Nguyen family walked down to the coast to become a part of that flood of refugees known as "the boat people."

Getting ashore was to be as difficult as getting away. After 12 gruelling days at sea, the vessel reached Singapore, 700 miles to the south. Harbor officials provided food and water, but towed the boat back out to sea. The journey resumed. BeVan had brought along pills for seasickness, as well as appetite suppressants which he and Dung took so that the children could share their parents' handful of dry food each day.

An Indonesian port was next. When the refugees could not produce the $3,000 demanded by officials, they were refused entrance to the country and were again pulled out to sea. They headed east.

Thirty days after the ordeal began Malaysia was sighted. This was the part of Malaysia called Sarawak that forms the north coast of the island of Borneo. As they approached shore, a navy boat ploughed across the waves, hooked the Vietnamese craft, and began towing the refugees out to sea once more.

BeVan had had enough. He leaped to the bow and began slashing at the cable. Shots rang out from the navy craft, but Be was undeterred. The cable snapped. He yelled at everyone to jump overboard into the shallow water. Waves were only breaking at knee level. As soon as everyone was off, Be struck a match to the vessel, still heavily laden with fuel. In a few minutes it was a charred hulk.

Police boats roared up. Officials shouted at the people to wade out to sea and drown. No one wanted them. Be and others pleaded for help for the children and the many sick people in the group. Finally larger police carriers arrived and everyone was ordered on board.

Being suspicious that they might be carried out to sea and thrown overboard, Be held his family back until the final trip. They were taken to a refugee camp near Kuchinh. There the family was allocated one small split-pole shelter which they could call home. It was July 2, 1979.

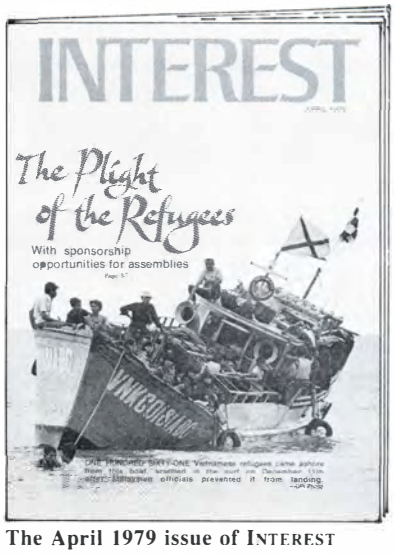
The food situation in the camp was bad. Except for a meager ration of rice, everything was canned. Children walked down to the river and caught garbage floating past to get enough to eat. The United Nations provided items like sardines and tuna which were difficult to obtain locally. Those in charge of food distribution found it lucrative to cheat the refugees, and often sold the cans to their own people on the black market.

Into this squalor the Nguyen's tenth child was born. They named her Hein. →

Diane labeled everything in the house. She would point to the object and pronounce its name.

THE OTHER SIDE OF PLANET EARTH

During these same months of 1979 and 10,000 miles away, another story was developing. It was a story that would ultimately take BeVan, Dung and their nine living children half way around planet earth and settle them in a new home and a new country.



The April 1979 issue of INTEREST

In mid-1979 a group of believers from Arlington Countryside Chapel was passing around the April issue of INTEREST at a weekly Bible study in their Chicago suburb. Attention was quickly focused on the lead article, "The Plight of the Refugees." In addition to describing conditions in the refugee camps, the April issue told how to begin the sponsoring process.

One of the group had already been deeply moved by the increasingly desperate refugee situation. He saw the local assembly's potential for doing something to help, however inadequate it might seem in the face of the problem. He had expressed his concern to the elders, and they put the idea to the study group and to the entire congregation. Such a project would require the commitment of the whole fellowship.

The next step was to contact World Relief, an arm of the National Association of Evangelicals that was linking refugees in Asian camps with sponsors in the west. Arrangements were made to bring in an extended family of nine people, and a working committee was set up to help settle them when they arrived.

Arrive they did, about the time the Nguyens' baby was being born in faraway Sarawak. But the new immigrants didn't settle in Illinois. They went instead to join relatives in Florida. So the Arlington Christians had to start over.

This time a family of eleven was offered by World Relief. The Arlington committee knew only that they were a father, a mother and nine children, including a baby born in a refugee camp.

Having no idea when the family would arrive, the committee found precise planning to be impossible. But there were key areas to cover, with housing a top priority. Brian Goodmiller headed up the search, which soon proved to be a major headache. Everything was either too small or too expensive. Or else the landlord refused to rent to a family with so many children. Many were unsympathetic to refugees.

Finally a decision was made to buy a house, which the family could then rent from the Chapel. A suitable one was purchased in Arlington Heights, and a van large enough to transport eleven people was also obtained.

The second major undertaking was to prepare to teach English to ten people of widely different age and education levels. Several women learned the Laubach teaching method and organized a rotation so the burden would not fall on any one person.

Fortunately no one needed to worry about baby Hein's English.

Finding a job for a man with limited language ability is difficult at the best of times. A depressed economy complicates the task. But before Be arrived one of the Christians who is involved with a local school board secured a tentative job for Be as a school janitor.

ON THE WAY AT LAST

Meanwhile back in Malaysia World Relief was guiding the Nguyens through the slow process of sponsorship and immigration. In all, the family spent ten months in the refugee camp. When they finally departed, they had no idea where they were going. And the waiting Christians in Illinois had no idea where they were.

Then came the phone call. BeVan, Dung and the nine children had landed in Seattle. But now there was another delay. The eruption of Mount St. Helens had disrupted air traffic at Washington State airports. Two days went by, and there came another phone call—the Nguyens were on board a plane headed for Chicago's O'Hare Field.

It was May 20, 1980. Members of the organizing committee gathered at O'Hare. Fred Heick was there to take the refugees to his home, where they would stay for the first two or three weeks.

The apprehension of the committee was more than matched by that of the Nguyen family. They came out of the jetway, searching the faces of the crowd, wondering who their sponsors might be. BeVan was still troubled by a racist rumor he had heard back in Vietnam. According to the story, the U.S. was a good place to go unless



Hein, 3, born in a refugee camp





Loan 10 and Phong 11

the sponsors were black. He was told American blacks would keep refugees in a barn and make them care for the animals. They would be like slaves and spend their days shovelling animal dung.

BeVan was somewhat relieved to see that their sponsors were white. But not for long. As Fred Heick drove them into his yard, the refugee knew he was in double trouble. There stood the barn, complete with horses.

WE DON'T EAT DOGS

How do you become friends with someone who doesn't speak your language and who is unfamiliar with half of the common things in your home? Diane Heick labelled just about everything in the house. Whenever she passed a label she would point to the written word and pronounce it. The Nguyens would repeat it, learning to associate written symbols with the sounds of everyday words. Soon they were all enjoying this instructive game, and in turn began to teach the Heicks corresponding Vietnamese words.

One day Diane served hot dogs for lunch. Be was adamant. "My family no eat dog!" When he understood that "hot dog" was just a name, he enjoyed the joke on himself as much as everyone else.

After those first days of rest and good food at the Heicks, the family moved to the Goodmillers. Eileen Goodmiller discovered that the need for medical check-ups initiated more communication problems. How do you ask for urine specimens when you don't know Vietnamese?

The family's teeth were in very poor condition. Within a few days the Goodmillers had three abscesses to cope with. They were most grateful that there was a dentist in the assembly who understood the situation and didn't mind being called out to an emergency at night.

BeVan's ability to comprehend things foreign and to invent creative solutions to his problems continues to amaze everyone. He thinks garage sales are a great idea, and has stretched his budget by buying everything from children's clothes to household gadgets.

Soon the house was ready and the family moved in. BeVan began his job as a school janitor. Because he is so industrious, his wages have more than doubled in the last two years.

On Saturday mornings the entire family cleans the chapel and sets up each room for Sunday. Be is a fastidious inspector of the children's work, but he pays each of them out of the wages given to him. In this way they are learning to save and to budget.

One afternoon Be's van pulled up outside the Goodmillers' home, and, to their surprise, Dung hopped out of the driver's seat. She would never have learned to drive in Vietnam. BeVan realized that here it is important for a wife to be more independent. His intuition in these things has made the committee's job of helping the family integrate into this culture a lot easier.

English classes began right away. BeVan knew a little English and soon advanced into a community program for refugees. The older children entered public school in September. By that time they had sufficient grasp of English to communicate, but still required special tutoring for two years. Each has been determined to adapt to the new situation. From time to time, some of them have had to deal with rejection from American children, but their friendly determination has generally overcome this difficult barrier.

FROM REVELATION TO MATTHEW

The children are very competitive and enjoy a challenge. Three of them earned their way to Lake Geneva Youth Camp in Wisconsin by memorizing portions of Scripture in a Sunday School contest.

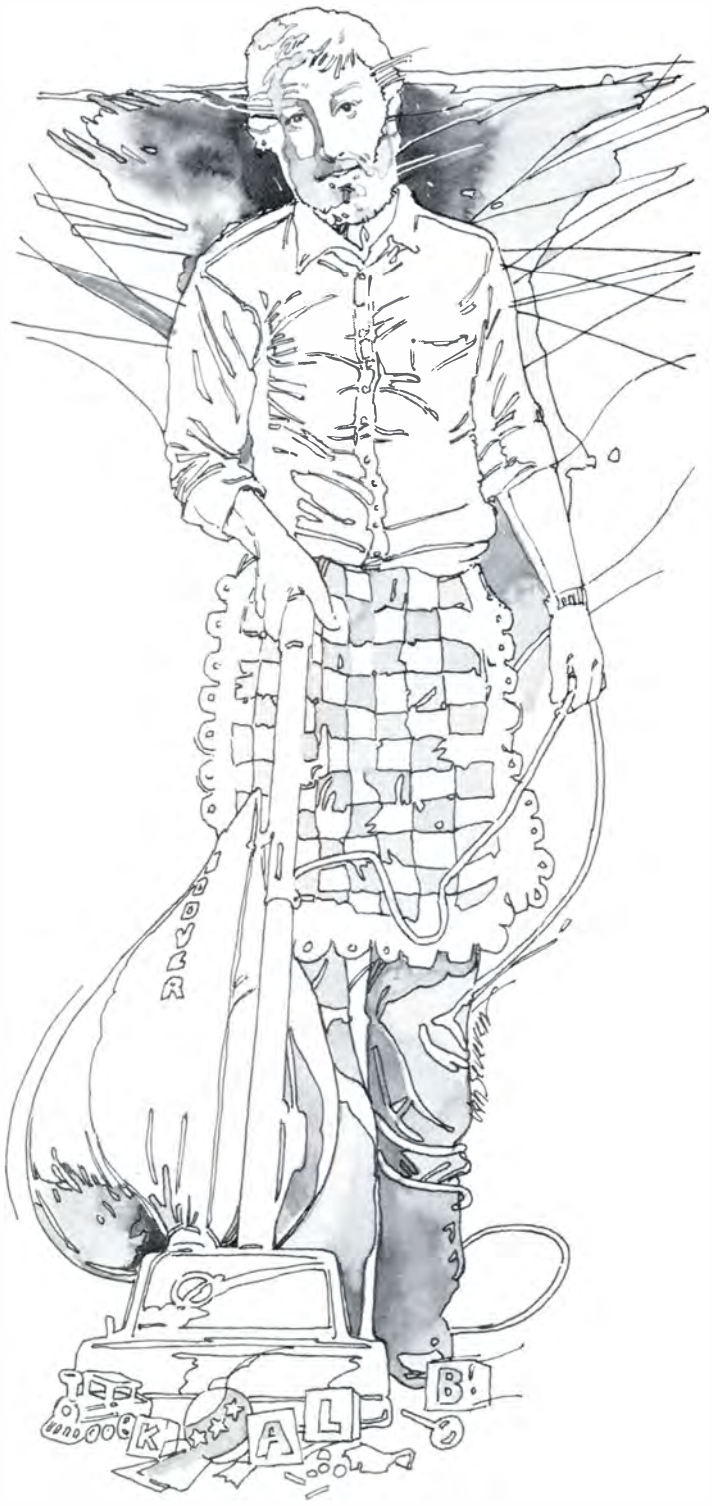
Recently in Sunday School, Fred Heick jokingly asked if anyone could say the books of the New Testament backwards. Up shot the hand of ten-year-old Loan. Unhesitatingly she recited all 27 books from Revelation to Matthew.

Blended with the overall positive experience of sponsoring this Vietnamese family is a deep concern for Be and Dung's commitment to the Lord Jesus Christ. BeVan calls both Brian and Fred his "brothers" and shows strong loyalty toward them. In Vietnam Be used to drink and smoke heavily, but when he saw that these men do neither, he stopped at once. Yet his adjustments to lifestyle seem more to please his "brothers" than

Continued on page 14

CAN THE MACHO MALE BECOME THE BIBLICAL MAN?

When the Woman



The "new sensitive male" feels differently about himself. His attitude toward women (especially his wife) is different.

FOURTEEN MILLION Americans are unemployed. A million and a half Canadians are out of work. Joblessness is close to 11% of the workforce in the U.S.A. and 12.8% north of the border. Not since the great depression have such conditions existed.

In a newspaper article titled "Working Wife; Laid-off Husband," columnist Joan Beck deals with one of the consequences of hard times. In many families a kind of role-reversal takes place. Instead of keeping house, the wife goes out to work. The husband, on the other hand, stays home; he was laid off. The family survives on her wages and his unemployment compensation. Nobody goes hungry, but, says Beck, "the emotional consequences of his being unemployed while she is not can be shattering."

Why? Because neither he nor she can easily adjust to the role-reversal. When it wasn't really necessary for her to work, the wife worked outside the home because she wanted to. She liked getting away from the tedium of housework, and the extra money came in handy. But now, with her husband unemployed, she no longer works by choice. She works because she has to, which subtly changes her attitude toward her paying job. She is now locked into a routine she cannot change.

What troubles her most is her husband's refusal to adjust to the new situation. Though unemployed, he won't do what he regards as woman's work: cleaning, cooking, and looking after the kids. Instead, he sits around watching day-time television.

This means the working wife comes home at night to a house waiting for attention. She has to cook supper, clean up after the meal, and put the children to bed. All this she does under the strain of fatigue from a day's work at the office or factory.

Because she is tired, she resents her husband's leisure. Because she *has* to work, she is shaken by the discovery that she cannot depend on him to bring home the bacon. She supports the family now. Consequently, she finds it

Goes to Work

by C. Donald Cole

difficult to comfort him and encourage him in his personal distress, which is usually acute.

''She at least can see herself as a rescuer,'' says Beck. ''He has no illusions for comfort, only the cold comfort of national unemployment statistics and the slim hope of a callback to his old job.''

There is only one cheering consequence of this role reversal. Some men, at least, are taking a new look at the traditional notions of male and female roles in the home. What happens when the only one who can get a paying job is the wife? Is it sissy for a man to make the beds, clean up the kitchen and look after the children when his wife is downtown working? Men are asking such questions, and so are their working wives.

What working wives think about men making the beds, etc., is easily discovered. Ask one! She'll tell you she thinks her unemployed husband ought to do what has to be done at home. Why should she work all day at the office and come home to find the house a mess? It's not fair.

Men, on the other hand, are not yet ready to concede that housework is no longer the exclusive domain of women. If the little woman has to take a job outside the home, too bad for her. She shouldn't expect her husband to do ''woman's work.''

A kind of class-action confession is in order. Christian men frequently justify such an attitude by reference to I Timothy 5:14 or Titus 2:5. In those passages women are told to ''manage their homes'' and to be ''busy at home'' (New International Version). But that justification won't wash. Whatever the passages teach about the role of women, they do not forbid a little cooperation at home. They do not justify a man's refusal to make beds, clean up the kitchen and babysit the children, especially when his wife has to do what he normally does.

''There is a built-in contradiction between the so-called male lifestyle and human closeness.''

—Shere Hite

According to Peter Stearns, author of *Be a Man! Males in Modern Society,* men are ''holding on to male values that are outdated.'' In an interview published in *U.S. News & World Report,* Professor Stearns points to the Industrial Revolution as a turning point in the definition of the respective roles of men and women. It ''took men out of work in the home and sent them off to an outside workplace.'' The effects were many and varied, including a shift in male attitudes toward women.

In her study titled *The Feminization of the American Culture,* Ann Douglas tells what industrialization did to the role of women in America. Before industrialization, women managed the prevailing system of household industry. Accordingly, they were highly valued. After industrialization, says Douglas, ''women lost a significant number of their legal privileges, among them the right to vote. Despite their long record as expert midwives, they were barred from a newly defined and restricted medical profession. They vanished more or less entirely from a number of occupations. . . . To put it simply and perhaps simplistically, the independent woman with a mind and a life of her own slowly ceased to be considered of high value'' (p. 51).

The independent woman with a mind and life of her own. Did you hear that? It may surprise some of my listeners to know that such women existed in great numbers in the 17th century. Douglas says that widows in those times ''tended to remarry less often and after greater intervals . . . than widowers,'' not because there were more widows than widowers, as is now the case, but because widows ''had greater options for full and busy single lives than did their male counterparts.''

Industrialization changed that. After noting that in colonial New England, ''a widow could be a powerful force in her community,'' Ann Douglas says that by the early 19th century, by contrast, ''widows were conventionally viewed as pitiful charity cases. . . . In common 19th century conception, the widow waited for a man—a brother, a son, a new lover—to help her. . . . The widow had become a source of sentimentality; a woman without a man was an emblem of frailty and unproductivity'' (p. 297).

Men, on the other hand, were idealized as the possessors of strength and virility. Ann Douglas notes that Melville's early narratives, *Typee, Omoo, Redburn* and *White Jacket,* were all set at sea, ''an arena for the male occupations of acquisition and combat and a preserve for specifically masculine vices and virtues.'' In two of the four books, there are no women; in two others, just Polynesian

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The accompanying article is adapted from Donald Cole's radio broadcast, ''Christian Perspectives on the News.'' It is used by permission of the Moody Bible Institute Department of Broadcasting. A former missionary to Angola, Mr. Cole also served as editor of INTEREST *before joining the Moody radio network in 1971.*

women "who pose few challenges to the protagonists."

According to Douglas, Melville believed that the reception of his books was a test "which would ascertain what genuine masculinity . . . remained in American culture" (p. 296). But she also says that Melville stood apart from the late 19th and early 20th century crusade for masculinity. We need not linger over the issue. What matters is that "muscular Christianity [became] popular even in elite circles, [and] violent collegiate sports, outdoor camping, hunting, and fishing grew rapidly in favor."

Says Douglas: "Social Darwinism with its exaltation of the right of the strong to trample the weak dominated political practice and sociological theory. Naturalism with its emphasis on brute instinct and force influenced American novelists" (p. 327).

Thus we see the emergence of the macho male in American society.

A distinction must be made between macho males and truly manly men. Nobody was tougher than Israel's David and his close companions. I doubt that many men in our times would be able to handle any of David's commanders. But those very, very tough men could cry (I Samuel 20:41; 24:16; II Samuel 3:16; 12:21, etc.).

David himself was both a poet and musician. The Bible does not say that any man in ancient times did domestic work. On the other hand, it doesn't say men did not do domestic work. What it does indicate is that men and women worked together in the fields, and in the home they certainly shared responsibility for the training of children. Solomon scarcely mentions his mother, except to say that he was young and tender in her sight when his father began to educate him.

"Hear, O sons, the instruction of a father," Solomon says, and then passes on what his father had taught him (Proverbs 4:1-4).

In ancient Israel it was not considered sissy to cry or spend time with little children. In our country, the perception that it is not masculine to do such things is changing. Shere Hite, author of a book about male sexuality, reports in a syndicated newspaper magazine that "few men have changed yet, but many are thinking about it." ("The New Sensitive Male," *Family Weekly,* November 14, 1982, p. 4.)

Changing from what to what? Says Hite: "To be brought up as a male in our society is to be systematically taught to deny, mistrust and suppress feelings, to be always rational, strong and competitive. In other words, to be—or at least appear to be—insensitive."

"Much of a young boy's concept of masculinity," says Hite, "is based on how the father presents himself to the son and what role the father takes in the family. Most fathers feel they must appear to be a rock of strength, capable of handling anything, never shaken by fear or emotion, never uncertain or in doubt and always able to provide for the family. The result is that their relationships with their sons are often very distant."

Along with this goes a tendency to look down on women, and an inability to communicate his feelings to his wife as well as to his children. The result is a lack of closeness in marriage, and "that lonely feeling a man can have when he cannot reach out and thus cannot let anyone in either" (p. 9).

Shere Hite is a researcher. If the research is sound, her conclusions are significant. "My findings indicate that those men who most accept traditional stereotypes of masculinity are those who are most unhappy with their lives. Never mind for a moment how these attitudes may hurt women. Trying to live by this male code hurts and stunts *men*. There is a built-in contradiction between the so-called male lifestyle and human closeness" (p. 5).

Some men have come to see this. Maybe the times are forcing them to examine their traditional attitudes. In any case, some men are learning to "unlearn" the rules governing manhood. They are becoming what Hite terms "sensitive."

Hite's "new sensitive male" is different. He no longer disregards emotions. Like the apostle Paul, he can both burn with anger *and* weep unashamedly (II Cor. 11:29; Phil. 3:18).

The "new sensitive male" feels differently about himself. Furthermore, his attitude toward women

Continued on page 14.

ONLY MATTHEW tells us about the two earthquakes. Both of them paralleled greater shake-ups on the spiritual plane.

When our Lord Jesus "dismissed His Spirit" on the cross of Calvary, "the veil of the temple was rent in twain from the top to the bottom." At the same time the earth shook, rocks split apart, and graves were opened. Matthew 27:50-53 records all this, and tells us that "many bodies of the saints arose, and came out of the graves from His resurrection, and went into the holy city, and appeared unto many."

We do not read of anyone witnessing the rending of the temple veil. It was not the season of the year when the high priest would enter the holiest with the blood of atonement, so he would not be there when the veil was rent. But he would be there that evening to burn incense and to light the lamps on the golden lampstand (Exodus 30:6-8).

Imagine the shock when the high priest entered the holy place and saw the beautiful curtain, which separated that room from the holiest of all, torn from the top to the bottom! This would hardly be the deed of some vandal. No doubt everything else was in its usual place: the altar of incense, the table with its showbread, the golden lampstand with the lamps he had trimmed that very morning. Even the snuff dishes in which he had put the charred ends of the wicks would be there. But the "veil of blue and purple and scarlet, and fine twined linen of cunning work with cherubim" (26:31) was torn from the top to the bottom!

The very sight of it was bound to raise questions. Could it be that this had occurred when the man on the middle cross cried with a loud voice and the earth quaked? And what did He mean when He said, "It is finished"?

Centuries before, David had depicted a similar scene. "In my distress I called upon the Lord, and cried unto my God. . . . Then the earth shook and trembled. The foundations

Breakthrough

by Carl Armerding
Claremont, California

Two earthquakes—two victories. A devotional for the Easter season.

also of the hills moved and were shaken, because He was angry'' (Psalm 18:6-7).

Can it be that David foresaw this very situation, so that his words reflect the anguish of Christ, and God's response to it? Being a prophet as well as a poet, David foretold that which was to be fulfilled at Calvary. And we know that the Old Testament prophets searched as to ''what manner of time the Spirit of Christ who was in them did signify, when He testified beforehand the sufferings of Christ and the glory that should follow'' (I Peter 1:11).

The same Holy Spirit has given us further details in the epistle to the Hebrews, signifying by the annual Day of Atonement ''that the way into the holiest of all was not yet made manifest while the first tabernacle was yet standing'' (9:7-8). That tabernacle was ''a figure for the time then present. . . . But Christ, being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats and calves, but by His own blood He entered once into the holy place, having obtained eternal redemption'' (9:9, 11, 12).

That is the divine comment on what happened when the veil of the temple was rent from the top to the bottom. How easy it is for us to read what happened at Calvary, and in the temple at Jerusalem, without realizing what happened in heaven at the same time. How easy to overlook *what it means to us now*. We are able ''to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh'' (10:19-20).

The very thought of it overwhelms me—that I, so unworthy, should have such a priceless privilege! But perhaps that is the reason why I have to be urged to take advantage of it, that I have to be exhorted to ''draw near with a true heart in full assurance of faith'' (10:22). ''For we have not an high priest who cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need'' (4:15-16).

But there was another spiritual breakthrough, also accompanied by an earthquake. Once again, only Matthew tells us that on the morning of Christ's resurrection ''there was a great earthquake, for the angel of the Lord descended from heaven and rolled back the stone from the door, and sat upon it'' (28:2).

The famous commentary by Jamieson, Fausett and Brown suggests that ''all this august preparation bespoke the grandeur of the exit which was to follow.''

''This thing was not done in a corner,'' says Paul in Acts 26:26. It marked the triumphal departure from the grave of ''the first begotten of the dead, and the prince of the kings of the earth'' (Rev. 1:5). He was ''raised up from the dead by the glory of the Father'' (Rom. 6:4).

The countenance of the angel who sat on that stone ''was like lightning, and his raiment white as snow. For fear of him the keepers did shake, and became as dead men'' (Matt. 28:3-4). And we may be quite sure that this mighty angel was not unattended.

According to Psalm 18, quoted earlier in connection with the first earthquake, there were other spectators as well, but the Lord ''sent out his arrows, and scattered them. He shot out lightnings, and discomfited them. Then the channels of waters were seen, and the foundations of the world were discovered at Thy rebuke, O Lord, at the blast of the breath of Thy nostrils. He sent from above. He took me. He drew me out of many waters. He delivered me from my strong enemy, and from those that hated me; for they were too strong for me'' (vv. 14-17).

In his notes on this psalm, F. W. Grant has pointed out that the appearing of God in behalf of His suffering servant and the detail of this intervention may well have application to the ''accompaniments of the resurrection of Christ.''

No doubt Satan was behind any attempt to prevent the resurrection of Christ. He is the ''strong enemy'' referred to above. But he was defeated as predicted. Forty days after the resurrection, the Lord Jesus, ''having spoiled principalities and powers, made a show of them openly, triumphing over them'' (Col. 2:15).

That was another breakthrough, with the promise of still another to follow. ''This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven'' (Acts 1:11).

For His return we pray with longing hearts. ''Even so, come, Lord Jesus'' (Rev. 22:20).



Jerald Hubbard



John and Kathleen Ottley
with Graham and Haverlee

NEW WORKERS

JERALD B. HUBBARD, Rt. 2, Box 220, Ferrum, Virginia 24088

The oversight of Aletheia Springs Christian Fellowship has commended Jerald Hubbard to the grace of God and His people.

Mr. Hubbard is serving as Headmaster of Faith Christian Academy and will be working with Dr. Gerald Stiles in the ministry of assisting parents and assemblies with Christian education issues. He is experienced in this field, having been a high school principal in Alexandria and Rocky Mount, Virginia and headmaster of Christian Heritage Academy in Rocky Mount.

Jerald and Jane have two children, Amy and David.

JOHN OTTLEY, PO Box 7454, Longview, Texas 75607

Christians at McKinney (Texas) Bible Chapel have commended John Ottley to the work of the Lord. Over the past four years the assembly has profited from Mr. Ottley's ministry as he taught youth and adult Sunday School classes, preached, and served in various camp and assembly programs.

The Ottleys will be working with the Brookwood Bible Chapel in Bible exposition, pastoral and discipleship ministry.

SPENCER STEENMEYER, 3213 Woodland Park Dr., Anchorage, Alaska 99503

Christians at Anchorage Bible Fellowship have commended Spencer Steenmeyer to the Lord's work in the Anchorage area. Formerly commended by Bible Truth Gospel Chapel in 1978, Spencer labored in Alaska in preaching and Bible teaching. In 1980 he and his family moved to Oak Park, Illinois, so that Spencer could attend Emmaus Bible School. After completing his studies in May 1982, Spencer was invited by Anchorage Bible Fellowship to assist in the ministries of the church fellowship and the Bible School operated by the assembly.

Carol is also active in the life of the assembly. She and Spencer have four children: Christopher, Stefan, Isha, and Megan.

COMMENDATIONS REAFFIRMED

Christians of Grace Gospel Chapel in Richmond, Virginia, commend **Robert and Mary Ann St. John** to full-time service in their assembly. An earlier commendation by the Waynesboro (Virginia) Bible Chapel was published in September 1980.

Christians at Hillendale Bible Chapel in Baltimore, Maryland, join in the commendation of **Will T. Miller** to the Lord's work. Dr. Miller was originally commended by assemblies in New Zealand and Australia. Dr. Miller has reduced his responsibilities at Washington Bible College and anticipates concentrating on ministry among assemblies in the United States as well as Australia and New Zealand.

SHORT TERM COMMENDATIONS

The elders of the Gospel Center of Durham, North Carolina, have commended **Mike McBroom** to the work of the Lord at His Mansion in Hillsboro, New Hampshire. The main thrust of the work will be to minister to young people through personal counseling and discipleship. The commendation is initially for one year.

Christians at Island Bible Chapel in Richards Landing, Ontario, have commended **Ted and Marg Windle** to the Lord's work at Camp Aush-Bik-Koong. This commendation will be in effect until August 30 when Ted will return to teaching.

FOREIGN MISSIONARIES

Nigeria: Christians at Huntingville Community Church in Lennoxville, Quebec, have commended **Mr. and Mrs. Thomas Wheeler** to the work in Nigeria. The Wheelers have spent two years in Nigeria and now return with the unlimited commendation of the assembly.

ADDRESS CHANGES

WORKERS CHANGES

Mrs. William (Winnifred) Belch, 931 Armour Rd., #218, Peterborough, Ontario K9H 7H1

John M. Davies, #302 - 1575 Beach Ave., Vancouver, British Columbia V6G 1Y5

Robert and Dorothy Dempster, 484 Raymond St., Peterborough, Ontario K9H 5M8

Chaplain Albert and Elizabeth Otto, Box 481, Wheaton, Illinois 60189 (new zip code only)

Rick Simmons, 629 Hollywood Dr., Anchorage, Alaska 99501

Dennis and Olive Scott, 1871 Ventura Way, Victoria, British Columbia V8N 1R4

John and Eileen Spreeman, %Bethany Lodge, Box 129, Unionville, Ontario L3R 2G2

ASSEMBLY CHANGES

RIVERSIDE, CALIFORNIA, Bethel Chapel, % Robert S. Irvine, 2037 Camden St., 92506

NORTH CHARLESTON, SOUTH CAROLINA, Grace Bible Chapel, 3935 Whipper Barony Lane, 29405. (Formerly at 3843 Whipper Barony)

SPARTANBURG, SOUTH CAROLINA, Madison Circle Chapel, % Duane Ostrem (439-3180 or 439-7997). BB 9:30, FBH 11, M 6, Wed. 7

MISSISSAUGA, ONTARIO, Malton Bible Chapel, % Norman W. Barnes, 69 Boyd Ave., Weston, Ont. M9N 2C8.

STRATFORD, ONTARIO, Gospel Hall, Rebecca St., % Samuel Ellam, 58 Mowat St. N5A 2B7 (271-6876).

NEW LISTINGS

RIVERDALE, MARYLAND, Community Church. Meets in home of Brian McLaren, 5720 Tennyson Rd., 20737 (301/927-0821).

A small group of believers began meeting in April 1982 for biblical teaching, fellowship, breaking of bread and prayer. Since then the group has grown to involve about 30 committed Christians. They meet on Sundays from 9:30 to 12, with various home meetings through the week. They invite the prayers and fellowship of the Lord's people.

RICHARDSON, TEXAS, Community Bible Chapel, 210 Abrams Rd. (214/231-9342). % Lee Crandell, 7612 Chattington, Dallas 75248 (214/239-5224).

The assembly was started in 1976 with the encouragement and help of the leadership at Believers Chapel in Dallas. During the past six years the church has grown to an attendance of 500. Five elders are assisted in their pastoral duties by 30 ministry group leaders and their wives.

M 8:15, BB & P 9:15, SS & M 11

SOUTH HOUSTON, TEXAS, South Houston Spanish Bible Chapel, 716 Avenue I, 77587

With numbers greatly depleted, the English assembly has disbanded and turned the building over to the Spanish Christians. The new group is a hive-off from the McGregor Bible Chapel in Houston.

CONFERENCES

APRIL 9-10—BALDWIN CITY, KANSAS

Annual conference at the Gospel Chapel, Third and Chapel Sts. Speakers: Milo VandeKrol, Tom Brammer and Keith Trevolt. Contact Dr. R. M. Jones, Jr. (913/594-6412 or 3374).

APRIL 16-17—LIMON, COLORADO

Annual conference at Limon Bible Chapel, 385 J Ave., beginning 10 a.m. Speakers expected: Welcome Detweiler, Ross Rainey and Ben Parmer. Accommodations and meals provided. Write to Limon Bible Chapel, Box 291, 80828 (303/775-9788 or 346-8547).

APRIL 17-19—OAK FOREST, ILLINOIS

Mini Conference at Oak Forest Bible Chapel. Three services on Sunday and one each on Monday and Tuesday evenings. Speaker: Ray Routley. Contact Warren Landeck, 7950 S. Tripp, Chicago, Ill. 60652.

MAY 7—PITTSBURGH, PENNSYLVANIA

Ladies annual missionary conference at St. Clair Bible Chapel, Rt. 19, south of Pittsburgh, starting at 9 a.m. All assemblies in the area are cordially invited. Contact Mrs. J. R. Leonard, 314 W. College St., Canonsburg, PA 15317.

MAY 7—WINDSOR, ONTARIO

Annual ladies missionary conference at Turner Road Chapel, Turner Rd. and Tecumseh, co-hosted by Oakwood Bible Chapel. Registration at 2 p.m. Speakers: Hope Hurlbut of Wycliffe Translators and Pat Otto of Workers Together. For information call 519/258-3170.

MAY 21—KIRKWOOD, MISSOURI

One-day area-wide conference of St. Louis assemblies, beginning at 9:30 a.m. at Kirkwood Community Center, 111 S. Geyer Ave. Workshops and seminars. Speakers: T. Michael Flowers and Paul Sapp. For information contact Donovan Case 314/327-5387 or Murry McNeil 441-6200.

MAY 20-22—DES MOINES, IOWA

Conference of the Central Gospel Chapel, 3200 Lincoln Ave. Speakers include Robert Clark of Houston. Contact Lew Clarkson, 5668 NW 86th St., Rte. 2, Grimes, IA 50111 (278-6901).

MAY 24-27—NORTHWEST WORKERS

Conference at Shiloh Bible Camp, Cosmopolis, Washington, for full-time workers, elders, leaders, Sunday School teachers—any active Christians, men and women. Theme: Vital Needs in Today's Assemblies. Speaker: James A. Stahr. (No fee. Free-will offering.) Contact Venture Coy, 814 Baker St., Boise, Idaho 83704 (208/375-7842).

JUNE 3-4—NORTHEAST LEADERSHIP

A leadership conference at Camp Berea for men and women of the northeastern assemblies. Theme: "The Effective Teaching of God's Word." Resource people: Walter Liefeld and Winnie Christensen. For registration form contact Camp Berea, Box 1105, Groton, CT 06340.

Conference announcements for the July/August issue should arrive at INTEREST by May 10. No charge for first announcement; $20 prepaid for each additional appearance.

WITH THE LORD

CLIFFORD F. ARCHIBALD, 81, of Truro, Nova Scotia, on December 19. Mr. Archibald trusted the Lord as a teenager. He was in fellowship at the Good News Bible Chapel in Truro, an assembly he helped establish. Employed as an electrical engineer, he was active in spreading the Word of God in logging camps, school houses, and in vacant churches, as well as in the local assembly and with the Gideons (of which he was an active member for 35 years).

DUGALD BAGIE, 78, of Nutley, New Jersey, on January 28. Born and saved in Scotland, he was a faithful member of the Kearny (New Jersey) Bible Chapel.

NELLE S. BRECKENRIDGE, 89, of Dallas, Texas, and Stilwell, Kansas, on December 17, after a short illness. For many years she was in fellowship at Blue Valley Gospel Hall, Stanley, Kansas.

GEORGE H. DANN, 77, of Lansdowne, Pennsylvania, on December 15. He was in happy fellowship at Collingdale Gospel Chapel. For twenty-five years he was director of the Glad Tidings broadcast in Chester, Penn., a Sunday-morning gospel outreach from the chapel. A successful businessman, he was a great help to the assembly.

George's wife, **BERTHA,** 89, went to be with the Lord just one month prior, on November 17. They both loved the Lord and lived to please Him.

ELSIE KENNEDY, 80, of Chicago, Illinois, on February 17 after a lengthy illness. She was saved at the age of 13 through the ministry of T. B. Gilbert, and was in fellowship at Palos Hills Christian Assembly. Her late husband James W. was the treasurer of Letters of Interest for 22 years. One of her three sons, James D., has been the treasurer since his father's death in 1965.

PAUL MOLDENHAUER, 61, of Prospect Heights, Illinois, on February 16. Mr. Moldenhauer was on the staff of International Crusades and was in active fellowship at the Arlington Countryside Chapel. For many years he served at Lake Geneva Youth Camp in Wisconsin. He was characterized by a radiant smile and a godly deportment. His craftsman's hands were dedicated to the Lord's work. His wife Virginia and son Paul live at 201 W. Kennilworth, Prospect Heights, Illinois 60070.

GORDON PETERSON of Shell, Ecuador, on September 4, suddenly in a traffic accident. Gordon was a missionary in Ecuador. His wife, Yoland, and four children have returned to Texas and request prayer for the Lord's direction in their lives. (% Reynaldo Esquivel, 1021 San Carlos, San Antonio, TX 78207).

JAMES S. RENNIE, Sr., 84, of St. Peters-

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★ **Tour includes Mount Rushmore, Yellowstone, Tetons, Bryce Canyon, Zion National Park and the Grand Canyon**



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F. W. (Woody) Murphy
1517 W. Linebaugh Ave.
Tampa, Florida 33612
(813) 935-2997

burg, Florida, on January 9. Born in Fergus, Ontario, he lived for many years in Windsor and was in fellowship at Turner Road Gospel Chapel. Two sons, Andrew and James, Jr., are in the Lord's work in Ecuador and Zambia.

EMMA SCHWARZE of Dover, New Jersey, on January 18. She was born in England and brought into assembly fellowship in Toronto, Ontario. She and her husband served the Lord for many years in Georgia and South Carolina. After her husband's homecall, Mrs. Schwarze returned to New Jersey, where she was in fellowship at Caldwell and Belmar, as well as in Tampa, Florida.

LEO R. TURNER of Austin, Texas, on February 1. He was saved at 11 years of age, and worked most of his life as a federal employee, the past 20 years with the I.R.S. He was in fellowship in the assembly in Austin and an elder there.

NOTICES

COUNSELORS WANTED: 18 years of age or older. Also cook's helpers to serve the Lord for a week or more. Contact Steve Allan, Turkey Hill Ranch Bible Camp, Star Rte. 1, Box 91E, Vienna, Missouri 65582.



ZEPHYRHILLS, FLORIDA, Bible Chapel welcomes Christian families to locate here. Good Christian fellowship, first-rate police and fire departments, airport 40 minutes away. Member of Tampa Bay Missionary Outreach. Good schools, homes and trailers available. Contact John Pirrie 24 8th St., Zephyrhills, Florida 33599.

FOR SALE: Two-bedroom masonry home, central heat and air conditioning. Property fully maintained. Located at Shepherd Christian Retirement Community, on Lake Reedy, in Frostproof in Central Florida. $39,000 furnished. Contact Carroll Van Ryn, 1 Bradford Blvd., Frostproof, Florida 33843 (813/635-4196).

SLIDES AVAILABLE (2 × 2): One set each of John Bunyan's #1, #2 and Holy War, one set each VISSER slides on Acts and Life of Christ. Contact Robert I. Thompson, P.O. Box 27, South Houston, Texas 77587.

HOUSEKEEPER AND MAINTENANCE man needed. Single or husband-wife team. Retirees desirous of association with vibrant Christian ministry among youth. Furnished apartment and some food subsidy in exchange for services. Write: Business Manager, Lake Geneva Youth Camp, 650 South St., Lake Geneva, Wisconsin 53147.

FELLOWSHIP WANTED: We would appreciate your fellowship. For place and time in Brooksville, Florida, call Charles Widboom (904/796-8045). In Homosassa Springs call James Watson (904/382-2306).

CAPE COD New Testament Fellowship: We are meeting weekly for prayer and study, seeking God's will to build a local testimony to His glory. If interested, write Jim Clark, Box 377, Sandwich, Maine 02563.

NOTICES are carried at the flat rate of $20. U.S. Funds. Maximum length: 40 words. Payment must be sent with order.

TEN THOUSAND MILES FROM HOME

Continued from page 7.

because of inner conviction.

From the beginning, those close to Be and Dung have tried to share the personal implications of the Gospel with them. BeVan faithfully brings his family to the chapel each week. The children love Sunday School. The older ones have all accepted the Lord. As far as Be and Dung are concerned, it is difficult to penetrate the reserve of oriental politeness to discern and meet their spiritual needs.

There is further concern for Dung, who is shy and content to stay at home all day. Her English is consequently poor, and she is not making American friends as the rest of the family are. The children interpret for her when necessary, but little Hein, now 3, replies to her mother's questions in English, refusing to speak Vietnamese.

Yes, there have been some inevitable problems. Yet to the many who have chosen to show the compassion of the Lord Jesus toward a needy family, at considerable cost to themselves, the reward is rich. The implications of that commitment impressed them afresh as eleven-year-old Phong stood before a quiet audience in the darkened chapel that first Christmas in her adopted country and read, slowly, clearly, the blessed news of the Christ who came to bring hope to the helpless. •

WHEN THE WOMAN GOES TO WORK

Continued from page 10.

(especially his wife) is different. It's this change that is relevant here. Hite quotes a man who says, "My wife and I have gained a new respect for each other as a direct result of my understanding how expecting her to still be responsible for all the household upkeep, entertaining, etc., in addition to a full-time job, is unfair."

The same man goes on to say that his wife had responded to his change in attitude and willingness to share the load. "She seems to have opened up to me more, to *like* me more, and we have more *fun* together. We're more of a team."

Being part of a team, and treating our wives as equals does not mean that we men are weaker than when dominating them. It means only an end to domination. Instead of riding roughshod over our wives, or bullying them, we treat them as Christ Himself treated women—with great respect. In an age when rabbis thanked God they were not women, Jesus talked to women as He did to men, with courtesy and respect. His followers, notably Paul, imitated Him and, conceivably, astonished the ancient world.

If you think I'm making a pitch for "women's lib," you're not hearing me. What I am saying is (among other things) that if your wife is working outside the home, it won't hurt you to pitch in at home and help with the housework. In fact, it might prove that you are a *real* man—a biblical man. •

Do We Need Another Bible?

AN APPRAISAL OF THE NEW KING JAMES VERSION

by James A. Stahr

Do we need another modern translation? Must we have a standard version?

HOLY BIBLE, The New King James Version. 1982, Thomas Nelson Publishers, 1236 pages. Cloth bound $12.95; leather editions $29.95.

The famous American cartoonist Charles Schultz, in his paperback *Young Pillars,* has one telling cartoon of a teenager on the telephone to his girl friend. "I'm taking the first steps to unraveling the mystery of the Old Testament," says the young man. "I'm reading it!"

Yes, indeed, reading the Old Testament is the first step in unraveling it. But how many Christians have ever done that? Especially younger Christians?

"The appearance of a new version of the Bible is often a good time to plan to read through the entire Bible." So says Arthur L. Farstad of Dallas, Texas, formerly on the faculty of Dallas Theological Seminary, and more recently an Executive Editor of the New King James Bible. "When the Revised Standard Version was published in 1952, many people, including those who were not happy with the liberal bias of the translators, nevertheless learned a great deal by reading a modern version of the Bible."

The publication of the New King James Version (1982) gives another opportunity to begin a consistent, Old Testament reading program. For people totally unacquainted with the Bible, it is just one of the many modern-English versions that could be chosen. For those who cherish the old King James, whether from reading the New Testament, learning memory verses, or just hearing it preached year after year, this new version has a special appeal. It combines the ease of modern English with the familiarity of the old translation.

The stated purpose of the New King James Version is to continue the great heritage of the "Authorized" or "King James" Version, a translation that has been the "standard" Bible of the English-speaking world for almost four centuries. So influential has it been, in fact, that it has played a major role in stabilizing the English language, slowing down the normal process of change as well as unifying the language on behalf of the English speaking peoples on every continent of the earth.

DIFFERENT IN 24,000 PLACES

Change comes nonetheless, forcing eventual revision of any translation, no matter how great it is. The King James Bible, first issued in 1611, has already been revised several times. The earliest revisions (1629 and 1638) served to correct typographical and other errors. Further revisions were issued by Cambridge University Press in 1762 and Oxford University Press in 1769, shortly before the American Revolution. The 1769 edition is the one we buy today. It differs from the original in 24,000 places, the vast majority of the changes being in spelling and punctuation.

In the two centuries since that last revision there have been further changes in our standards of spelling and punctuation. Pronouns for deity are now capitalized, and quotation marks are used to identify conversation. American English drops the "u" from words like *favour, colour* and *Saviour,* and transposes the last two letters of *sceptre* and *theatre.*

A translation ceases to be accurate if it is not updated. Words that have acquired new meanings (*ghost, bowels, salute, charity*) must be replaced by words that still convey the former meaning (*spirit, affections, greet, love*). And if a translation is to retain its readability, outdated pronouns (*ye, thou, thine*) and antiquated verb forms *(hath, art, sheweth, oughtest, begat)* need to be replaced by their modern equivalents.

Having once conceded the need of a major revision, translators may choose to produce what is essentially a *new* translation, not committing themselves to retain the former wording and phraseology even in places where it is still satisfactory. Thus the English Revised Version (1885), its American counterpart the American Standard Version (1901), and the Revised Standard Version (1952), though in a sense revisions of the KJV, have never been thought of as "new King James Bibles." Nor have they taken its place as the standard Bible of the English-speaking world.

Two recent versions produced by committees of evangelical scholars

illustrate the basic choice that revisers and translators face. The New American Standard Bible (1963) closely follows the words and grammar of the Hebrew and Greek originals. The result is an excellent study Bible, but not the best in readability. The New International Version (1973) seeks for what is called "dynamic equivalence" on the assumption that a somewhat freer translation can often convey the original meaning more accurately. The result is outstanding literature, but in the eyes of some, at least, a version that occasionally comes too close to being a paraphrase.

The New King James Version shares more the strengths and weaknesses of the NASB, but with a greater commitment to maintaining continuity with the old King James. The concern of the editors was that the old version should be sensitively revised in a way that would retain everything that could be retained of the text and language of that historic translation. The various translators, editors and committees sought to keep all that is great in the King James, and just bring it up to date.

WELL EQUIPPED FOR THE TASK

Thomas Nelson, Inc., was well equipped for the task. That involved a lot more than producing the millions of dollars it takes to develop and market a major work like this. The present American company resulted from the 1969 merger of a young Nashville firm with the U.S. division of a 170-year-old British publisher, Thomas Nelson and Sons. That company had been the original publishers of the English Revised Version, the American Standard Version, and the Revised Standard Version.

Thomas Nelson, Inc., and Zondervan Corp. (publishers of the New International Version) are the only two publicly owned religious publishing houses in the United States. Both firms are listed in the Over-the-Counter Markets published daily by the Wall Street Journal and other papers.

With a growing realization that none of the modern versions had come to be the standard Bible of the English world, the Nelson people came to the conviction that the King James needed to be revised once again, but without a loss of its basic identity. In 1975 and 1976, close to a hundred Christian leaders were invited to meetings in Chicago, Nashville and London to discuss this need. Then 130 people were chosen to form the various Old Testament, New Testament, review and oversight committees. Most were Americans, but scholars from Canada, Great Britain and the Commonwealth countries were included.

The O.T. scholars were headed by William White and later James Price, both holding Ph.D.'s from Dropsie University. The New Testament leader was Arthur Farstad (Th.D., Dallas Seminary), who was quoted at the beginning of this article. As a life-long member of the "brethren assemblies," Dr. Farstad continues a brethren tradition of leadership and participation in translation matters, a tradition that goes back to Samuel Tregelles and John Nelson Darby.

Approximately 60 scholars did the actual translating work. A glance at the list shows they came from most of the well-known evangelical seminaries of the United States and Canada. Each scholar "signed a statement of faith, declaring his belief that the Scriptures in their entirety are the uniquely inspired Word of God, free from error in the original autographs" (p. 1234).

PUT THE ITALICS BACK

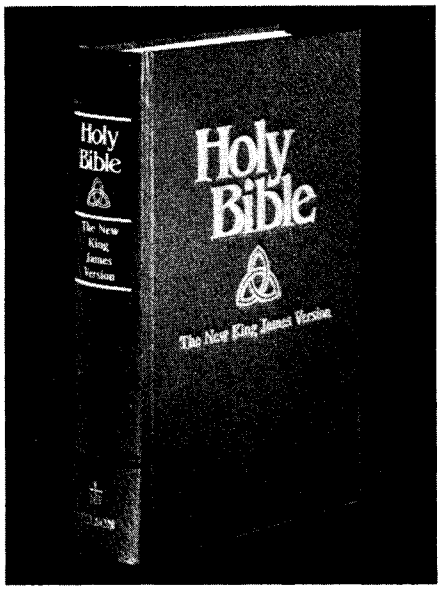
First to be issued was the New Testament (1979). Publication of the full Bible came in August 1982. The intervening period gave the publisher time to evaluate customer response to the New Testament. "Put the italics back" was one message that came through clearly.

Sometimes translators have to add words in order to convert Greek and Hebrew writings into English sentences. In the King James Bible such words were set in italics. Except for the New American Standard Bible, prominent modern translations have not done this. But many serious Bible students like to know what is added, just as grocery shoppers expect to see food additives listed on the packages they take home.

The multiplying of modern versions testifies to the vitality of Scripture. But it also creates some confusion.

In addition to reintroducing italics, the 1982 publication uses footnotes to identify passages where the major families of Greek manuscripts offer variant readings. The New King James New Testament follows the Greek text underlying the 1611 version, the so-called Textus Receptus. The T.R. varies at times from "the Majority Text," a consensus of the vast majority of Greek manuscripts. Both the T.R. and the Majority Text vary frequently from a handful of "older" manuscripts, not available in 1611, that are favored in almost all modern translations other than the New King James.

The footnotes in the new Bible give readings from both the "majority" and "older" traditions, identifying them by the abbreviations M and NU respectively. The latter abbreviation represents two prominent Greek New Testaments based on the "older" group, Nestle-Aland (N) and the United Bible Societies' text (U). The presence of these footnotes, with their alternate readings, will moderate a major objection many Bible students will have to the New King James. To all Bible students interested in manuscript questions but not equipped to dig the information out of Greek technical books, the footnotes will be a real asset.



The NU tradition omits many words, phrases and even groups of verses, that the M family includes. Most of us are reluctant to drop out things that have been in our English Bible for centuries. We prefer to have disputed items in the text itself, as in the New King James, rather than in footnotes or omitted altogether, as in most modern translations.

We will have more to say about these manuscript questions in a forthcoming review of *The Greek New Testament according to the Majority Text,* edited by Zane F. Hodges and Arthur L. Farstad (1982, Thomas Nelson Publishers).

SOMETHING NEW; SOMETHING OLD

In keeping with its overall purpose, the New King James retains some helpful features of its predecessor. The division of the text into verses rather than paragraphs is convenient for memorizing and for locating passages. The covenant name of God is maintained as LORD rather than the artificial translation "Jehovah" or the speculative "Yahweh."

The new Bible also incorporates some definite improvements over the old. Poetic sections are no longer set as prose, but now as poetry. Quotation marks are used in narratives involving conversation. New Testament quotations from the Old Testament are set off typographically, with the sources identified by footnotes.

A six-page preface gives a brief explanation of the textual issues. A 17-page appendix gives a history of both the original and the New King James Bible.

In Great Britain the New King James has been issued under a different name, the Revised Authorized Version (RAV). British spellings are retained. Pronouns for deity are not capitalized, and there are a few word changes.

QUESTIONS AND ANSWERS

In conclusion, let me ask some basic questions, and then suggest answers. Each reader should ask himself the same questions, and then formulate his own answers. Ultimately, the success or failure of the New King James Version will depend, not on what preachers and editors think, but on how the general public views these matters.

Do we really need another Bible? Haven't we got too many already?

It's a tribute to the Bible that so much effort has been given to translating it. Can you think of any writing, whether scientific, religious, or literary, that has received even a fraction of the attention given to the Holy Scriptures? So let us not be apologetic about the multiplicity of versions.

Nevertheless, the multiplicity does create some confusion. With all these versions around, the Word of God seems to lose some of its authority. "Thus saith the Lord" loses its clarion call when there are several conflicting versions of what the Lord actually did say. This wasn't a problem when there was one standard Bible, and when the other translations were like paraphrases that helped bring its meaning into focus. It is a problem when there are four or five Bibles, all of equal standing.

Do we need a standard Bible? Will we be better off if one translation moves to the forefront and becomes "the Bible" of the English-speaking world?

There is more to this than the convenience of public reading and memorizing of Scripture, important as these may be. It goes back to the matter of authority again. A standard Bible is like a supreme court, a place of appeal for all the varieties of christendom. The message of the Gospel is more persuasive when those who preach it and those who hear it have common ground in a mutually recognized Bible.

Even in the services of the local church, there is something disorienting when everybody has a different kind of Bible.

If we do need a standard Bible, shouldn't it be either the RSV, the NASB, or the NIV? Why should a new contender enter the field?

The Revised Standard Version already has a running head start, with its wide acceptance among Orthodox, Catholic, and liberal Protestant churches. Unless evangelicals take a united stand soon, the RSV *will be* the standard Bible of the future.

But evangelicals are in a three-way standoff. Both the New American Standard Bible and the New International Version have loyal followings. A third group of evangelical people sticks with the old King James, sometimes out of loyalty, sometimes for textual reasons, and sometimes in frustration over the multiplicity of alternatives.

The history of American political conventions offers an interesting parallel. It has not been uncommon for strong presidential contenders to seek their party's nomination in vain, with no one able to win a majority of delegates. The standoff continues ballot after ballot. The dead-lock is finally broken when a mutually acceptable alternative, a "dark horse," moves to the forefront.

Perhaps the New King James Bible will prove to be that new alternative, acceptable to those who want a modern version as well as to those who cherish the old King James. I hope so. I think it may be the last chance for Bible-believing people to agree on a standard Bible produced by translators who are unswervingly committed to the verbal inspiration of Scripture and the fundamental doctrines of the deity, virgin birth and bodily resurrection of Christ. •

LETTERS to the editor

Congratulations on "Where to Turn When the Public Schools Fail" by Paul Tatham in your January issue. This is the type and caliber of article which addresses some of the real needs of your readers—and imparts prestige to your magazine.

Robert Wilkinson,
Fullerton, California

We are seeing the results of taking spiritual values away from education. I saw the public schools in Arizona change from disciplined, loved and respected institutions to what they are today, uncivilized. Just think of it—taking the privilege of prayer away from schools in the name of freedom of religion.

Irma G. Helms,
Prescott, Arizona

Only a man could have written your comments in answer to the complaint about assembly correspondents [December, page 18]. I am taking time out of my busy schedule as a "housewife" to protest your very male assumption that housewives and widows have lots of time free at their disposal while prominent men are too busy to do the kind of work they would delegate to secretaries (undoubtedly female) at their offices.

How insulting can you be to all the very busy, competent housewives who keep the world (and the church activities) running?

Donna Jean Brown,
Toronto, Ontario

We love INTEREST. Shelli and I usually read it through the day it comes. (Sometimes we fight over it.)

We like to hear how other assemblies are doing things. "Quotes" are carefully read. Poems are usually cut out and put on the refrigerator, or on the bulletin board at work.

We would appreciate, from time to time, something on children in the assembly. We are currently going through the guilt phase for not being heavily involved in the assembly while we try to adapt our 3 and 4-year-olds to the meeting schedules.

Ed and Shelli Euton
O'Fallon, Missouri

THREE VIEWS OF CREATION

Thank you for the January editorial, "Changing the Heads on the Dinosaurs." You caution against viewing "young-earth" creationism as the only view compatible with scripture. I personally have been alarmed at the increasing influence and public exposure given to this view and to the so-called flood geology. They are scientifically and biblically untenable, as has been ably shown by the Christian geologist Davis Young in *Christianity and the Age of the Earth* (Zondervan, 1981).

One wonders how many young people nurtured on the "young-earth" approach have taken courses in geology at the university, only to find their faith shipwrecked when the weighty arguments for the earth's antiquity are presented. One also wonders how many non-Christians dismiss the faith because of "young-earthism." Too little publicity has been given to the other conservative options.

While it is doubtful that we conservatives will come to total agreement, I hope and pray that your editorial will help create an environment among assemblies where all the options can be given proper consideration.

Joe M. Sprinkle
Hebrew Union College
Cincinnati, Ohio

The "gap" and "age-day" viewpoints are not reconcilable with Scripture without adopting a number of secondary word meanings. *Hayetha* (Gen. 1:2) is changed from "was" to "became"—an unusual translation. *Yom* is read "age" rather than "day" in spite of a context of evening/morning cycles. The prevailing reason for making these changes is the "scientific evidence." The biblical evidence is of God *speaking* things into existence (Psalm 33:6, 8-9), making long ages unnecessary.

How dependable is the "scientific evidence of the great age of the earth"? It comes from a "science" that is dominated by evolutionism—a worldview that rejects a Creator-God, believing that natural processes, acting through evolution over vast time, have produced the cosmos. Further, much of the "evidence" for age is logically invalid because evolutionistic assumptions are used to "prove" evolution. Therefore in the interest of both science and our Christian faith, we *must* question the evidence.

Sometimes normal word meanings must be modified to harmonize with context. This does not seem to be the case in Genesis. In fact, the normal reading—footnotes and presuppositions aside—gives contextual support to a recent (no "gap") 6-day creation (Ex. 20:11)—to be accepted by faith (Heb. 11:3).

Don Schell,
Valencia, Pennsylvania

MORE ON THE WEST BANK

Your December editorial, "Who Owns the West Bank?" was very timely and to the point. It is sad to see how much of the evangelical press, when discussing events in the Middle East, ignores God's unchanging and clearly expressed principles of righteousness in favor of an ill-considered approval of every outrage of the current imperious and expansionist Israeli government.

Christians should indeed be aware that God will one day make Israel foremost among the nations. They should be just as aware that He will not do so before Israel shows the "genuine repentance and conversion" you mentioned. Israel's coming era of divine blessing will be preceded by a

period of severe judgment, and only this judgment will initiate Israel's acceptance of the long-scorned Messiah.

Too many Christians today are unwittingly distorting God's character by maintaining that Israeli aggression and injustice in our day have divine sanction and support.

John Vedder,
Houston, Texas

You have touched a "hornet's nest." Your intentions, I think, are better than your arguments. What you failed to do was to call for more prayer for this area. This is where we Christians can make our biggest contributions, not in arguing this side against that, but in praying that the Lord of the whole earth might do right in His own sovereign way, using whatever means He chooses.

Donald S. Fox,
Wynndel, British Columbia

It is very sad that you, a Christian, should resort to publicly condemning God's chosen people. Could it be that you have listened only to untruthful press reports, many of which have been proved to be gross lies? Christian reports have told it like it really is.

Leola Calderwood,
Claresholm, Alberta

Editor's Note: We must learn to distinguish between condemning the people of Israel (which God forbids) and disagreeing with the government of Israel (which is a democratic privilege). My questioning of the policy of settlements on the West Bank was mild compared to the condemnation of top government and army officials by Israel's special commission investigating the refugee camp massacres. Far from condemning God's chosen people, that commission has demonstrated the strength of democracy in Israel. As with our Watergate commission, inappropriate behavior at the highest levels has been dealt with. Except possibly in Lebanon, this could never happen in any of the countries that oppose Israel.

KICKING THE HABIT

Not only believers but many unbelievers would agree with two fundamental premises of George Mallone's November article, "Unhooked . . . After all those Years," namely, the inherent evils of television programming and how television viewing can influence one's pattern of living in all spheres: psychologically, physically, and spiritually.

However, I do question the author's perspective in dealing with the problem of breaking the television habit. He infers that additional benefits would be discovered upon "chucking the old boob tube," among them, time available to meditate on scripture. Should not the opposite occur? If the things pertaining to God are given top priority in our lives, the Spirit of God should be working and consequently, that which is unglorifying to Him will be displaced. . . .

A real thirst for the things of Christ will take up much of the time we spend watching television and will open the way for the Spirit of God to make it plain when an unsuitable program is before us.

Darryl Jachens,
Mundelein, Illinois

I have not owned a T.V. for over two years and have never felt any loss. I find it amazing that Christians who refuse to own televisions are labeled as "weak brothers." . . . It seems to me that the weaker brother is the one who cannot say no to this world with all its entertainment.

Gary Sanseri,
Portland, Oregon

I had been a slave to the boob tube ever since I can remember. I am now 37 years old, came to Christ about five years ago, and up until recently watched T.V. a lot.

After I became a Christian I gave up T.V. for a while until I brought it under control. That took about two years. Lately I started to get caught up in watching ball games, since a large number of my brothers in the Lord are involved in sports. T.V. again prevailed in my life until I realized my spiritual life was falling apart. So one day not too long ago I got rid of it completely.

Since then I have never been so busy, because Jesus Christ promised us life abundant.

Amen for George Mallone's article!

Erik A. Andrews

Mr. Malone is to be respected for his honesty and concern. Not content just to suffer the negative input of T.V. guiltily, he acted courageously in making such a big change in the home. He now presents his experience and decision as one possible solution to the T.V. dilemma.

In our home we use a system of program marking which solves quite a few problems. I am gloriously satisfied with it as I mark only programs that I like! My husband, in an occasional burst of defiance, turns on an unmarked hockey game. And the children practice grim self-control, punctuated by the odd remark about my pedestrian tastes. But it's not too bad.

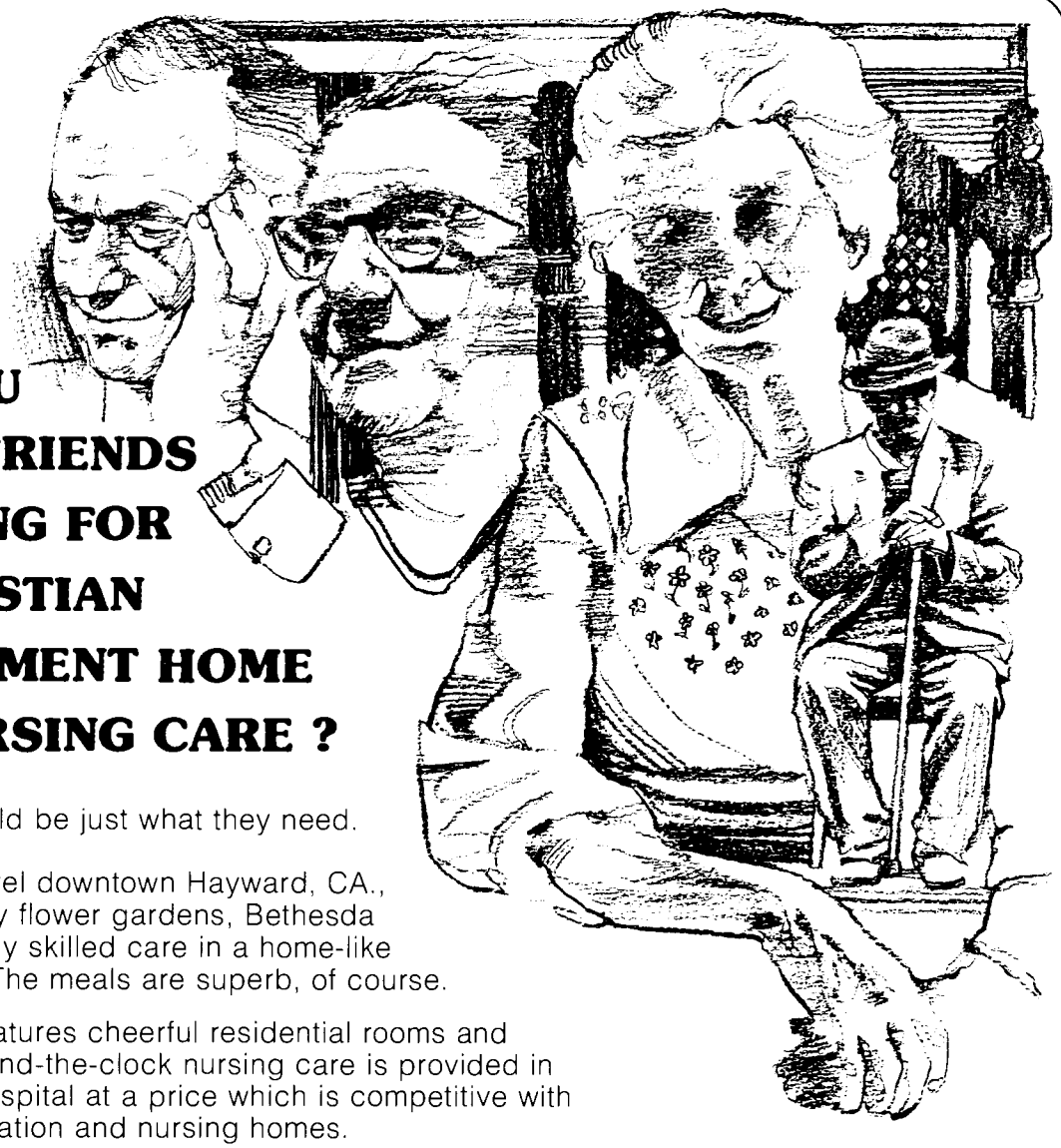
It is difficult for us transitional folks to come to terms with this powerful medium which has burst into our lives. I remember a relative in his 80's who never came to terms with the automobile and was expecting its imminent demise. About one thing he was right—cars have been responsible for fully as much socio-economic damage as T.V.

In any evaluation of this medium, Christians need to start from a position of honesty. Surely one of the most nauseating prefaces in the English language is, "I never watch T.V., but . . ." With these words we are asked to believe that a $500 to $1200 color T.V. set was purchased in order to save vacuuming a couple of square feet of carpet, or to have something that will hold the rug down in case of a hurricane.

Honesty plus respect for another's judgment should characterize discussions on T.V. People and homes differ very much from one another, and these differences must be recognized. Sharing problems and experiences can be useful.

Too many are paranoid, scared to death someone will find out they actually watch the thing. This juvenile, counterproductive behavior should stop.

Anne Belle,
South Porcupine, Ontario



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QUOTES

DEADLINE: Letters for the July/August issue should reach INTEREST by May 10.



Fabio Abreu

Quebec worker commissioned to produce French language versions of John MacArthur's recorded ministry.

Family film series brings large attendance and attracts new people to a Kansas assembly.

Palabras Fieles mailed from Missouri. Economic crisis solved by including two calendars.

FABIO and DOROTHY ABREU, 2929 N. Troy, Chicago, Illinois 60618

On December 22 we had a wonderful time on Division VI of the Cook County Jail. A group of believers had prepared a Christmas dinner and the prisoners, along with some of the officers, really enjoyed it. One of the prisoners said this was the first time he had seen members of different gangs gathered together in harmony without fighting or arguing. The captain in charge said he was going to stop the meeting at 8:30 but the service was quite different and he couldn't stop it. The superintendent also came and thanked us. We had a similar experience in Division IV in early January. We thank the Lord that not only are the prisoners reached with the Christian testimony, but the security and administration as well.

The administration of one of the local hospitals asked if we would be interested in visiting patients and celebrating religious services at the hospital. The capacity of the hospital is 450 beds and most of the patients are of Spanish origin. Two of our brethren are very interested in this ministry. Pray for this new open door.

The first Sunday in 1983 we had a great blessing in our assembly, Capilla Biblica. Seven were baptized; five were from the area and two were our daughters.

February 7

BRIAN and MELODIE ATMORE, PO Box 502, Stirling, Ontario K0K 3E0

In December we moved to Stirling from Texas. The assembly at Grace Bible Chapel invited us to help with the work here. Thus we are now busily engaged in ministry and pastoral work in Stirling and the surrounding area. In March I start teaching Bibliology at Kawartha Lakes Bible School in Peterborough.

February 2

RICHARD and BETTY BISHOP, 3192 Kennedy, Grand Junction, Colorado, 81501

Alamosa, Colorado, is the home of an assembly that hived off of an assembly in Monte Vista, 15 miles away, after we left and came here some nine years ago. What an encouraging work; what vehement desire; what zeal! On my recent visit there they had approximately 160 out for Breaking of Bread and probably 20 more for the 11 o'clock service. Among them were numerous young singles, young couples and an outstanding group of deacons and currently four elders. They are as healthy as my wildest expectation of the work at Thessalonica.

The work here (in Grand Junction) is stabilizing—kind of like the growth of a tree in the winter season. We are grateful to the Lord for the strength He is developing in many of the young believers.

February 1

SAM and IDA COPPIETERS, 159 Viens, St-Alphonse-de-Granby, Quebec J0E 2A0

My 1983 calendar is filling up with teaching appointments and several assemblies have me on a regular schedule. I go on with the publication of *edifiez-vous* (a French mini-INTEREST) and simultaneous translation at Bible conferences. I have also accepted an invitation from Grace Community Church of Los Angeles to work a good part of every week on the translation of **John MacArthur's** tapes into French. And, during the first semester at Bethel Bible Institute, I taught Biblical History once a week. I have had to refuse camp work for this year because of too many engagements.

Besides teaching Sunday School and visiting contacts, Ida is finishing her secondary studies so as to take a course in computer programming. This, she feels, will be more and more needed in Christian ministries.

Joel, our middle child, is getting involved in youth work. He is now president of the Inter Varsity chapter at his college.

February 9

VENTURE and DARLENE COY, 814 Baker St., Boise, Idaho 83706

Last week I was asked to teach two morning Bible classes at the prison outside Boise. What a wonderful time I had with the men from the closed custody unit. Several gave witness to

their faith in Christ and of their love for many in the facility who don't know the Lord. I took Emmaus courses and catalogs with me and the men were eager to get them.

It is my privilege to minister at the rescue mission and a local nursing home from time to time. Teaching with the aid of the black light helps get across the spiritual truths. These older folks are so appreciative.

Preparation is underway for the Northwest Workers Conference. We hope there will be a good turnout.

With invitations to speak at four summer youth camps, there is much preparation to be done.

February 8

AUBREY and ENA DELLANDREA, 247 Greenhill Ave., North Bay, Ont. P1B 8G2

Our radio work is about to enter its 24th year of sounding out the message of life into homes and hearts. We praise the Lord for those who have come to Him, and for His people cheered and encouraged.

This is another busy year. In this first month time has been spent in North Bay, South River, Dunchurch and Larchwood, and later in New Liskeard. Visitation work occupies much of our afternoons.

The Lord has given the joy of leading some to Christ in hospitals here in North Bay.

January 26

GLENN and ELIZABETH LIGHTFOOT, 348 11th St., Burlington, Colorado 80807

We have now been "live," except on rare occasions, on KNAB radio here every Sunday, 9 to 9:15 a.m., for three years and we still hear good reports. We have heard of one person being saved and two families have come into the assembly as a direct result of the program.

Dan Lindsted is expected for some "chalk talk" meetings this summer, and we hope to see some additions to our Sunday School work.

February 4

ROB and SHARON LINDSTED, 2516 N. Webb Rd., Wichita, Kansas 67226

These are busy days but we thank the Lord for each new opportunity He gives us. Since writing last month we have completed the room addition on the house where the assembly is meeting. The added space came just in time. In addition to the 60 to 70 people who are now attending on Sundays, we've had excellent response to a **John MacArthur** film series on the family. Several weeks ago we had 60 new adults and 30 new children out in one night. During the first three weeks of the series, six new families and several individuals expressed interest in coming on Sundays as well.

The last three months we've had our best response ever to the daily radio programs. Last week we received seven requests for booklets and a dozen phone calls with a variety of questions. We value prayer for this work.

Last week I spoke at a high school age conference at Kansas Bible Camp. Sunday morning I spoke to 125 men at the prison in Hutchinson. In the afternoon we baptized two young medical students in the river by the camp. It was a chilly January day, but a real joy to see the desire of these young believers to obey in the things of God.

February 4

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

Physical disabilities curtail travel, but otherwise we are thankful to be able to live active lives.

The Greensboro assembly has been blessed of recent months through the ministry of **Ernest Woodhouse, Frank Perry, Dr. Will Miller** and **Gerald Stover.** When visiting brethren have not been here, **J. Eddie Schwartz,** local brethren and I have preached the Word.

February 1

BETTY McGEHEE, 1568 W. Galbraith Rd., Apt. 23, Cincinnati, Ohio 45231

After surgery last summer for the removal of the middle lobe of my right lung, I began to gain more strength by September. I had expected to resume my downtown Bible class ministry in November, but the auditorium that had been promised was unavailable. Then in December the bank granted its use for one Tuesday. We were delighted to have two consecutive lunch hour studies with business and professional women.

Again in January we were granted one Tuesday, and we had a combined attendance of one hundred. It is a joy to see Christian girls—some quite new in the Lord—bringing their fellow workers to hear the Word of God. But we feel we have only touched the fringe of the needs of "downtowners" with their job pressures and uncertainties, in addition to the void within where the living Lord is not known.

Just a few days ago the bank granted us permission for use of the auditorium on a regular basis. We can only say "Thine is the power, and Thine is the glory!"

February 9

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

We are making plans for the summer on the West Coast. We have the first week of boys camp at Verdugo Pines which is a special camp, made up of minorities from low income areas. We are also planning a week of gospel meetings at Avenue 54 Bible Cahpel in Los Angeles.

Schools in the country area of the State of Iowa get out for the summer in May, so we hope to have a Bible School or two before returning to the Coast for the summer. The high school I work in will let out May 19 if we do not have too many snow days to make up. *(Written from 1106 Elm St., Atlanta, IA 50022.)*

February 10

NAZAR and MARGARET NAZARIAN, 120 Pine Ave., New Milford, New Jersey 07646

With the help of some good friends and assemblies, we were able to send 230 parcels of good clothes to needy families overseas. Though postage is high, we sent as many parcels as we could and the Lord supplied all our needs.

In each parcel we enclose tracts and booklets. We hear that saints are encouraged and some sinners are saved through reading these tracts.

Please pray for us and for our work.

February 2

CARL OSTERTAG, 54 Steeplechase Dr., St. Peters, Missouri 63376

Palabras Fieles for 1983-84 has been completed, by God's provision, and thousands are once again on their way to the Spanish-speaking people of the world. Letters and phone calls from missionaries who did not receive their *Palabras* at the usual time last year emphasized the urgent need for this literature [see INTEREST, October '82, p. 21].

By combining two issues and including a calendar for 1983 and 1984, the magazine can be distributed as soon as it is received and throughout the next year, so the delay will not affect a whole year's ministry.

There is much labor and expense in the months ahead in wrapping and shipping, and we request prayer that the Lord will continue to supply the needs so the ministry might not see further interruptions. Pray also for each of the 1,550,000 copies sent out, that God may bless in the salvation of souls and in spiritual growth.

February 10

ARNOLD and EMILY ROSS, Box 327, Lynbrook, New York 11563

By our Lord's grace, several very religious Jews have been reached with the gospel. As a result, attacks upon us are very heavy. We are now being threatened physically. These threats come from intensely religious groups whose leaders wear long black coats, round hats and earlocks. They are much like the zealots of Jesus' time, and we do not take their harassments and threats lightly. The warfare is very real. We need the prayers of the Lord's people.

Since January 1 the Caribbean Beacon Network broadcasts my gospel messages from their 50,000 watt station, transmitting out of Antigua on three wave lengths and covering all the Caribbean islands and several South American countries. I have already had correspondence from Guyana and Barbados.

We do need both the prayers of the Lord's people and the Lord's protecting angels around us.

February 7

RAY and LAURA ROUTLEY, 520 E. 29th Place, Davenport, Iowa 52803

It amazes us to see God working all around. Recently a young man, for whom we have prayed, trusted the Lord. Now he is reading and studying God's Word and attending all the meetings at Oak Ridge Chapel in Milan, Illinois.

The Sunday School is growing and it looks like we will have to enlarge our facility this spring. Pray for direction and that we will be of one mind.

There are many out of work and many suffering and sick so much time is spent visiting and ministering to the needy all around us. God has been faithful to supply strength for each day, as well as all our needs.

February 8

GERALD and JUDITH STILES, Rt. 2, Box 220, Ferrum, Virginia 24088

The Aletheia Springs Christian Education Center board has approved a building program that will enable us to minister to a maximum 125 students at a time. Last summer we had a record enrollment of 145 students in six weeks of program. In December approximately 85 students attended our annual winter retreat.

Currently plans are underway for the 1983 summer program. Several new faces will be among the teaching staff, including **Gerald Stover** and **Jerald Hubbard.**

The assembly has grown to nine families. At the request of the local brethren, I'll be at home more this year, limiting travel to once a month. We were gone eight of ten weekends on speaking engagements during the fall.

On November 30, 1982 **Kurt Dibble,** Jerald Hubbard, and I (along with our wives) began Faith Christian Academy here in Ferrum. We began with eight students and now have thirteen. We expect 25 to 35 in September. This is a parent-society school with no assessed tuition or stated salaries. I am teaching Bible to the secondary students and coaching basketball. My wife is teaching Latin I. Jerald Hubbard is headmaster [see Commendations]. Kurt and Marsha Dibble and Jane Hubbard also teach. Other teachers will be needed for the 1983-84 academic year.

February 2

DAVID and KAY WILKINSON, Box 699, Fort St. James, British Columbia V0J 1P0

The past year has been so very different than our first nineteen years in British Columbia. Small children plus extreme isolation in our living kept us quite close to home. With these two conditions modified somewhat, the Lord has led in an expanding ministry that involved some travel. David participated in a conference in Winnipeg and brought several weeks of ministry in Oklahoma, Colorado and Edmonton, Alberta. During this time Kay typed Carrier-language I Corinthians, I and II Timothy and Titus. This is the translation done by our colleague **Dick Walker.** It was all typed on Dick's new time-saving computer--Osborne I.

We trust this year will find us more committed than ever to Him and His eternal purposes.

January 17

TURKEY HILL RANCH BIBLE CAMP

P.O. Box 175
Freeburg, Missouri 65035
1983 CAMP SCHEDULE

		Speaker
March 31-Apr. 3	Young People's Easter Conference	Rob Lindsted
April 15-16	Men's Conference	Ray Zander
May 6-7	Ladies Conference	Virginia Gross
May 27-30	Memorial Day Family Camp	Greg Koehn (Children) John Wagner
June 12-18	Counselor Training	Tom Hoffman
June 19-25	Girls Camp	Bill Gielow and Gary Hartke (Puppets)
June 19-25	Boys Wilderness I (13 and up)	
June 26-July 2	Boys Camp	John Wagner and Tom Heitert (Puppets)
July 3-9	Mixed Junior High	Wayne Byrd
July 10-16	High School Focus	Brian Larsen
July 17-23	Girls Camp	Dan Lindsted
July 17-23	Boys Wilderness II (13 and up)	
July 24-30	Boys Sports Camp	Dan Lindsted
July 24-30	Girls Wilderness I (13 and up)	Scott & Rise Renth Ken & Sarah Johnson
July 30-Aug. 5	Ozark I	Henry Hollomon
Aug. 6-12	Ozark II	Henry Hollomon
August 14-20	Focus	Dave Glock and Rob Lindsted
September 2-5	Labor Day Family Camp	Don Welborn
November 24-27	Young People's Thanksgiving Conf.	Eddie Schwartz

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Speak, Lord!

Some miracles were done
using common things
to show your power

water made wine
bread multiplied
nets filled to bursting

others took place
just at your word

"Stretch forth your hand!"
"Receive your sight!"
"Come out of him!"

"I will: be clean!"
"Take up your bed
and walk!"

"Young man, I say unto you,
arise!"

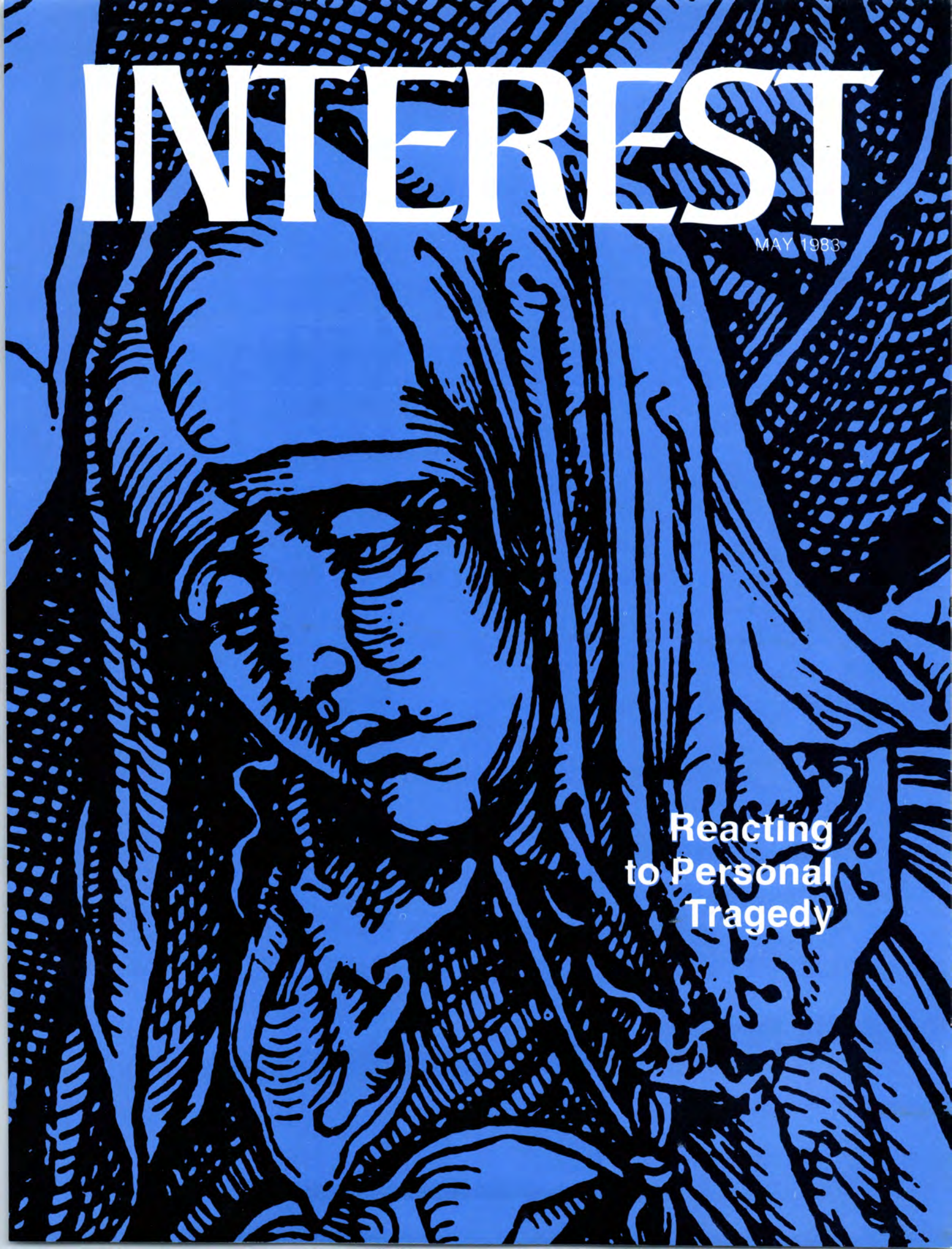
"Lazarus, come forth!"
"Loose him and let him go!"

O Word of God
powerful, alive
Speak to me now
your Word of cleansing
healing, power and
endless life!

Margaret Clarkson,
Willowdale, Ontario

INTEREST

MAY 1983



Reacting to Personal Tragedy



EDITOR'S PAGE

by James A. Stahr

The Mind of Christ

WHAT IT MEANS TO BE A CHRISTIAN IN THE BUSINESS WORLD

"He's a well-known Christian businessman. He has a gospel text on his office wall and a tract rack in the outer lobby. He speaks frequently at various churches and is an active member of the C.B.M.C. Everybody knows where he stands."

Maybe they do. And maybe they respect him for it. And then again—maybe they don't!

In fairness to the Christian businessman, let me observe that people of the world are not always objective in their opinions. In my thirty years as a preacher I've often heard Christian businessmen criticized by disgruntled employees or customers or what-have-you. Everybody's out to make a buck. If the worldly person doesn't make as big a buck, or get as good a deal as he would like, he finds it easy to point to his adversary's Christianity, and to throw around words like "hypocrite" or "phony." I have often observed this, as I say, so I don't get all upset when I hear it said of some businessman for whom I have a lot of respect.

On the other hand, I've also learned that some Christians are anything but Christians in their business activity. They are willing to express their faith by giving out tracts, but when it comes to giving out raises, they are as hard-nosed as any man of the world.

Also, there are some who "earnestly contend" for the truth of God's Word on Sunday (Jude 3), yet on Monday find it rather easy to bend the truth about a business deal or a product they want to sell.

Those of us who are preachers have to share the blame for some of this. We have been too cooperative with a watered-down concept of Christianity. We have been too willing to describe Christianity in the business world in terms of the tract rack in the lobby and the Gideon pin in the lapel. In other words, we've defined Christianity as witnessing. A Christian in the business world is a Christian who shares his testimony with the people around him.

Witnessing, to be effective, must be lived out in deed and attitude. The testimony of an unloving, uncaring, self-centered individual can do more harm than good.

Realizing that our definition of Christianity falls short, we go a bit farther. Now we define it in terms of honesty and morality. "He's a Christian! You can depend on his word. He won't lie or deceive. He won't play around with the women in the office. He won't cheat his customers and he won't cheat on his wife."

Great! Dishonesty and immorality are forms of hypocrisy that deny the reality of salvation. "Such were some of you," said the Apostle. "But you are washed, you are sanctified, you are justified" (I Corinthians 6:11).

We still haven't gone far enough. Christianity in the business world has to be defined as more than evangelism, and more than integrity and morality, important as these are. It has to be defined in terms of the mind of Christ. That is, it has to be defined by the attitude and outlook that characterized Jesus our Lord.

"Let this mind be in you," wrote the apostle Paul, "which was also in Christ Jesus" (Philippians 2:5). What was the mind of Christ? It was an attitude of concern for the well-being of other people rather than for His own safety and prosperity (vv. 3-5). He was willing to sacrifice His own reputation and prominence (vv. 6-7), and to give up the luxury and acclaim of heaven for the benefit of humanity.

When Christ lived here on earth He taught this lifestyle to His followers. "The way it is in the world," He said, and I'm paraphrasing Mark 10:42-44, "you get to the top by walking on other people. If you want to follow me, you have to serve other people rather than use them."

Do you hear that? That contrast between *using people* and *serving people*? The man of the world is seeking power for himself. He is clawing his way to the top. His primary goal is power. Or it may be profit. Whether power or profit, the best interests of other people are of secondary importance.

Depending on the magnitude of his greed, the man of the world will (1) promote the interests of other people only to the extent they serve his own, (2) ignore them altogether, or even (3) deliberately destroy people who stand in his way. By contrast, a Christian in business is a man or woman who has been turned 180 degrees (i.e., converted). His primary concern is the well-being of other people rather than of himself. He has the mind of Christ.

Let me suggest some practical consequences. The Christian seeking promotion will not suppress or misrepresent the work of a talented fellow employee for fear that person

will be promoted over him. Instead, he will want to see that person recognized for what he is worth because he cares about him.

The Christian executive will not transfer an employee to a distant city without evaluating the effect on that employee's family. It is not enough to consider only the potential benefits to the company.

A Christian sales manager may pressure his salesmen with higher quotas, but not without asking himself if he is contributing to marriage breakdown and the neglect of children.

The Christian manufacturer or retailer will have a concerned conscience about whether the products he makes or sells are safe and beneficial to the consumer and to society, or whether they are destructive morally and physically.

The Christian who owns a company will ask himself if he can do with a little less income in order to see that his people are a bit better off. The Christian who sets wages or salaries will not maximize profits at the expense of his employees.

I'm not for a moment suggesting that profit is unimportant. A company that doesn't operate in the black will not long serve either its employees or its customers. Therefore, a Christian businessman will strive for better profits so that he can pay his people properly and improve their working conditions.

In the worldly concept of business, profit is the bottom line. People (employees and customers) are the means to that end. Christianity reverses this. In Christian thinking, profit is the means to an end. People are the bottom line.

God utterly condemns the attitude that seeks wealth and pleasure at the expense of the laboring man (James 5:4-5). God redirects our motives so that we serve others rather than ourselves.

In summary, the calling of a Christian businessman is not essentially different from the calling of a Christian missionary. Both missionary and businessman inevitably make some financial sacrifices, because, for both of them, the well-being of other people has become their top priority.

We all know that the missionary must view himself as a servant. We need to learn that all disciples of Jesus Christ are called to the same standard. There are not two kinds of Christianity, one for the person who leaves secular employment and another for those who continue in secular pursuits.

That standard, common for all of us, is the mind of Christ. It changes our attitude toward money, toward power, and toward people, because it changes our attitude toward ourselves.

Our Lord told us how He viewed Himself. "The Son of man," He said, "did not come to be served, but to serve" (Mark 10:45 NIV). He made it quite clear that He expects no less of His disciples (v. 44). [I]

INTEREST

MAY 1983 Volume 48 No. 5

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COVER: The artwork on the cover is a single figure from a larger woodcut by Albert Dürer titled "The Entombment" and the subject of the woodcut is the burial of Christ.

Address changes, requests for the magazine, and all materials for publication should be sent to:

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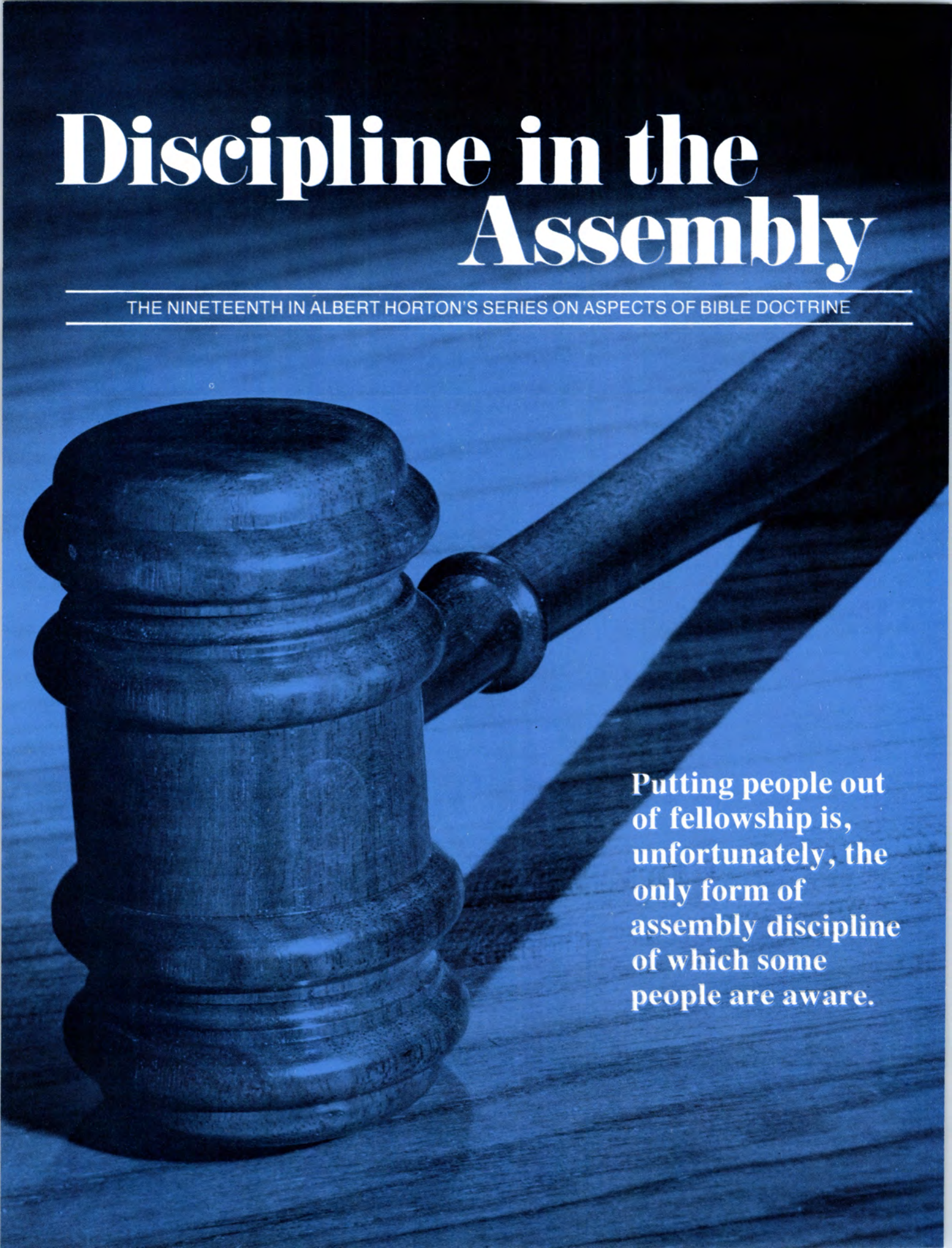
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Discipline in the Assembly

THE NINETEENTH IN ALBERT HORTON'S SERIES ON ASPECTS OF BIBLE DOCTRINE



Putting people out of fellowship is, unfortunately, the only form of assembly discipline of which some people are aware.

Albert Horton spent 52 years as a missionary in Angola. Returning home in 1975, he has continued a ministry of writing and speaking. He lives in Tracy City, Tennessee (P.O. Box 52, 37387).

This intermittent series, which began March 1974, has covered such doctrines as love, life, justification, conscience, election, and fear. Photocopies of the full set of earlier articles are available from INTEREST *for $6.00, postpaid.*

In this article, Mr. Horton looks at several aspects of biblical teaching on the subject of church discipline.

NO HOME, no school, no business, and no army will ever draw the best potential from its people if it knows only one level of discipline. The same is true of the local church. The Bible suggests several aspects of discipline, suited to meet varying situations.

In studying these different aspects, it will be instructive to notice the many times discipline is mentioned in the New Testament, but how few details are given. It is probably safe to say that no rigid set of rules is laid down to cover all matters, and that some "sanctified common sense" is called for in our procedures.

I. EXCOMMUNICATION

Putting people out of fellowship is, unfortunately, the only form of assembly discipline of which some people are aware. All too often it has been hastily and inconsiderately practiced.

I Corinthians 5 seems to be the only clear passage relating to this aspect of assembly discipline. The Corinthian assembly had in their fellowship a man who had taken his father's wife (v. 1). The Corinthians knew the details of the case to which Paul refers, but we, as we read his letter, can only conjecture what these may have been. Probably it was the offender's stepmother, possibly a younger woman whom the father had married. It was obviously a case of "sexual immorality . . . , and a kind that does not occur even among pagans" (v. 1, New International Version). That is, it was behavior unacceptable even in the very permissive Corinthian society. But the Corinthian Christians, proudly occupied with their own imagined "wisdom," had not been concerned about it.

Paul's command to them was this: acting together with his authority (v. 4), they should deliver the offender to Satan (v. 5). We are not told what he meant by that. It is conjectured that expulsion of the offender would place him outside of the Lord's protection, thus subjecting him to some physical malady resulting in "the destruction of the flesh." In any case, the "putting away" is clear (v. 13).

Discipline should always have in view the restoration of the offender.

In this connection Paul notes that believers should not associate "with any so-called brother if he should be an immoral person" (v. 11, New American Standard Bible). He lists in verse 11 a number of other practices which would also prohibit such association. They are covetousness (avarice, probably including blatant dishonesty in business practices), idolatry, reviling (the use of violent and abusive language), drunkenness, and swindling (the word indicates greedy grabbing of what is not really one's own). With those who do such things, the believer should not even eat (v. 11), a prohibition which would automatically exclude the offender from the fellowship of the Lord's table. In those days the Supper was regularly observed in conjunction with a communal meal.

We would all agree about exclusion for sexual sins. But what about some of the other sins which are listed here?

We should observe three things about this form of discipline before going on to other aspects of the subject. First, we do not necessarily have in verse 11 an exhaustive list of things which might call for excommunication. There are other forms of behavior which would make righteous fellowship impossible. This would not, however, justify some of the excesses so frequently seen in "putting away."

Second, such discipline is to be the action of the whole assembly (v. 4). It is not in the province of any one individual so to act. To be sure, Paul as an apostle did have an authority which no one person possesses today. He refers to it here and in II Corinthians 13:10. But while he gave instructions with that authority, the act of excommunication was to be carried out by the assembly gathered together.

In view of the place given to elders in the New Testament, we conclude that it is they who should voice such judgment, but always in the presence and with the concurrence of the entire assembly. The elders do not act on their own, but as representatives and servants of the assembly. Scripture does not countenance one-man domination. When one seeks to be a Diotrephes, he brings judgment on himself (III John 9-10).

Third, the discipline of excommunication should always have in view the restoration of the offender (I Cor. 5:5; Compare II Cor. 2:6-8). It should not be done for the purpose of vindicating elders against any who may differ from them in some of the pronouncements.

Since the aim is restoration, not mere punishment, it follows that excommunication should never be exercised in a harsh, unloving spirit (Gal. 6:1). The procedure should always be as in Matthew 18:15-17. Remember, it is your "brother" who sins (v. 15). The discipline is in order to gain the brother, not to lose him (v. 15). Excommunication is the last resort, not the first step in the disciplinary process (v. 17).

II. PUBLIC REBUKE

In I Timothy 5:20 we find a method of discipline less severe than excom-

Continued on page 14.

The Strange Case of Steven Linscott

by Randy Frame

This Bible School student said he had a dream that might help the police. Now he's doing 40 years for murder.



Steven Linscott in a police photo, wearing the shirt that became part of the legal argument.



The Oak Park apartment building where the murder took place. The Linscotts lived two doors away on the third floor of a half-way home for released prisoners. A man studying on the lower floor at the time of the murder testified Steve had not gone in or out, and Lois testified he had been at home.

IT WAS LATE on a Saturday afternoon in October 1980, when Steve Linscott looked out his window and noticed police cars parked across the street from his apartment in Oak Park, a tired old suburb of Chicago. A while later there was a knock on his door. It was the police, saying there had been a murder in the neighborhood and asking if the Linscotts had seen or heard anything unusual the night before. No, they hadn't, but they said they'd phone if anything turned up. Linscott, a 26-year-old student at nearby Emmaus Bible School, did recall a strange dream he had had the night before about a man beating someone, but he didn't think it was worth mentioning.

Two days later, his wife, Lois, read in the paper that the victim was Karen Phillips, a young nursing student, and that she had been raped and beaten to a bloody death. Steve remembered his dream. After talking it over with a few close friends, he phoned the police, thinking somehow the dream might help them.

Linscott proved to be much more help to the police than he ever intended to be. After closely questioning Linscott on two occasions about what he saw in his dream, and after hair and body sample tests failed to exonerate him, Oak Park police concluded that what Linscott experienced was no dream. They charged him with murder, and a jury convicted him. Today Linscott, instead of preparing to take his wife and three small children to the mission field in Papua New Guinea, sits in an Illinois prison, faced with a 40-year jail sentence, with no chance of parole for 20 years.

Many from the Emmaus Bible School community were incredulous that Linscott was charged, and they were stunned at the verdict. The evidence just didn't seem to be strong. There were no fingerprints found, no blood on his clothes, nothing to show that he was in the victim's apartment, that he had a motive, nor that he even knew her. He had an unblemished work record and had never been in trouble with the police before. There were only the dream and the results of the body sample tests, results which would later be seriously disputed.

The prosecutors acknowledge that the evidence against Linscott is en-

tirely circumstantial, but they believe it to be strong nonetheless. One of them said that although he personally is convinced of Linscott's guilt, it is remotely possible that they convicted the wrong person.

Lois, the daughter of former missionaries to the Bahamas, is convinced of her husband's innocence. She tells the children only that "there has been a mistake." She and the children have moved to Centralia, Illinois, where Steve is imprisoned. They see him four hours a week.

All in all, Linscott seemed to be an unlikely candidate for a murderer. Nonetheless, the prosecution built a case against Linscott that was credible, at least in the minds of the jurors. The scientific details concerning the hair and body sample tests are complex, the jargon thick, but those tests were central to the prosecution's case. The thrust of the argument is that the mixture of semen and vaginal fluids found in a vaginal swab taken from the victim was "consistent with" what a mixture of Linscott's and Phillips's would have been. The prosecution argued that tests limited possible suspects to less than 15 percent of the male population and that Linscott is in that 15 percent.

In addition, the prosecution's scientific expert testified that some hair samples found at the scene of the murder were, again, "consistent with" Linscott's hair. (More about that term "consistent with" later.)

Also at the heart of the argument was what became known to the court as the "dream testimony." The prosecution held that Linscott's telling of his dream was actually a confession of guilt. Attorneys argued that Linscott's description of the murderer fit his own description. He knew the number of blows delivered to the victim's head (seven). He described the murder scene as a dark, living room setting, which it was. He described the murder weapon as a blunt, metal object. It was a tire iron. He said the murderer was wearing a terry cloth shirt. When Linscott had his picture taken for police records, he was wearing a terry cloth shirt. The prosecution concluded that Linscott knew details that "only the real killer could know," and apparently the jury, after eight hours of deliberation, thought so too. It found Linscott not guilty of rape, but guilty of murder. That decision puzzles Linscott supporters to this day.

But instead of ending the case, the verdict generated renewed action by people who had been trying to free Linscott. Two of those working most diligently were Joseph Ritchie, a 1969 graduate of Wheaton College and senior partner in a Chicago commodity futures trading company, and Gordon Haresign, director of Bible correspondence at Emmaus. From the beginning, they refused to believe what the police believed—that dreams such as Linscott's are impossible. (It could not be ascertained why police didn't consider Linscott merely a psychic.)

His supporters were stunned by the verdict. There were no fingerprints, no bloody clothes, and no motive or explanation.

The first step was to hire a new lawyer who could lay a new defense. Along with the Linscotts, Ritchie and Haresign researched the credentials of 12 of Chicago's top defense lawyers before settling on Thomas Decker. Decker in turn hired a private investigator. The investigator had a head start because Haresign had conducted an investigation of his own.

"At the time of Steve's arrest I had come to know him very well," Haresign said. "For Steve to commit murder was totally inconsistent with the kind of person I knew him to be." So Haresign, a Bible teacher, became an amateur private eye after hours, slogging through dozens of leads, checking with anybody who might know anything and who was willing to talk. (His credentials as a "minister of the gospel" opened many doors to him.) Haresign believes he found a suspect and has turned his fat file over to Decker's investigator. That suspect, a convicted rapist who lived in the victim's neighborhood, was known to police, but they had ruled him out on the basis of results of his body fluid tests. But Haresign believes he found something the police did not find. The suspect's blood type and that of Karen Phillips were identical, a factor that renders the tests on his body fluids inconclusive. When Haresign realized this, he hastened to the supervisor of the crime lab which performed the tests on his suspect. Yet, it was true, Haresign was told. Wrong conclusions might well have been drawn.

Hearing about this, Ritchie turned his attention to the chemical tests performed on the vaginal swab, which found fluids "consistent with" Linscott's. Ritchie set out to find the country's top serologist. All leads pointed to Brian Wraxall of the Serological Research Institute in Emeryville, California, as being the undisputed expert in the field. Ritchie sent the test procedures and results to Wraxall. Wraxall returned a signed affidavit stating that "semen donor [could have been] any male in the population." Ritchie emphasizes that Wraxall's authority is unquestioned. Ritchie concludes that if all the facts in the case were accurately exposed, Linscott's innocence would be obvious. To help pay for all this, Linscott's church, River Forest Bible Chapel, began raising money. It sent out more than a thousand letters and so far has raised more than $60,000 from hundreds of donors.

Meanwhile, on the courtroom front, Decker, the new defense attorney, was pushing hard for a new trial. In a lengthy motion filed with the court, he hurled some stinging allegations at the prosecuting attorneys, charging, among other things, that they "knowingly used the truth falsely."

Decker claims the prosecution knew that the vaginal swab tests could prove nothing, and that the prosecutors used that amorphous term "consistent with" merely to impress the jury. Decker alleges the term is meaningless in this case.

As for the hair samples, Ritchie is willing to pay to have them examined by the world's best experts. However, not being legally obligated to do so,

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Reacting to Personal Tragedy

INTEREST INTERVIEWS LOIS LINSCOTT



What's it like to raise children when daddy doesn't come home anymore? How do you conquer anger when life seems so unfair?

LOIS LINSCOTT moved to Centralia in southern Illinois in January. A month and a half earlier her husband had been transferred from Cook County Jail to the Centralia Correctional Center, a medium-security state penitentiary. Lois rented an apartment in Centralia, found a part-time baby-sitter, and began looking for employment.

Now 27, Lois grew up in the Bahamas, where her parents, Roy and Ruth Beverly, were missionaries. Later the family moved to Maine. Lois' brother Paul is an assembly-commended military chaplain, currently serving with the American army in Germany.

Steve Linscott, 28, is the son of a career navy man. Following his father into the military, Steve became a Christian through the witness of a fellow seaman in California. He met Lois in Maine and married her in February 1977. While they were stationed in Guam they began thinking seriously about Bible training. Steve enrolled in Emmaus Bible School in September 1979. Moving to Oak Park, he and Lois became houseparents in a home for released convicts coming back into society. For the tragic events that began one year later, see the accompanying article.

With Lois in Centralia are her three children, Katherine 4, Paul 3, and Vicki 15 months. The INTEREST interview in early March began with questions about the children:

INTEREST: What's it like to raise young children when daddy never comes home anymore?

Lois Linscott: Everything is up to me. I don't have anybody to share the responsibility with. We do try real hard to have Steve be as much a part of the family as possible. Our daily phone conversations really help. He'll talk to the kids and find out what they've been doing. I tell him what happened during the day and ask his advice on problems that come up.

Do you call him?

He has to call me, and he is only allowed to call collect. That can get pretty expensive.

How does your situation compare with that of the mother who is single or divorced or a widow?

Probably mine is easier, because we do have Steve to a certain extent. He has taken an art class, and he draws pictures for the children. We have a real good four or five-hour visit with him once a week. We try to make it quality time, but we are fighting the system. No toys are allowed or anything to keep the children busy. They just enjoy being near him.

Are they allowed to touch him, hug him, sit on his lap?

Yes, they can. Children can. Grown-ups cannot. I can hold Steve's hand at the table, and kiss him when we come and when we go, but that's all. They don't want kissing because they're afraid drugs or something might be passed mouth-to-mouth.

How do the children understand the situation?

They understand that there has been a big mistake. They understand what a prison is. They know their daddy is in a place where people go who have done something wrong and it's not safe for them to be out. We've told them that sometimes a mistake happens and they put the wrong person in there.

They don't know anything about the charge. They don't know what that is.

Do they resent his absence? Do they say, "Why isn't daddy here?"

No, but some situations have been hard. They couldn't see him at all in Cook County Jail. They didn't see him after he was convicted in June 1982 until the day he was sentenced in mid-November. Then they couldn't

touch him. Paul was upset: "I want to go to jail with daddy," he said.

On our first visit here in Centralia we had a real good time. When it was time to go I explained that daddy was going to stay and live there for a while. Katherine understood, but Paul didn't. The shift was changing as we went out. Paul saw the guards getting ready to go home. He looked around and said, "Where's daddy? Isn't he coming?"

He was upset. I can only talk to him and try to explain.

What about you personally, Lois? What do you find hardest about the ordeal you have been through the last two and a half years?

Probably the hardest is the unfairness. I miss him. I miss him when the kids go to bed and it's quiet. I guess I would miss him, too, if he was guilty or if he was dead. But that I think I could deal with. If he was guilty I would think at least justice has been done. But the hardest thing is that it's just not fair. But I don't dwell on that. We know from the Bible that things are not always fair in life.

How do you deal with anger? Do you find yourself angry or resentful?

Yes, but not too much anymore. I try not to be angry because it takes so much energy out of you. Anger doesn't get you anywhere unless you can channel that energy into something productive.

How do you win the victory over resentment toward the police and the prosecutors? Can you forgive them? Can you understand how they might see it? What do you find in your heart?

If I am not walking with the Lord I get very bitter and angry. There were times when I was ready to go into that Oak Park police station and really tell them off. Only the Lord kept me from doing it. Such anger would come up in my heart when I drove by there. But when I am walking with the Lord I don't have that anger. I just feel sorry for them. I know they are human beings who need the Lord, and then I can see it from their side that they are probably doing the best job they can.

I spoke harshly to the prosecutor after the verdict. I kept excusing myself saying I had every right to do that. But finally I had to call him and apologize. After that I felt a lot better.

Is there a temptation to be angry with the Lord? To wonder why He let this happen to you instead of to someone else?

There used to be. There wasn't much anger when Steve was arrested or even at the verdict. That was more of a shock. I was so shocked I couldn't feel anything. But when we really worked hard getting another lawyer and getting our case together for a new trial, and then the judge denied the motion for a new trial—that's when I really felt the anger.

The judge read the case and the case was excellent. I really felt he knew Steve was innocent and that it shouldn't have turned out like this. So I was very angry at God then, for a couple weeks. Everything in me wanted to throw in the towel. I was tired of praying to God. Prior to the motions for a new trial I'd get up at five in the morning and pray and have Bible study and pray again.

Probably there were ulterior motives. You know, trying to get on God's good side. But I was really angry at Him when the motions for retrial were denied.



Lois Linscott and her children, Paul, Vicki, and Katherine

What helped you get through that?

Remembering the response of Peter to the Lord when He asked His disciples, "Will you also go away?" A lot of folks had left Him. Peter said, "Well, where else shall we go? There's no alternative. You're the best choice we've got" [John 6:66-69].

That's the only thing I could think of—I don't have any alternatives. The alternative was anger and bitterness and the desire for revenge. I knew I couldn't cope with that and would probably go crazy.

The Lord rewarded me for just hanging on and not lashing out against him with my mouth. I wanted to. I wanted to tell folks this is not fair—why is God doing this—and curse Him with my mouth. I knew that would be wrong, even though everything in me wanted to.

That week the Lord did two mira-

Two miracles from the Lord were a real act of love.

cles in my life that proved to me that He loved me.

Can you tell us about those miracles?

I was in nursing school in 1976. I had a roommate, a real sweet girl, and we were good friends. I tried to witness to her. We parted company when school was over and lost track of each other. Well, this particular week she called me.

It wasn't easy for her. Remembering I might be marrying a Linscott, she started calling all the Linscotts listed for Ellsworth, Maine. There must be a hundred of them. When she got the right ones they would only tell her we were in the Chicago area, because they didn't know who she was. She called information, and fortunately there aren't too many Linscotts out here.

Anyway, when she finally got me she said, ''Lois, I have had such a compulsion to call you.'' She told me she had accepted the Lord a couple years ago, partly through my witness. She said her husband had had an alcohol problem, that he had come to the Lord, and now they were serving Him together.

It was a real encouragement and it happened right during this week of the hardest spiritual struggle I have ever had.

And the other miracle?

It was a very small thing, but to me a miracle nonetheless. A couple of weeks earlier I had been given a real nice pair of black slacks. I hung them in the closet thinking I needed a white blouse to go with them. Then I just forgot about it.

Well, that week when I was having all the trouble someone gave me this box. Inside was a white, dress blouse and a note from a lady I knew. It said, ''Lois, I bought this blouse a couple days ago for myself. I was going to wear it to a function coming up, but the Lord told me to give it to you.''

That was amazing to me. It wasn't the blouse, but the fact that the Lord was working, and showing me that He was.

I guess the Lord would have gotten me through that hard time without the miracles. But they were real acts of love.

Supposing the unfairness of the situation is not corrected? Can you face 20 or more years of separation?

I don't think about it. I take one day at a time. You know, before the verdict, whenever I worried that it might come back guilty, all I could think about was blackness. It was horror, complete horror. It was unthinkable, so I blocked it out of my mind. But it did happen, and the Lord got us through and gave us strength. So if He allows Steve to stay in there 20 years, or 40, or for the rest of his life, we know He'll get us through it. He's not just going to get us through—He's going to give us victory and grace and joy.

You have told us what was hardest. Have there been any compensations? You remember how Samson killed a lion, a beast of destruction and death. Later he found honey in the lion's mouth. Have *you* found any honey in the lion's mouth?

Oh, a lot! God is a lot more real to me than ever before. Steve's not here, but the Lord will gladly take his place if I let Him. Isaiah 51, verse 3 I think, says the Lord promises to make our wilderness and desert into a garden. My wilderness is not having Steve. If I let the Lord, He'll come into that wilderness and just completely transform it.

It's better to have the Lord as a constant companion. He's always there, but it's easy to ignore Him. I'm learning to practice the presence of the Lord. I've been reading a book by Brother Lawrence—a beautiful book, very simple—that helps me get into the habit of realizing the Lord is with me all the time. [*The Practice of the Presence of God,* an English translation of a seventeenth century book, 1982, Thomas Nelson Publishers, $3.95.]

How supportive have your fellow Christians been?

It's incredible! From the very beginning! We ask ourselves why. Naturally speaking there is nothing going for us. We had neither money nor influential family. But the Lord did a miracle and we are very, very grateful.

If we think ''why us'' as far as this tragedy, we also have to think ''why us'' in respect to all this support.

How do you survive economically?

I am on public aid, which includes food stamps. I'm looking for a part-time job to cover the remaining needs. For the present, gifts from Christians have made the difference. I only keep those that are specifically marked for personal use. Everything else goes back to Chicago into the legal fund.

How do you find time for your own needs? You are giving yourself constantly to the children and to Steve. How do you replenish yourself? How do you find time to be a complete woman?

I guess I don't think of myself as a woman. I think of myself as me. Anyway, after the children are asleep I have time to myself—mostly for reading. When Steve was in Cook County Jail, folks sent him some fine books, biographies, etc. He reads them and then sends them on to me.

There are no assemblies nearby. We have found a gospel preaching Baptist church and made some real good friends. Some of them offer to take the children occasionally so I can go out and see Steve alone.

I'm hoping to find a practical Nursing job two days a week. Recently I started taking one day a week away from the children. A baby-sitter takes care of them. I use the day for letter writing. I get a lot of letters. People tell me about tragedies in their lives. Single mothers write, too. [Lois' address is 104 Fairway Dr., Apt. 12B, Centralia, Illinois 62801.]

Would Steve like to receive mail?

I'm sure he would. His address is N-23962, P.O. Box 7711, Centralia, Illinois 62801. Postage stamps or personal checks must not be included or the letters will be returned to the senders. Books and reading material can be sent. I

In Touch With God

POETRY FROM INTEREST READERS

Gardening Prayer

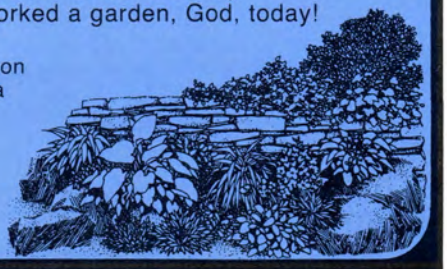
Today I worked my garden, God
With spade broke many a stubborn clod.
And raked straight furrows smooth and brown,
Where last year's growth lay matted down.
The plot that yielded thorns and weeds
Lies waiting rain, and sun, and seeds.

So resting from toil at close of day,
From my heart, O Lord, I pray . . . .

Come work my heart's cold garden, God.
With love's sharp spade break sin-packed clods.
With patience rake my soul's dark ground,
Where prideful will lies matted down.
The spot that boasted thorn and weed
Plant thickly with the Word's live seed.

Then I'll rest from toil at close of day
Because *You* worked a garden, God, today!

Joyce S. Hutcheson
Culpeper, Virginia



Mirror Precept

John 15:11



"That my joy may be in you
and your joy may be full."

Thus, the Son of God provides
that His radiance
be reflected in those He loves.

The moon's glow is from the sun
the hills echo the sound of the voice;
and my countenance
reflects
the contents of my heart.

Catherine Batey,
Cedar Rapids, Iowa

God-sense

You are here and yet I do not see you.
Father, open my soul's eyes
that I might see you.

You speak and yet I do not hear you.
Father, teach me the language you speak,
it is so foreign to me.

You move and yet I still hesitate.
Father, teach me all your paths
that I might follow you.

Let your will flow to the senses of my soul
that I may see, hear, and move
at the urging of your Spirit.

Guy Melton,
Portland Oregon



NEW WORKERS

RON GEORGE, P.O. Box 26, Tunbridge Wells, Kent, England

Christians at Carriage Hills Gospel Chapel, Kansas City, Kansas, have joined Culverden Hall, Tunbridge Wells, England, in commending Ron George for the work of the Lord. Ron has an evangelistic ministry to Muslims, with a special emphasis on broadcasting the gospel by radio into Central Asia, currently one of the most unreached areas of the world.

Many Muslims, often students, are scattered through the western countries. There are some 2,000,000 Muslims in the U.S.A. So another significant part of Ron George's ministry is teaching Christians how to evangelize Muslims. He conducts meetings and seminars in North American assemblies as well as in the British Isles. It is particularly to make this North American ministry known that Carriage Hills has joined in the commendation. Ron has visited the assembly four successive years. Inquiries about his seminars can be directed to Carriage Hills Gospel Chapel, 5726 Nogard St., Kansas City, Kansas 66104.

Ron and his wife Nancy have two sons, Nathan and Andrew. The family spent several years with Operation Mobilization, serving in Iran and other Muslim countries. Then Ron earned a degree in Islamics from the School of Oriental and African Studies, London. During those four years of study, Ron and Nan were active in the Culverden Hall assembly.

GILBERT GLEASON, 34 SE 70th Ave., Portland, Oregon 97215

Christians at Grace and Truth Chapel in Portland, Oregon, have commended Gilbert Gleason to the Lord's work. For the past three years, Mr. Gleason has ministered the Word in the assembly, and has given help in shepherding, administration and in coordinating activities. For the past year this has been in a full-time capacity.

The assembly asks prayer for Gilbert and his wife Susan as they use their gifts in ministry to others.

DONALD F. WILKINSON, Box 203, Prospect Heights, Illinois 60070

Christians at Hillside Bible Chapel, Farmington Hills, Michigan, have commended Donald Wilkinson to the work of the Lord with International Crusades. Mr. Wilkinson is working in the communications department, realizing an ambition that began during high school of serving the Lord in a gospel ministry.

FOREIGN MISSIONARIES

St. Lucia: The Valley Church of Moraga (California) has commended **Ed and Karen Cowhard** to the work of the Lord with International Crusades. The Cowhards have been active as youth leaders since their graduation from the California Center for Biblical Studies, and have had a positive spiritual influence on the lives of young people. They will leave for St. Lucia in May.



Doris Mewha

Ireland: Christians at Lansdowne Bible Chapel, Pennsylvania, have commended **Doris Mewha** to the work of the Lord in Ireland, in connection with Ireland Outreach. After summer service in 1982, she resumed her ministry in Ireland in March of this year.

ADDRESS CHANGES

WORKERS CHANGE

Earl Miller, PO Box 518,
Pittsboro, North Carolina 27312

ASSEMBLY CHANGES

GRAND HAVEN, MICHIGAN, Grand Haven Gospel Chapel, 1805 Waverly, 49417

ENFIELD, PENNSYLVANIA, Gospel Chapel, % Robert W. Myers, 412 Suffolk Rd., Flourtown 19031 (215/836-9317).

AUSTIN, TEXAS, Christian Assembly meeting at 2312 San Gabriel, % Chris Acreman, 13805 Windmill Circle, Pflugerville, TX 78660.

WATERLOO, ONTARIO, Bethel Chapel, 16 Laurel St. (formerly Erb St. and Bridgeport Rd.), % A. Hillier, 46 Tanglewood Ave., Kitchener, Ont. N2B 1S4 (519/745-3441). BB 9:30, FBH 11, M 7, Wed. 7:30

NEW LISTING

SYDNEY, NOVA SCOTIA, Westside Christian Fellowship, 6 Coxheath Rd., Coxheath. % Doug Phillips, 34 Keefe Ave., Coxheath, Nova Scotia B1R 2C7 (902/562-5869). SS 9:45, FBH 11, BB 7, Wed. 7:30

The assembly began in September 1978 with nine Christians breaking bread in a home. Before long they moved to a school, and then to a purchased building. There are now 25 to 30 in fellowship, with 55 to 65 in the Family Bible Hour.

NOTICES

TENT NEEDED by small Florida assembly. Seating capacity 200 to 300. Also needed is a good electric typewriter. Dr. Sanford Fray, North Dade Bible Chapel, 2775 NW 183rd St., Carol City, FL 33055.

LATEST ISSUE of the Assembly Gospel Magazine "VIA" is ready for free and prayerful distribution. This is an attractive publication featuring short stories, messages and illustrations. Send your requests to: "VIA," Box 551, Portage la Prairie, Manitoba R1N 3B9.

HIGH TECH EMPLOYMENT? Consider Huntsville, Alabama, for space and associated high technology employment opportunities. Pleasant weather in this Tennessee valley city of scientists and engineers, and a small assembly that will welcome your fellowship. John Ferris, 500-C Chateau Dr., Huntsville, AL 35801.

FOR SALE: Two-bedroom masonry home, central heat and air conditioning. Property fully maintained. Located at Shepherd Christian Retirement Community, on Lake Reedy, in Frostproof in Central Florida. $39,000 furnished. Contact Carroll Van Ryn, 1 Bradford Blvd., Frostproof, Florida 33843 (813/635-4196).

THE CHRISTIAN STEWARD (INDIA), the only all-India assembly-sponsored English monthly magazine carries exegetical and devotional articles. Subscribe now for active partnership with the Lord's work in India $8.00 (12.00 airmail). Order through Owen Hoffman, Box 99, Washington, Georgia 30673.

FELLOWSHIP WANTED: We would appreciate your fellowship. For place and time in Brooksville, Florida, call Charles Widboom (904/796-8045). In Homosassa Springs call James Watson (904/382-2306).

HOUSEKEEPER AND MAINTENANCE man needed. Single or husband-wife team. Retirees desirous of association with vibrant Christian ministry among youth. Furnished apartment and some food subsidy in exchange for services. Write: Business Manager, Lake Geneva Youth Camp, 650 South St., Lake Geneva, Wisconsin 53147.

CHRISTIAN GUEST HOUSE: June-September, Country setting with Christian fellowship. Nice quiet place for a holiday, on the shores of Lake Erie. Full board with home cooked meals. Reasonable rates. Write to Mr. & Mrs. D. Frame, R.R. 1, Selkirk, Ontario N0A 1P0 or call (416/776-3002).

NOTICES are carried at the flat rate of $20. U.S. funds. Maximum length: 40 words. Payment must be sent with order.

CONFERENCES

MAY 14-15—BELLEVILLE, ONTARIO
Spring conference at Bethel Chapel to commemorate 100th anniversary. Speakers: Gordon Rumford, David McClurkin and Ernest Belch. Contact John Semenuk, 3 Lambert Dr., K8N 4K5.

MAY 21-22—WORCESTER, MASS.
Thirtieth annual conference at Bethany Gospel Chapel, 242 Clark St. Speakers: James Hislop, Arnot McIntee. Prayer and ministry Friday at 7:30 p.m. Contact Royal L. Shaw, 339 Maple St., West Boyleston, Mass. 01583.

MAY 24-27—NORTHWEST WORKERS
Conference at Shiloh Bible Camp, Cosmopolis, Washington, for full-time workers, elders, leaders, Sunday School teachers—any active Christians, men and women. Theme: Vital Needs in Today's Assemblies. Speaker: James A. Stahr. (No fee. Free-will offering.) Contact Venture Coy, 814 Baker St., Boise, Idaho 83704 (208/375-7842).

MAY 27-30—SPOKANE, WASHINGTON
Memorial Day Conference at Monroe Park Gospel Chapel, N 4123 Monroe St., beginning Friday at 7 p.m., with prayer and ministry, concluding at noon on Monday. Speakers: J. Boyd Nicholson and Doug Kazen. Contact John A. Carlson, E 119 Billington Ave. 99218.

MAY 28-29—BRITISH COLUMBIA
Annual Okanagan Valley Conference at Morning Star Bible Camp, West Bank. Speakers: Graham Stokes and Ken Ashton. Meals provided between afternoon and evening sessions. Contact R. M. Bell, Skaha Estates, R.R. 1, Okanagan Falls, British Columbia V0H 1R0.

MAY 29-30—PHILADELPHIA, PENNA.
Annual Memorial Day Conference at Olney Gospel Hall, 314 West Chew St. Prayer Friday at 7:45 p.m., Ministry at 10 a.m., 2:30 and 7 p.m. Contact Harry Wiegand, 321 Asbury Ave. 19126.

JUNE 3-5—GUELPH, ONTARIO
The 27th annual Conference of Brethren at the Guelph Conference Grounds. Theme: "Christian Responsibility." Speakers: Dan Snadden, William McRae, Gordon Rumford and Dr. James Naismith. Total cost of $59.00 includes room, meals and $10.00 registration fee. Write to Guelph Bible Conference Grounds, 485 Waterloo Ave., Guelph, Ont. N1H 3K4 (519/824-2571).

JULY 31-AUGUST 6—MID-SOUTH BIBLE CONF.
The 27th annual Mid-South Bible Conference at Montgomery Bell State Park in middle Tennessee. A family conference with program for the whole family from crib to senior citizen. Camp for children ages 8-12 at Horton Haven Camp. Speakers: Dan Smith and Rick Bovey. For information and rates, write: John E. Phelan, Mid-South Bible Conference, PO Box 90051, Nashville, TN 37209.

Conference announcements for the September issue should arrive at INTEREST by July 10. No charge for first announcement, $20 prepaid for each additional appearance.

WITH THE LORD

J. E. DONALD GRAHAM of Peterborough, Ontario, suddenly on January 18. He attended Braidwood Bible Chapel for many years where he was an elder. Don served the Lord faithfully in hospitality and in showing concern for the needs of others.

ROB LUCE of San Leandro, California, on February 26, after a recurrence of melanoma. Rob was a student in the Discipleship Intern Training Program in San Leandro. He and his wife Donna were preparing for missionary service in Italy. Rob will be remembered for His Christ-like life and for his winsome brand of Christianity.

MARTHA WEST NORMAN, 88, of Waynesboro, Pennsylvania on February 22. Saved as a young girl, she was active in mission work and taught Sunday School in her assembly for many years. By profession she was a practical nurse.

MARGARET REID, 90, at Bethany Lodge, Unionville, Ontario, where she had been cared for during the past seven years. Mrs. Reid was born in Scotland and came to Hamilton, Ontario, in 1903. She was in fellowship at MacNab St. Gospel Hall for 75 years, a consistent Christian and a faithful witness to her family of five sons and two daughters.

ZOLA Y. STEWART, 80, of Flint, Michigan, and New Port Richey, Florida, on October 28. She was in fellowship at Dexter St. Gospel Assembly for 50 years and taught Sunday School for 25 years. After her husband's retirement they moved to Florida where they assisted in the founding of the Wyatt Drive assembly in Holiday.

TURKEY HILL RANCH BIBLE CAMP

P.O. Box 175
Freeburg, Missouri 65035
1983 CAMP SCHEDULE

		Speaker
March 31-Apr. 3	Young People's Easter Conference	Rob Lindsted
April 15-16	Men's Conference	Ray Zander
May 6-7	Ladies Conference	Virginia Gross
May 27-30	Memorial Day Family Camp	Greg Koehn (Children) John Wagner
June 12-18	Counselor Training	Tom Hoffman
June 19-25	Girls Camp	Bill Gielow and Gary Hartke (Puppets)
June 19-25	Boys Wilderness I (13 and up)	
June 26-July 2	Boys Camp	John Wagner and Tom Heitert (Puppets)
July 3-9	Mixed Junior High	Wayne Byrd
July 10-16	High School Focus	Brian Larsen
July 17-23	Girls Camp	Dan Lindsted
July 17-23	Boys Wilderness II (13 and up)	
July 24-30	Boys Sports Camp	Dan Lindsted
July 24-30	Girls Wilderness I (13 and up)	Scott & Rise Renth Ken & Sarah Johnson
July 30-Aug. 5	Ozark I	Henry Hollomon
Aug. 6-12	Ozark II	Henry Hollomon
August 14-20	Focus	Dave Glock and Rob Lindsted
September 2-5	Labor Day Family Camp	Don Welborn
November 24-27	Young People's Thanksgiving Conf.	Eddie Schwartz

DISCIPLINE IN THE ASSEMBLY

Continued from page 5.

munication. "Them that sin rebuke before all, that others also may fear."

The New American Standard Bible translates, "rebuke in the presence of all." Titus 1:13 also speaks of rebuke, but this may indicate merely private reproof of the conduct described in verses 10-12.

The question has been raised as to whether Paul is referring to the rebuke of elders in I Timothy 5:20, since he mentions elders in verse 19. In verse 1, Timothy is told not to rebuke an elder, but to entreat him as a father. Therefore, verse 20 probably outlines a principle of more general application.

The "sin" mentioned in verse 20 is not specified. It would be something sufficiently serious, but not serious enough to warrant immediate excommunication. Probably it would be a case of someone who had been warned privately, and yet had continued in the wrongdoing.

In our day, such action would be that of the elders. Like Timothy, the pioneer worker may need to exercise authority in a new church *until* such time as elders have matured who can take over the responsibility. After that, the worker would be out of order if he should continue to dominate the assembly.

Here also the aim should be the good of all, both of the offender and of those who hear the rebuke (v. 20; Titus 1:13). It is not an action to be taken lightly, but only when softer measures fail. And it should be always in love, never in anger.

III. AVOIDANCE

In II Thessalonians 3 Paul writes of those who lead "unruly lives" or "undisciplined lives" (vv. 6, 11 NASB). Some in Thessalonica were refusing to work and earn their own living (vv. 8, 11). They were "sponging" on the goodwill of others.

From such disorderly believers the rest should "keep aloof" (v. 6 NASB). They should not "associate" with them (v. 14). Here again it is evidently a case of some who, in spite of reproof, refused to mend their ways. Here also the refusal to associate is to be the act of the individuals of the entire assembly. Its purpose is to move the undisciplined to feel ashamed (v. 14), so that they may remedy their fault.

This probably falls short of excommunication. The offender is not to be treated as an enemy (v. 15). He is to be reproved lovingly, being told in all kindness just why intimate association is not being accorded him. Harshness or lack of kindly admonition would more likely repel, not bring about the desired end.

A somewhat similar injunction is found in Romans 16:17. "Mark them which cause divisions and offenses contrary to the doctrine which you have learned, and avoid them." From such people believers are to turn away. These, evidently, profess to be brethren and teachers, but their teaching is definitely disruptive in its effect. The injunction is clearly to "have no fellowship with them," whatever that may involve.

This brings us to a further consideration:

IV. DISCIPLINE FOR DOCTRINAL REASONS

It has been said by some that the New Testament nowhere speaks of excommunication for false doctrine, but only for immorality, as in I Corinthians 5. This claim is often made by those who insist on teaching things which they know offend their brethren, and which are causing dissension and division. In support of the claim, they may cite Matthew 13:30, "Let both grow together until the harvest."

Now it should be noted that this passage has no application whatsoever to the matter of church discipline. It refers to the final divine judgment in rooting out what is spurious from the kingdom. Had the application been to church discipline, it would have been a flat contradiction of I Corinthians 5:13.

We must admit that discipline for doctrinal reasons has frequently been unscripturally exercised. But the claim that under no circumstances should discipline be resorted to for any kind of teaching seems to be very questionable indeed.

It is true that the principal passage dealing with excommunication has to do specifically with the matters listed. The apostle was dealing with an outstanding case of gross misbehavior, and his mind would have that and similar things in view, without necessarily listing every action that would call for expulsion.

We do have an instance of Paul "delivering to Satan" two who had been guilty of blasphemy (I Timothy 1:20). They had forsaken faith and a good conscience, and so had made shipwreck (v. 19). The language here is almost exactly like that in I Corinthians 5. We are not told what the blasphemy was. That it did involve false teaching harmful to the faith of believers is clear from II Timothy 2:17-18.

Would it not seem strange if we whose mission in life is to glorify our Lord Jesus Christ should have to allow those whose teaching seriously detracts from that glory to continue in our midst? We are forbidden to receive anyone "who goes too far and does not abide in the teaching of Christ" (II John 2:9-10 NASB). We are told that even "giving him greeting" is "to participate in his evil deeds" (v. 11). How then must it be held that if one such arises in our midst we must allow him to continue in the fellowship, without our also becoming guilty of compliance with him in his error?

Teaching which is contrary to the great fundamentals of revealed truth should certainly not be condoned out of a false sense of tolerance. Some tolerance is indeed called for, since no one of us has the whole truth. But surely tolerance must have some limit. Mistakes are made when the line is drawn in the wrong place; when we insist that all *our* interpretations are *the* teaching of Scripture, and that anyone who differs from *us* in any detail is necessarily wrong. The sometimes heard statement that "all truth is fundamental" is just not so.

But anyone who goes on obstinately, heedless of the dissension and division he is causing by his self-willed conduct, is clearly a "factious man," as in Titus 3:9-11. Such a person, after being cautioned and refusing the warning, is to be rejected (v. 10).

It is important to note that rejection in verse 10 is for refusal to stop

pushing false and divisive doctrines, not for refusal to agree with everything that is being taught.

The purpose of the teaching gift is to bind the people of God together in one (Eph. 4:11-13). Anyone who, in spite of counsel and warning, insists on riding rough-shod over the feelings and spiritual needs of others, pushing to the point of dividing instead of uniting, lays himself open to discipline which could lead ultimately to refusal of all fellowship. The important point is that such action as excommunication should be the last, not the first resort. ◻

THE STRANGE CASE OF STEVEN LINSCOTT

Continued from page 7

the prosecution refuses to release the samples. (There has been some confusion about whether they will permit the samples to be examined inside the lab.)

Finally, the defense argues that the similarities between the dream and the event were overplayed. Linscott only generally fits the description of the murderer in his dream. In the dream the victim was black. Phillips was white. In the dream there was nothing said about a rape. Police said she was raped. Linscott described a terry cloth shirt worn by the attacker with two stripes across the chest and one on the sleeve (he didn't say which sleeve). His own shirt, which he wore to the police station, had terry cloth in the sleeves only, and no stripes across the chest (although it did have one stripe on each sleeve).

Another allegation by the defense concerns whether Linscott knew that Phillips was killed with a tire iron. In his written description of the dream, and in the transcripts of the two sessions at police headquarters, Linscott never mentioned the tire iron. The police claim that Linscott did say it was a tire iron in a phone conversation with them, but that the tape of the conversation was erased inadvertently. At the time of the trial (more than a year and a half after the murder) the police produced only handwritten notes of that conversation. The notes contained the words "tire iron."

Neither the Oak Park police nor the chief prosecutor in the case, Assistant State's Attorney Jay Magnuson, would comment on any of this, but the assistant prosecutor, John Morrissey, did have something to say. He said it was not necessarily true that the vaginal swab tests were inconclusive, but he acknowledged, as the prosecution has all along, that the evidence drawn from the tests was circumstantial. Nevertheless, he said, "As far as I'm concerned, Linscott did it. We convicted the right guy. The jury, my partner, and I may be the only people in the world who believe that at this point, but that's my opinion." Then he conceded, "It is possible, remotely possible, that someone other than Linscott did it."

If there were as many holes in the prosecution's case as the defense now claims, why was Linscott ever convicted? There are varied explanations from the people backing him: the original defense attorney was not enough of a scientist, the "facts" were masked in scientific jargon, the defense simply was outmaneuvered. The sum of it all, say his supporters, was an indelible, though false, picture in the minds of the jurors.

Today, Linscott is the first to admit that he was extremely naïve about dealing with the police. Each time he went to police headquarters to answer questions about his dream, they read him his rights ("You have the right to remain silent. . . . Whatever you say can and will be used against you in court. . . . You have the right to consult with a lawyer. . . ."). Yet Linscott believed the detectives when they assured him he was not really a suspect, only a psychic witness, perhaps. He didn't ask for a lawyer. Instead, believing he was actually helping out, he allowed himself to be led down rabbit trails of speculation about why the man in his dream might have killed the woman, whether he was feeling any remorse, whether Linscott might be able to reach out to the killer through prayer to convince him to give himself up. A reading of the transcripts shows that Linscott seemed to be speaking candidly from his well of Bible knowledge about sin, salvation, and repentance. The detectives, on a different wavelength, seemed to be trying to help a psychotic killer get in touch with himself, or with his alternate personality. Only at the end of the second interview, did the police, unable to get a confession, angrily confront Linscott with their belief that he was the murderer. Only then did the stunned Linscott ask for a lawyer. The police read Linscott's refusal to confess as lack of remorse for the crime, and they told him he would get the electric chair because he was not sorry.

Decker, the new defense attorney, believes there is a strong chance Linscott will be granted a retrial. But the process could take a year or even longer. Optimistic Linscott supporters are hoping that he will be pardoned by Illinois Governor James Thompson, whose legal staff is looking into the case. Haresign emphasized that accepting a pardon would by no means be an admission of guilt.

As the people who believe him continue his fight on the outside, Linscott spends a lot of his time inside Centralia Correctional Institute reflecting on what has happened. "There have been some dark days," he says, "when there was no word from the outside, and all I had was my faith that God is working in all this." He continues, "We have one of the closest families I know of. But our relationship has been hurt, and the children have been hurt by the separation."

Linscott is by no means broken. He has a cheerful sense of humor. Likening himself to Joseph, he says he is trying to take advantage of opportunities for ministry inside prison walls. Nevertheless, he wants his freedom. "There have been times of bitterness and anger," he says. He believes that some people wanted a conviction more than they wanted the truth. He adds, "I still have great respect for authority, but I no longer respect some of the people wielding it. They have taken away the values and freedoms they are supposed to protect."

The Linscotts' plans for missionary work have been delayed, but not canceled. "We know God has a purpose in this," Lois says. "He has given us the strength to make it through. We hope it will end soon." She continues, "But even if Steve is not free until we're 60, then, when he does get out, we'll act like 25-year-olds." ◻



The historic Voorhis homestead in Closter, first home of the Tenafly assembly (1882)

REPORTS

Tenafly: 100 Years

In the fall of 1882 Henry W. Redfield and his wife invited a few friends to join them in a simple observance of the Lord's Supper. Though he knew nothing of the assembly movement, Henry had become concerned over what he felt was an unbiblical system in the church he attended. After reading the Scriptures for many months, he became convinced that he would have to take an independent position where scriptural methods and principles could be applied.

The Redfields had been active in a denominational church in Tarrytown, New York. As early as 1877 Henry wrote to a friend as follows: ''Circumstances lately transpiring in our own body at Tarrytown have led me into a closer and more careful examination of the teaching of the Word of God, until I am convinced that any human Ecclesiastical system *must* be wrong, and if wrong, then it cannot be the Church of God, but must be simply a human organization, adapting itself to the ways of the age and guided by expediency.''

In that same letter, Henry objected to the prevalent money making schemes and amusements, which he felt hindered the true worship of the church. But he particularly mentions the practice of governing of a church by the majority vote of its members. He says: ''Such an organization cannot be under divine guidance from the very nature of the case. Its fundamental principle is directly opposed to the teaching of the Word of God. 'Whatsoever is not of faith is sin.' It does not recognize this principle but acts upon a totally different one, e.g., the voice of the majority is the voice of God. . . . The great spiritual fact that faith in God should be the governing principle is completely smothered out and we find nothing but a mess of human expedients and fleshly laws.''

In subsequent letters Mr. Redfield writes of the church as the body of Christ, and of Christ as the Head of that body, and of the Holy Spirit as dwelling in that body, and distributing to the necessities of every member of it ''so that *all* may grow *together*.'' He writes of the unity of the one body, as created by the Spirit, which Christians are to recognize. ''These truths . . . were to be made the principles on which Christians should act as a body.''

In all, a series of six letters were found by the Redfield family. They created considerable interest when presented to the Christians of Grace Chapel in Tenafly, New Jersey. Along with the letters came the discovery that those first meetings were held in 1882. Prior to this discovery, the assembly had only been able to trace its history back to 1899.

By 1882 the Redfields had moved across the Hudson to Closter, a community in the very northeast corner of New Jersey. Just before the turn of the century, when several key families in the assembly were about to move a few miles south to Tenafly, it was decided to relocate the assembly to that village. The remembrance meeting was held in a rented library room, and the Sunday School met in the railroad station. In 1908 the assembly was incorporated under New Jersey law, and

The present Grace Chapel, Tenafly, N.J.



moved into its own building.

That building was the first of a series the assembly would occupy as it grew slowly through the years. Tent meetings brought many in. Others were reached through an unusual form of evangelism. Some of the men conducted daily Bible classes on the commuter trains during the long ride to New York City.

Much blessing was experienced during World War I. During the second great war, 58 young men were on the assembly's service roll of honor.

Through the years there has been a steady outreach in evangelism, missions and humanitarian service. Alfred A. Kunz founded and directed the Pocket Testament League. Missionaries went to Angola and Italy. In 1972, Henry Redfield, Jr., became one of the founding directors of El Nathan Home, then in Buffalo (INTEREST, November 1977). Later his son John took his place on the board. In 1982 John retired, with his son Charles replacing him (INTEREST, December 1982, p. 17). Charles lives in Western Springs, Illinois. El Nathan Home has been in Missouri since 1954.

According to veteran preacher John Reid, there is probably only one brethren-type congregation in New Jersey older than Tenafly. That is Terrill Road Bible Chapel in Fanwood, founded in 1870 and known for many decades as Bible Truth Hall, then located at 331 E. Front Street in Plainfield.

After 100 years, the Tenafly assembly, now called Grace Chapel, continues to be active and growing. The centennial issue of its bulletin, *Chapel Chimes,* reports a flourishing young people's group, a successful DVBS, wedding and engagement announcements, and women's participation in a Bible study and coffee hour. It also announces a new class in baptism—a fitting start for the new century.

OTHER REPORTS

RENEWAL CONFERENCE

God has blessed the work at Camp Berea, on Newfound Lake in Bristol, New Hampshire. Weekend retreats are scheduled from early May until late October and the children's camp sessions are filling rapidly. Due to the large number of children turned away last summer, the directors have decided to move ahead with building projects aimed at increasing capacity and quality of facilities.

A "Conference on Renewal and Enrichment" (CORE) will be held June 3 and 4. The subject "The Effective Teaching of God's Word," will be handled by **Walter Liefeld** for the men and **Winnie Christensen** for the women. CORE is an outgrowth of the concerns of camp directors and elders of New England assemblies who feel the need for growth and renewal.

In addition to his camp responsibilities, **Ron Ward** is involved in the Groton assembly in teen work, teaching and some speaking ministries. **Ron Serpliss** ministers through children's clubs, counseling and teaching in various assemblies.

SEMINARS IN NEW ZEALAND

INTEREST readers are familiar with the Shepherd's Seminars, conducted largely by brethren from Fairhaven Bible Chapel in San Leandro, California, and held at various places in the United States and Canada. The ministry has now been extended to New Zealand.

In November 1982, Jean Gibson, a full-time elder at Fairhaven, held a New Zealand-wide seminar for elders and deacons at the Gospel Literature Outreach Training Center in Te Awamutu, near Hamilton. His topics were Revival and Renewal, Effective Leadership, Discipleship Training, and Things that Help Churches Grow. Fully a third of New Zealand's assemblies were represented by the 200 participants.

Three regional seminars are planned for July 1983, midwinter in New Zealand. The first will be at Matamata in the north (July 14-17), then at Christchurch on South Island (21-24), and finally at Levin in the southern part of North Island (28-31). Mark Porter, also of Fairhaven, will share the teaching with Jean Gibson in these seminars.

ROUNDING UP READERS

There is nothing like INTEREST magazine to keep the people of an assembly in touch with like-minded churches across North America. Yet as the years go by, it may be surprising how many new people come into regular attendance without becoming aware of INTEREST, much less getting on the mailing list.

Des Moines Gospel Chapel in suburban Seattle, Washington, decided to do something about this. They began by requesting a package of copies of the current issue. These were prominently displayed in the foyer, along with a sign-up sheet and a pencil on a string. Announcements in the bulletin and from the platform called attention to the magazine.

The large number of newcomers turned out to be only one source of names for the sign-up sheet. A number of folks had moved and forgotten to notify INTEREST. Even the names of some of the elders were among those eventually sent to INTEREST.

The INTEREST office will be glad to supply magazines and sign-up sheets. Money need not be requested from those who sign up, as our annual survey letter each September gives individual readers the opportunity to contribute to the cost of their own copy.

In Canada, however, where the magazine is sent on a subscription basis, it would be helpful if assemblies would collect subscriptions from new readers ($7.00). We will send the magazine initially with or without payment, but the increase in postage for non-subscribers becomes a major part of our costs (64¢ instead of 18.2¢ per recipient each month). We do not have this differential in the U.S. (5.2¢ per magazine), so we have not had to put U.S. readers on a subscription system.

An alternative to posting a list is for the assembly to send a copy of its current address list, marking the families it would like to see getting INTEREST. When this is done we check the names against our current mailing list to avoid duplication. Our mailing list is arranged by postal code (zip code), so it is important that this part of the address be included.

NORTHEAST WORKERS CONFERENCE

Twenty-eight men attended a conference on "Effective Discipling" at the Prospect Gospel Chapel in Hartford, Connecticut, on March 22. **Jim Melough's** devotional message on Psalm 23 was followed by a message on discipleship in theory and in practice by **Bill Wilson.** Bill emphasized that discipling should be a relationship, not just a project. He brought with him two young men whom he disciples. Their contribution gave validity to the topic and helped stimulate discussion.

The next meeting is scheduled for November 1, with the theme, "Developing Elders," to be presented by **Hal Moore** of Hillsboro, New Hampshire.

1,763 LANGUAGES

The annual tally issued by the American Bible Society now includes 1,763 languages in which at least one book of the Bible has been published. This is up 24 from last year's count (INTEREST, October 1982, p. 16).

Complete Bibles have been published in 279 languages, and full New Testaments in another 551 (up 23 from 1981 totals).

A small group of Seminole Indians in southern Florida now have Mark's Gospel in their own language, Mikasuki. Matthew's Gospel is now available in the Kirghiz language, spoken by 2 million people in eastern Russia. Four new African languages got their first Scripture in 1982. The Bible Societies published the first Bible books in Gari (Solomon Islands), Kriol (Australia), Mandiali (India) and Suppire (Mali). The Summer Institute of Linguistics published in Cuaiquer (Colombia).

Linguists put the total number of languages and district dialects at over 3,000, so there is still much work to be done.

EVANGELISM AND PREACHING

The Billy Graham Center in Wheaton, Illinois, has scheduled two workshops to encourage evangelism and biblical preaching. The first, "Creating a Witnessing Congregation," May 30 to June 3, is designed to bring together vision, skill and energy so the church will be galvanized with an evangelistic fervor. **Gordon MacDonald** of Lexington, Kentucky, and **Grady Wilson,** of Charlotte, North Carolina, are among seven speakers slated for this seminar.

The second workshop, "Preaching to Real People," June 6-10, is an intensive session on preaching. It concentrates on the needed link between the intention of the speaker and the perception of the audience. **William Thompson** of Philadelphia, and **Dr. Stephen Olford** of Encounter Ministries, are the leaders.

Resources of the library, museum and archives of the Billy Graham Center will be available to participants during the two conferences.

Registration fee is $40 for the first session, and $100 for the second ($50 if you also attend the first one). Accompanying spouse may attend sessions without any fee. Room in college residence is $11 per night per person and meals in the dining room are moderately priced.

Contact: Summer Workshops, Billy Graham Center, Wheaton, Illinois 60187 (312/260-5157) for brochure and registration forms.

BOOK REVIEWS

Books reviewed on these pages are not available from INTEREST. Please order through your local Christian book store.

THRU THE BIBLE, Vol. III, Proverbs through Malachi, by J. Vernon McGee. 1982 Thomas Nelson Publishers, 1031 pages, $19.95.

The clear style of J. Vernon McGee is well known to those who have heard his daily radio program, "Thru the Bible." He has gone through the entire Bible, verse-by-verse, in five-year cycles, with the messages then issued in paperback form. Now the entire five-year series is being issued in five, large, hardbound volumes. This volume covers the last 20 books of the Old Testament. An introduction has been added for each book, and for convenience the text being discussed is set in bold type.

The author served as pastor of the Church of the Open Door in Los Angeles for 21 years. He has been a visiting lecturer at Dallas Theological Seminary since 1950.

Reviewed by the Editor.

WORSHIP: REDISCOVERING THE MISSING JEWEL, by Ronald Allen and Gordon Borror. 1982, Multnomah Press, 200 pages

In recent years there has been a growing awareness and interest in worship on the part of denominational, evangelical churches. Not since A. W. Tozer wrote *Worship: The Missing Jewel of the Evangelical Church* has there been such significant concern. Now, in a volume whose title is a take-off of Tozer's, Richard Allen and Gordon Borror attempt to pick up where Tozer left off. They want to speak to a current generation for whom worship in spirit and truth is hardly more than an obscure scripture reference in John 4.

The authors bring a great deal of enthusiasm to their book. Well-written, the tone is upbeat, evidencing much thought and consideration to the topic. The content, however, varies markedly from that of earlier books on worship and reflects contemporary views of the subject. In brief, the approach taken is one in which serious attempts are made to reform existing evangelical "worship" services. The result is less of a return to scriptural practice than it is a putting of new wine into old wineskins and, as such, is disappointing to this reviewer.

To accomplish this, the authors take a very eclectic approach to worship. They focus much on outward forms while attempting to maintain that the heart attitude is essential (but is also affected by the beauty of the outward forms). They seek to incorporate a wide range of practices into the traditional worship service, ranging from charismatic to high-church Anglican, in order to imbue the service with greater meaning.

In this process, lip service is given to scripture. For example, the leading of the Holy Spirit is typically argued away by the flippant statement that certainly the Holy Spirit guides men to order a worship program. Or, the priesthood of believers, in its most extreme form in worship, could include responsive readings and litanies under the direction of the worship leader.

Though disappointing on many counts, this book is to be commended in its attempt to meet needs which have been totally ignored.

Reviewed by David Arbogast, Iowa City, Iowa

WAR: FOUR CHRISTIAN VIEWS, edited by Robert Clouse. 1981, Inter-Varsity Press, 210 pages, $5.95 paper.

During the first centuries of the Christian Church, believers were a persecuted minority. Tertullian, an early church father, taught against war, and said Christians should not serve in the military. How can a Christian take a life that Christ desires to redeem?

With Constantine's "conversion" to Christianity and the subsequent legalization of the Christian religion, many changes occurred. Christians often rose to positions of power and prestige in government and society. Church leaders began rethinking and restating doctrines concerning the Church and society.

Augustine was one who pioneered the "new look" in theology. He advocated the "just war" theory. War is a necessary evil in a fallen world. War can be "just" if waged for defensive purposes and in a humanitarian way. Armies are to be attacked, not civilians. The victor should show mercy to the vanquished.

Today Christians are divided on these issues. This book presents four Christian views. Perhaps it would have been better titled, "Four Views Held by Christians." It is difficult to believe that opposite positions are equally Scriptural and true.

Herman Hoyt presents biblical nonresistance. Believers may be involved in a noncombatant role during war. Myron Augsburger, a Mennonite, advocates Christian pacificism. Christians should have no involvement with the military.

Arthur Holmes of Wheaton College defends the "just war" position. Believers may fight in a defensive war. Harold O. J. Brown of Trinity Evangelical Divinity School advocates the "preventive war" theory. A nation may attack first to prevent greater war or to correct injustice in another nation. The Allies were justified in fighting World War II because of the evil oppression of Hitler's Third Reich.

In these days of nuclear protests many believers are concerned about war and the Christian's responsibility. The book will introduce the reader to various views, and should help him formulate his own position.

It is difficult to harmonize the teaching of Jesus in Matthew 5 (love your enemy) with killing him in battle. And neither Holmes nor Brown respond adequately to the fact that the Old Covenant, under which Israel fought wars, was a national covenant with Israel. The New Covenant deals with a voluntary society, the Church, and transcends national boundaries. No nation today can claim to be God's people with a divine mandate to wage war.

But read the book, compare Scripture, and ask God for wisdom.

Reviewed by Donald L. Norbie, Greeley, Colorado

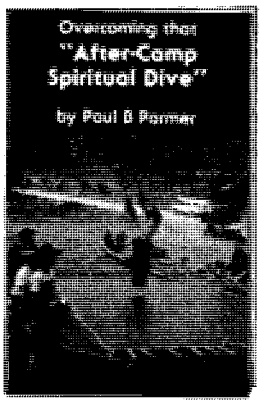
THAT THE WORLD MAY KNOW, by Fredk. A. Tatford, Echoes of Service, 1 Widcombe Cres., Bath, Avon, England BA2 6AQ.

Volume 1: The Restless Middle East, 1982, 248 pages. Volume 2: Dawn Over Latin America, 1983, 466 pages.

Available from CMML, Inc., P.O. Box 13, Spring Lake, NJ 07762 (Vol. I, $8.13; Vol. II $13.00) or from Everyday Publications, 421 Nugget Ave., Unit 2, Scarborough, Ontario M1S 4L8 (Vol. 1, $8.95 Canadian, Vol. II, $14.95 Canadian). Prices shown are postpaid.

The first two volumes of this projected ten-volume set are now available. Clothbound, with maps, charts, and dozens of photos, the books are a valuable resource for any study of foreign missions.

Volume II begins with a 20-page geographical description and capsule history of Latin America, going back to the Incas and the Spanish conquerors, and coming up to the evangelical gains of recent years. Then follow 19 chapters on the countries of South and Central America, taken in alphabetical order with the three Guianas together in one chapter. The chapters average 20 pages in length and vary from 3 pages (Panama) to 56 (Brazil), depending on both the size of the country and the extent of evangelical witness. Each chapter describes the country historically, geographically, and religiously. It summarizes the history of missions in that country, and then goes into detail in respect to assembly missionary work, past and present.



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Volume I follows a similar pattern, covering the countries from Egypt on the west to Iran on the east, from Turkey in the north to South Yemen at the tip of the Arabian peninsula. With a much longer recorded history than Latin America (the chapter on Egypt goes back to the Pharaohs) and with far less present-day missionary strength, this volume concentrates more on history than does Volume II. It includes a two-page description of the work of Anthony Norris Groves in Baghdad.

Groves was the first Brethren missionary. Some 5,000 others have followed him, taking the Gospel into every part of the world. Since the impact of these missionaries is out of all proportion to the size of the Christian constituency that sent them forth, it is fitting that this ten-volume set should record their service for the Lord and to the needy multitudes of the world.

Echoes of Service is a British magazine and organization serving assembly missionaries from the British Isles in much the same way that INTEREST serves home-field workers in North America. Both magazines not only carry letters from the respective workers, but also handle gifts of the Lord's people intended for their ministries.

In 1972, on the occasion of its 100th anniversary, Echoes of Service published *Turning the World Upside Down*, a history of assembly missionary work in all parts of the world. Even with 671 pages, the work had to be limited to missionaries from the United Kingdom. It has since been the desire of Bath (as the Echoes organization is often called in England, because of its location) to enlarge the scope of its history. The present work does that, including the missionaries from Canada, Australia, New Zealand and the U.S.A., as well as updating the history by another decade.

An appendix to Volume I explains the use of the term "Brethren" and "assemblies" in this ten-volume set, giving a brief history of the Brethren movement and describing the practices of the Open Brethren. A second appendix summarizes the history of Echoes and of similar organizations in other English speaking countries. It reaffirms the organization's commitment to be a Missionary Service Group but not a Missionary Society.

Both volumes contain a full index and an appendix giving the service years of each assembly missionary who has gone to the field since Echoes was formed in 1872. In comparing the two volumes, the sparsity of missionaries to the middle east is striking. Only 76 missionaries are listed in Volume I as compared with 1030 for Latin America. I

Reviewed by the editor



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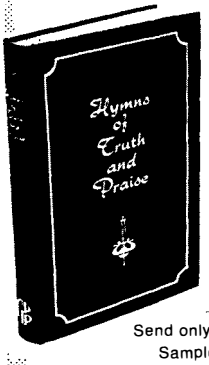
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QUOTES

DEADLINE: Letters for the SEPTEMBER issue should reach INTEREST by July 10.

Assembly-planting team seeing results in San Francisco Bay area. Student intern succumbs to cancer.

Opportunities increase in Quebec as assemblies multiply. Bible teaching and pastoral ministry needed. Visits desired from missionaries on furlough.



Rick and Carole Bovey

JEAN-PAUL and EGLANTINE BERNEY, 707 Maskinongé, Ste-Foy, Québec G1X 2N5

With the number of assemblies increasing in the Province, we receive more calls for help from various places, sometimes several hundred miles away from home. The new converts reach out to their own people. However, there are greater needs than ever for solid Bible teaching and pastoral ministry.

In the Quebec City area we work happily with **André Guay** who was commended by the local assembly three years ago.

The Lord has blessed the work in Ste-Foy, a suburb of Quebec City. The building erected eight years ago has become too small. Several families are living on the south shore of the St. Lawrence River. We now have a regular prayer meeting there in homes and are planning to start the breaking of bread next September, God willing. This new assembly will be the first branching of the original one.

All these activities and prospects are definite calls for specific prayer.

French assemblies are being flooded with solicitations from various missionary organizations. Much preferred would be visits from assembly-commended missionaries to help give these assemblies a vision for the foreign field. We would be glad to arrange itineraries for missionaries on furlough who would be willing to visit Quebec assemblies. This is particularly true of missionaries working in African countries where French is the official language.

March 7

PAUL and MARGARET BITLER, 22 McCollum Pl., Yonkers New York 10704

About ten months ago a young man, son of a sister in the Bronx Spanish Chapel, was shot seven times. As a boy Luis had come to our Sunday School but drifted into the world. During his stay in the hospital, I visited him and he always gave me good attention. When he was finally able to return home, his mother was so grateful she asked us to have a meeting in her apartment to thank God.

At the meeting in her humble apartment, we sang and spoke to many unsaved, including Tito who had also been in the hospital and became a friend of Luis. Both Tito and Luis listened attentively and both realize it was the hand of God that saved their lives from death. Please pray for these young men.

There are so many opportunities in this needy city.

February 28

FREDERIC and CAROLE BOVEY, 6095 Janet Lane, Florissant, Missouri 63033

Our home has been quite busy this year. We had a family from the assembly stay with us until they bought a house; a young brother is staying with us while looking for a job and a missionary family while having meetings here. We had a week-long day camp, overnight camp-out for 80, evangelistic Chinese dinner, chapel picnic, other dinners and young peoples meetings. Our five children are a very active part of all this activity.

Our ministry at Hazelwood continues to be a growing experience for us, filled with joys and fresh challenges. New avenues of ministry have opened as this exciting group of brothers and sisters get burdened to reach out to different groups within the assembly and into our neighborhood. We've seen a number saved and a few baptized and received into fellowship in the last year.

Paul Hipps, Donovan Case, Dan Greene,

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Bob and Carole Deeds, with (1. to r.) Rebekah, Laura and Christa

Ken Bowles and **Frank Kollinger** have ministered here in the past few months. Also, because of the growth of gift within the assembly, we have been more free to travel a bit.

We have seen the faithfulness of God in the hard times and the goodness of God in not allowing all the times to be hard.

March 10

CHET and BONNIE BOYD, 2085 McDade Rd., Hephzibah, Georgia 30815

We have a definite sense of the Lord's help in the work of Augusta Center for Biblical Study. Prospects are favorable for campus development and a good many have shown interest in the coming school year. We trust the students of His choice will take advantage of a year of intensive Bible study. Current students continue to pursue their studies with good spirit.

February 15

DEAN and CONNIE CROSSMAN, 190 Grove St., Rutland, Vermont 05701

The work here continues to be blessed by the Lord. In addition to the school, we are providing for the community a local Christian book store. We have been in a new location (downtown, next to the bus station) for a little over a year. The opportunity to minister to the lost and to area Christians is exciting.

Another project is a Christian radio station. The Lord has challenged us to use the Moody satellite programming which would bring 24-hour FM programs into a state which has almost no Christian programs available. One third of the funds have already been donated for this project.

Another need is for additional workers in the assembly and the school.

February 28

ROBERT and CAROLYN DEEDS, Box 887, Hagerstown, Maryland 21740

Our prison ministry has been growing at a rapid rate, and we rejoice to see the Lord working in men and women who are studying the Word behind bars. During 1982 we distributed 2,356 courses. Of particular joy was to see that 1,415 of these were completed, an increase of 70% over last year.

Courses were sent to 49 institutions in Virginia, 26 in Maryland, 3 in West Virginia and the D.C. Jail. We would appreciate prayer as we contact chaplains and seek to expand the outreach.

We receive many letters from students. Some ask questions or share problems and others testify of the Lord's dealings in their lives. Pray for wisdom as we seek to point students to the Word.

February 25

HOWARD FORBES, Box 1481, Jonquière, Quebec G7S 4L1

I am spending the winter with my sister in Mississauga, Ontario, and taking speech therapy in the Mississauga Hospital. On March 15 I return to Jonquière and will see how the Lord will lead from there on.

News of the Lord's work in the Saguenay Region continues to be encouraging. Brother **Charles-Eugène Bouliane** is kept very busy in the ministry at Kénogami. **Roy Buttery,** from the Chicoutimi assembly, is ministering in French Guiana for the month of February.

February 24



CHARLES and JOANN HALEY, 515 W. Harrison Ave., Wheaton, Illinois 60187

The elders at Warrenville Bible Chapel gave me responsibility for a series of seminars on "Church Growth and Development." Follow-up resulted in the assembly focusing on selected ministries in the areas of Christian Education, Nurture and Outreach. One of our young couples is leading a "Discipleship Group" in their home, and a series of three courses has been made available for new believers in the Sunday School. The dean of the Wheaton Graduate School was invited for a session on Christian Education.

Our elders are concerned about the stewardship of spiritual resources available to us in this growing area of Illinois.

I serve as a chaplain in the DuPage County Jail. It is a privilege to help coordinate efforts to help reach this segment of the population.

JoAnn is scheduled to speak at a ladies conference in Roanoke, Virginia, in April and I have been invited to speak at a conference in Washington, D.C.

March 7



ROBERT and HAZEL HANKS, Box 773, Timmins, Ontario P4N 7G2

I have just returned from another visit to the Hearst-Kapuskasing region, where I have been able to minister once or twice a month. The assembly in Hearst is slowly but definitely taking shape, as the brethren become aware of their responsibilities to take leadership and exercise their gifts. The sisters take active part in outreach, and it was through them that their husbands were saved and the assembly begun. This continues to be the pattern as other families are reached.

In Kapuskasing we have seen as many as 15 meet together for study of God's Word, but there are signs that the enemy is not pleased and is attempting to break up the group. Many are from Jehovah's Witness backgrounds.

In spite of the fact that the gospel has been known in this community for 50 years, there is not yet a witness to the large French-speaking population.

On my way to and from Hearst, I visit in villages along the way. Many homes are open to the gospel. Lord willing, Hazel and I will spend the summer evangelizing these smaller communities.

February 25

MUN and ADELINE HOPE, Box 41, Aldergrove, British Columbia V0X 1A0

I have just concluded a nineteen-day series of meetings on The Suffering Savior, Saint and Sinner, in a little chapel in the country district. Attendance of up to 200 people included many first-time visitors. Interest in this series was due to an intensive canvassing and visitation

program, as well as radio and television advertising.

An invitation has come from the Speaker of the Canadian House of Commons for a visit with parliamentary members and Canadian senators in Ottawa. In a similar visit last year I was able to leave copies of *Safety, Certainty and Enjoyment* and *God's Way of Salvation.*

Pray for these gospel efforts and the summer camp during August when Adeline and I will be assisted by our sons **Philip** and **Bruce.**

March 8

CARL and RUTH KNOTT, 401 MacArthur Blvd., San Leandro, California 94577

The work in the San Lorenzo assembly is moving ahead. We are rejoicing in the Lord because of two people who have professed faith in the Lord Jesus in recent weeks. This has been a particular encouragement since they both are settled residents of the area, and were won to the Lord through the friendships of some who are in fellowship.

The assembly-planting team meets monthly. At the upcoming meeting we will consider when and where to hold the first baptism.

On Sunday mornings we have a gospel class, "Survey in Basic Christianity," and then an evangelistic Bible study in the book of John on Thursday evenings. We are particularly encouraged by the attendance and interest of some unsaved people in the community. In January I took up a series on "God's Holiness and Our Call to be like Him," and was encouraged by the response.

The Discipleship Intern Training Program has been both challenging and refreshing this year. Last Saturday, in the early hours, one of our interns, **Rob Luce,** went to be with the Lord. He had a recurrence of melanoma, from previous years, that showed up during Christmas. The Lord mercifully took him home without a great deal of suffering.

The other interns were real helpers and encouragers during this trial. They rotated shifts sleeping at Rob's apartment to help during the night, and skipped lunch to pray for him during the week. We shall miss Rob, but rejoice that he is with the Lord. May the Lord teach us all to "number our days that we may apply our hearts to wisdom" (Psalm 90:12).

March 4

ROLAND and ANTOINETTE LACOMBE, CP 351, Sorel, Quebec J3P 5N8

It has been possible to have some meetings in French in Hollywood, Florida, and we have a lot of joy in seeing a good number coming. Two Christians families from Quebec will stay here all year, and I think it will be possible to have a French assembly established. Many thousands of French Canadians live here in Florida, and many others come for winter vacations.

I have been a full-time worker for 32 years and hope to be in His service until He comes.

March 3

FERNAND and YOLANDE SAINT-LOUIS, 567 rue Iberville, Beloeil, Quebec J3G 2N7

Last September a young believer from a remote village, three hours drive north of Montreal, invited me to take part in a Cable T.V. telephone open-line program for two and a half hours. There were many calls and some people got really interested. It resulted in another invitation to come, this time for an "agape" (a special dinner), followed by an evangelistic rally. Several people came to Christ. They are now talking about forming an assembly.

February 15

LIDDON and HELLEN SHERIDAN, 506 Trolley Line Rd., Graniteville, South Carolina 29829

Written from Zaire: It would be impossible to express the joy and delight that has been ours in returning to Zaire where we served for





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QUOTES

Continued from page 23

five years, 27 years ago. We have been overwhelmed with the kindness and helpfulness of the elders. They have been so kind in arranging our itinerary. Tuesdays I lead the Bible study at Nyankunde and then on the weekends travel to nearby villages. We also plan to spend some time with some of the other missionaries nearby.

Hellen has been asked to bring a series of messages to the women. She is busy working on this, working on Swahili, typing for me and helping **Dr. Bob Watt** a few hours each day with some clerical work in the pharmacy.

February 15

WILLIAM and MARIAN SNYDER, 720 Boul. Neptune, Dorval, Quebec H9P 2BI

We'd appreciate your prayers for the English assembly with which we work part-time—the former Côte St-Luc Bible Chapel. It is now called the West End Christian Fellowship, since selling the chapel last June and moving to the west end of Montreal. We have not completed the move as yet. We are renting space from a United Church for the present.

Marian teaches crafts to 9th graders two days a week. She also has Christian Women's Club and a ladies Bible study.

Tuesday and Thursday evenings I have Caring/Sharing groups.

The French assembly got under way officially on January 16 and is now breaking bread in a home in Lasalle each week. I believe this group of young believers will grow quickly because there is an attractiveness about them which the Lord will use to draw people to Himself. This is evidenced by four new believers who have joined with us since the beginning of January.

February 22

GLENN and HELEN TOMPKINS, R.D. 1, Box 196B, Randolph, New York 14772

My ministry has taken me to many places in a variety of types of gospel presentations. For eight years I worked with Underground Evangelism. Since September 1980 I have been involved in what I call Visual Evangelism, with gospel crusades, Vacation Bible Schools, camp ministry, children's meetings and teacher and preacher training seminars. One of my current activities is teaching two released-time religious education classes each week, one to fourth graders and the other is high school students.

February 28

GLENDALL and JANET TONEY, 602 W. Owens, Carbondale, Illinois 62801

The Lord has provided us with a house! We have been renting for eight years and most of that time have been praying and looking for a way to buy or build a home of our own. Finally, in October, He "opened the door" and we moved to our new address (above).

The Lord also provided me with a part-time job as a "D.J." at a local Christian radio station. As a result of our weekly program "Radio Bible Fellowship," the management asked me to do some announcing.

One final note of special blessing and joy comes from seeing how the Lord continues to raise up workers through Student Bible Fellowship. The core group of leaders this year is one of the best. They have demonstrated maturity, love and servanthood. Their unity and commitment, and their practical demonstration of gift are the qualities that make working with them so exciting. I praise God for such good sheep who reflect the quality and character of the Shepherd Himself.

March 3

LOSES EYE IN ACCIDENT

Robert Thompson, 84, of South Houston, Texas, lost his right eye in a car accident on February 17. Traveling in a school zone, he was hit by an intoxicated driver. Since his remaining eye is weak, he is no longer able to read or drive his car.

Mrs. Thompson is in a nursing home in frail condition. Prayer is requested for both.

Robert and Dora Thompson,
Box 27,
South Houston, Texas 77587

DAVID and ELSIE WARD, 36 Watrous Ave., Mystic, Connecticut 06355

The elders have been in prayer for a considerable length of time relative to the long-term goals of the assembly. We now clearly sense His leading in a unified way regarding both continued spiritual and numerical growth in the assembly here in Groton and in the establishing of satellite assemblies in the surrounding areas.

We are also busy in the establishing of a new work at Pawcatuck, Conn., and see the Lord's hand there. We believe that this will be but one of a number of assemblies established in the next few years.

We have had a real joy in being a part of what God is doing in Pawtucket, Rhode Island, both in enabling the Christians to obtain their own building and also in the commendation of **Carlos Cerqueira** to the work among the Portuguese. I recently spent a Sunday there and was encouraged in the evident blessing of God among them.

February 16

GORDON and CHARLOTTE WARNHOLTZ, R.R. 2, Lennoxville, Quebec JIM 2A3

There are five English assemblies within an area of 25 miles and often we visit the sick from these assemblies. Our visitation work includes other sick people in hospitals, the elderly, young families and two senior citizen homes. Our piano accordian comes in handy for gospel songs and hymns on many occasions. Most people are quite open to pastoral visitation and welcome an opportunity to listen to the Word of God.

Preaching services are well attended as newcomers and visitors are welcomed almost every week. Probably the uncertainty of the times here in Quebec has resulted in people looking for security beyond themselves.

Home Bible studies are popular. Charlotte teaches one group of ladies every Tuesday morning and other groups meet at different times.

We are praying for more results in sharing the gospel of Christ.

March 18

INTEREST

JUNE 1983



- A Meditation for Father's Day — page 4
- Taking on the Evolutionists — page 10
- A Star Chart for Summer Camps — page 19



EDITOR'S PAGE

by James A. Stahr

The Balance of Truth

KEEPING GOOD WORKS IN THEIR PROPER PLACE

The church of my childhood was not evangelical. I suppose it would be classed as liberal, though I don't remember ever hearing anyone deny the deity of Christ. Nor His virgin birth. Nor His bodily resurrection. But neither were these things affirmed. I came into my teenage years not knowing that Jesus was more than a great man.

That church was part of a major Protestant denomination. In early years that denomination spread rapidly across North America. Fervent evangelists, traveling on horseback, carried the gospel from place to place, winning souls and starting churches. But in time fervency and separation slipped away. Theological liberalism invaded the seminaries. Ministers came out who didn't preach the Bible as God's infallible Word, nor the Gospel as God's only way of salvation. When a preacher doesn't believe there is a heaven or a hell, he diverts his preaching from salvation to social concerns.

As a young teenager, it never crossed my mind that I was headed for hell. As for heaven, if there was a heaven, I figured I'd get there. "Live a reasonably good life and don't worry about it." That was my way of thinking.

In that respect I was like millions of other Protestants and Catholics. And probably Jews, too. Then when I was 15 I started going to a high school Bible class. It was called a Miracle Book Club, and it was held in a private home near the school. In those days evangelical religion wasn't very popular. The club wasn't permitted on school property.

I learned some new words in that Miracle Book Club. "Sin" was one of them. Another was "salvation." I already did know the word "saved." That was what you did when you put your money in the bank.

I also learned some new truth. God's salvation is "not of works." It was paid for by the blood of Christ. It is offered freely to the sinner by the grace of God. It is received by faith, not earned by deeds of kindness or by the performance of religious ceremonies.

Two Bible passages, until then totally unfamiliar to me, stated this new truth very plainly. One of these was written to the church in Ephesus.

> **For by grace are you saved through faith, and that not of yourselves; it is the gift of God, not of works, lest any man should boast.**
>
> **Ephesians 2:8-9**

The Apostle Paul is not saying that faith is a gift. The Greek pronoun *that* is neuter, not agreeing grammatically with either *grace* or *faith*, both feminine words. Rather Paul is talking about the action of the verb *saved*. It is God's saving work that comes as a gift. It is God's salvation that is not earned by good deeds nor merited by human character, but is given only in response to faith.

The same truth is expressed in another of Paul's letters, this one written to an individual.

> **Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost.**
>
> **Titus 3:5**

The unregenerate heart is slow to comprehend truth like that. So as the weeks went by, and I came increasingly under conviction of sin, I tried to clean up my life. No profanity. No lying. No cheating.

Outward reformation changes nothing on the inside. I needed to be born again. Not until I finally yielded to Christ, reaching out to Him in faith, did I receive eternal life. It was exactly three months after I began attending that high school Bible club.

The struggle was over. Now as I began reading my Bible and learning to witness, I understood more and more about God's way of salvation. I saw how the blood of Christ paid the full price of sin. I came to love that beautiful hymn, "Jesus Paid it All—For nothing good have I, whereby thy grace to claim. I'll wash my garments white in the blood of Calvary's lamb."

Now at last I knew the meaning of "not of works" (Ephesians 2:9) and "not by works" (Titus 3:5). I saw that in my earlier thinking "good works" had been out of place. I soon learned that in virtually every religion "good works" are out of place. Evangelical Christians are prob-

ably the only people in the world that proclaim a message of free salvation, totally apart from any human works or merit.

This is Bible truth. We must hold to it unswervingly. We must never yield to any doctrine that adds anything meritorious to simple faith.

All these things I came to learn early in my Christian experience. With many other evangelicals I was now stressing the importance of faith and de-emphasizing good works. It took me quite a few years to realize that the Apostle Paul did not put down good works. What he did was put good works in their proper place.

That proper place is *subsequent* to salvation. Good works stem from gratitude for what God has already done. They are not a device for persuading Him to do something. Good works never bring salvation, but salvation always brings good works. Any profession of salvation that does not produce good works is to be seriously questioned. "By their fruits you shall know them," said our Lord (Matthew 7:20).

Because we appreciate the truth of free salvation, born-again Christians have a tendency to teach the "not of works" part and then leave it at that. The Apostle Paul taught that truth, but he immediately followed it up with a positive affirmation of the rightful importance of works.

I have already quoted Ephesians 2:8-9. Now let me quote the very next verse:

> **For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.**
>
> **Ephesians 2:10**

There it is! The purpose of our new birth, spoken of here as a new creation, is that we should enter into a life of good works. God ordained that walk for us even before we were saved.

I have also quoted Titus 3:5. There also the Apostle followed up his warning about works with a positive statement of their true role.

> **This is a faithful saying, and these things I want you to affirm constantly, that those who have believed in God should be careful to maintain good works.**
>
> **Titus 3:8 NKJV**

The vast majority of religious people have gotten good works in the wrong place. We evangelicals go astray by dropping them out altogether.

We need to follow the example of the Apostle. Whenever we tell people that salvation is "not of works," we should quickly explain that salvation is "unto good works" (Ephesians 2).

We must never yield to those who would make "works of righteousness" a requirement for salvation. We must stop yielding to our own carelessness and start being careful "to maintain good works" (Titus 3). I

INTEREST

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He Called Me



Daniel H. Smith

They wanted to be married. They wanted our blessing. We tried to act calm.

"Dad..."

by Daniel H. Smith

He called me "Dad . . ."
His voice was quiet,
probing,
  sincere,
uncommonly timid,
  experimenting,
respectful.

Up to that moment
I was getting used to thinking of him as
Son-in-Law.
Suddenly my heart responded
"Son . . ."

It's not that "Dad" was a new sound
to my ears.
In the goodness of God my own children—
Grace
Anita
John—
Have spoken it often.

I recalled the excitement of their
early years.
Pursed, baby lips
Lisping sibilants
Toying with sounds.
Eager parents waiting,
coaching, urging.
Then "Da . . ."

My heart cartwheels.
The holy delight of recognition by
my own flesh and blood.

How often I have thanked God for the
privilege of being "Dad" to them.

Delightfully
the "Da . . ." becomes "Da-Da . . ."
The infant becomes
a child;
The child becomes
a youth;
The youth becomes
an adult
And I'm still "Dad . . ."

I have basked in the delight
of the affection of my children.
Tenderness
from my daughters.
That special, satisfying affection
exceeded only by the loving affection
of my wife.
Strong tenderness
from my son
who sometimes shocks people by
kissing his father
in public
giving "Dad" a glimpse of that
delight
expressed by our heavenly Father
in His Son.

"Dad" no longer reaches down
but reaches out
or looks up
to his children.
"Little children—little delights;
Big children—big delights."

It takes a lot of doing to grow up
gracefully
with your children.
They unknowingly discomfort you—
reflecting back the nature
you
passed on to them.
(Isn't it unsettling
to know that's their greatest
detriment
in life?)

How often I have supplicated God
over the responsibility of being "Dad."
The chill of terror . . .

The accompanying poem was written by Daniel Smith on the occasion of the August 1982 marriage of his second daughter, Anita, to James Callahan. Mr. Smith is President of Emmaus Bible School in Oak Park, Illinois. In addition to his administrative duties he teaches courses in doctrine, counseling and general education as well as doing marriage and family counseling with people referred to him by Chicago area assemblies.



Seeing how your children
imitate you.
Hearing them report a conversation
or heated discussion at school
in which they expressed
precisely
your views, your thinking
and yet it was
genuinely
their own conviction.
Remembering
the Scriptures that teach
"as a person thinks in his heart
so is he . . ."

My thinking
expressed, impressed
has made them what they are!

How often have I thanked God
for His
Grace,
reaching me
in the Person of Christ
through the Word
by the Spirit;
reaching my children
in the Person of Christ
through the Word
by the Spirit.
Grace
that has made my wife and me
heirs together.
Heirship here reflected
in His unique way—
Family.

No, it's not that "Dad" was a new sound
to my ears.
The privilege of knowing and teaching many
young people
has resulted in an uncounted number of
"Dear children"
pouring my life,
heart,
mind
into them for the sake of Christ;
exposing my life
in the classroom,
office,
home.
Yes, home—that's the place
where professional becomes personal;
where human beings relate to human beings.

These young people
usually
first call my wife, "Mom . . ."
She is warm and outgoing to them
no professional or academic distance to overcome.
But distance is relative
and temporary.
Titles of respect
and of the academic world
merge
into the respect and warmth of
"Dad."

Expressing a relationship
that will sustain in the years to come;
giving deep joy as you hear that your
"children
walk in the truth."

Yet this "Dad . . ." was a new sound.

I have not walked this way before.
Looking back
it is apparent that this
relationship,
person,
was different from the beginning.
This dear daughter
I know well—
have seen her in many kinds of
relationships.
But this is different.
It is too wonderful for me—
"The way of a man
with a maid."

There was the awareness of
quiet
excited
growth in this relationship.
There was a
profound desire to
please,
give to,
be with
the other.

Then that memorable evening—
"We'd like to talk to you . . ."
they said to Martha and me.
Talk?
We'd been talking for months, years about
everything,
anything.
But not this—
not in this way.
Marriage—
they want to be married;
they want our blessing.

My mind raced back
to the patriarchal blessings
and how they reflected the
ongoing
purposes of God.
My mind cried out to God,
"Wisdom . . ." I asked.
Wisdom from above.

We
(Martha and I)
Tried to act calm,
surprised.
But we were neither—
we were neophytes
servants of God
parents.
Marriage?—
in all its sacred
Biblical implications?

My daughter—
after more than two decades
of investing in her life—
now I must
"give
her away."
Can I?
Is she mine (ours) to give?
My heart says
"no"
but this is Biblical terminology,
Pauline in the true sense.

Their faces are eager,
searching
fearful
confident.
An answer is required.
Biblical principles,
examples
race through the mind.
Observations of this relationship and
evaluations of this suitor
flood the thoughts.
Martha and I search each other's face.
If only
we had a month to talk it over
and pray it over.

But there is a meeting of our minds
and faces.
An obvious infusion
of a clear sense of the mind
of God.

God
who created a man;
from his side created
a woman
"and He blessed them . . ."

"Yes—with our blessing;
and may God bless you
in every way."

The kitchen table
around which we sat suddenly became
an altar
no bridesmaids or groomsmen
yet
but the presence of
God
was very real.

We wept with joy,
embraced,
talked
with animation and
anticipation.
We submitted our hearts
and conscience
to the authority of the Creator who said,
"What therefore
God has joined together . . ."

Soon
he called me "Dad."
His voice was quiet,
probing,
  sincere,
uncommonly timid,
  experimenting,
respectful.

Up to that moment
I was getting used to thinking of him as
Son-in-law.
Suddenly my heart responded
"Son." I



Stan Farmer

INTEREST ASKS QUESTIONS ABOUT A GROWING ASSEMBLY

In the Hills of New Hampshire

From zero to two hundred in a year and a half? And one or two people coming to Christ almost every week? What can you tell us that will be a help to other gatherings of the Lord's people?

IN THE low mountains of south-central New Hampshire lies the village of Hillsboro. The town has a winter population of 3,000, swelling to nearly 13,000 when the tourists and campers come each summer. The local people are staunch New Englanders. The nearest cities are Concord and Manchester, 25 miles to the east.

On the first of January, 1982, a new assembly of Christians was formed in Hillsboro. Though meeting for the present in the cafeteria of a local high school, the Christians chose the name Contoocock Valley Bible Chapel, taking that name from the river that runs through town. They had a vision to be of service not only to Hillsboro, but also to the people out in the mountains and valleys of the surrounding area.

Within a year the new assembly had grown to the place where almost 200 were in fellowship. It was this rapid growth that caught the attention of the INTEREST staff. The editor interviewed Stan Farmer, one of the elders and leaders of the new assembly.

Mr. Farmer is the director of His Mansion, a residential and rehabilitation ministry to troubled youth (INTEREST, June 1978; April 1981). After their original Victorian mansion in Connecticut burned to the ground, Stan's organization bought the former Christian Herald estate, a 400-acre property on the highest ground in Hillsboro County. We wanted to know if the proximity of His Mansion to Hillsboro was the major factor in the assembly's growth, or if there was a genuine response in the community.

INTEREST: What percentage of your 200 people are from the community itself? How many of them are new converts?

Stan Farmer: On a typical Sunday morning, about 40 of those at the Lord's table are "Mansionites," as we call them—the people associated with His Mansion. The other 150 to 170 are townspeople. Perhaps 50 of them were already Christians who until now had no place to go except to liberal churches in the area. Some others were involved in a nearby charismatic fellowship but saw the need of leadership, New Testament principles, and the more conservative environment we offer. But many, probably 70 or 80, are relatively new believers, less than two years old in the Lord.

We are seeing a couple of people each week come to know the Lord Jesus.

How did the assembly get started?

This is where His Mansion gave us a running head start. We marched down the hill with our 40 young people and moved into the cafeteria. There's life in youth. Young people draw other young people. When high school kids got interested, they brought their parents.

For a full year prior to this we had worked hard in street witnessing, restaurant witnessing, and in home Bible studies. As a result there were actually 75 people when we first met in the cafeteria.

We did a lot with publicity. We published our schedule and our church position in newspaper ads. We also did editorials in the newspaper, explaining what we felt the church of Christ ought to be doing in the community for social involvement. We got heavily involved helping people who had been burned out, supplying clothing to them, helping others with house raisings. We showed concern in the community and built a credibility there. So folks began to see something that's growing and alive and an alternative to the old New England Protestantism. And they were attracted to it.

What is a house raising?

It must sound incredible in this day and age to think of families spending all winter in an uninsulated shack with a dirt floor—no running water, no electricity. But we have just that in our area, and indeed in our fellowship. Even folks that have lived in tents through the severe New England winter. Some are refugees from the materialistic society of the Boston-to-New York megalopolis, who came to New Hampshire to be part of the earth, so to speak. With very little money, and with interest rates and unemployment so high, people like this will scrape together what they can and try to build something before the snow comes.

A house raising is when everybody gets together on a Saturday with their chain saws and donated boards and nails and helps someone get a house erected. Plumbing and electricity can wait till next year.

Do the idealogical refugees from the large metropolitan areas pitch in to help others?

Yes, that's part of their thing. They think that's what the world ought to be like. When they get here to their utopia they find that most people are just as selfish here as where they came from. So when Christians reach out to help, this leaves a very good impression. We find that they are often open to hear the truth concerning Jesus Christ.

We worked hard in street witnessing, restaurant witnessing, and in home Bible studies.

We get good results when they get converted. It is encouraging to see couples get married who were living together before they were converted, spurning marriage as if it were something of the old-fashioned system.

Now supposing you didn't have 40 people with which to begin an assembly, but just you, your wife, and perhaps one other couple? Could you have done it?

I think so. Like many other areas of the country, something can be done if people are willing to pay the price and sacrifice their own personal conveniences. God is willing to work, but many of us are not willing to be inconvenienced.

But doesn't starting a work depend on having good platform ability or effective Bible teachers?

Those are assets, of course. But in the New Testament record, I don't think those assets were always present. Assemblies were started by dedicated men and women who had a personal testimony of what Christ had done in their lives, and were willing to share it, and to meet together in a rudimentary form, and to try to be obedient to what they knew. God honored that and built them up in that way.

What problems do you have to wrestle with in the early stages of assembly planting?

The classic problems. How does an eldership form? How much directive influence should be exercised over the sheep of the flock? Should you have a statement of faith, and how detailed ought it to be? Are you going to be totally independent or are you going to relate to other groups of Christians?

Let's have your answers to some of these problems. Tell me first about the elders.

Because His Mansion was a well-established ministry, it was a natural place to look for leadership. But we did what many others do who form new assemblies. Three of us who took the initiative in starting the assembly sort of recognized our own responsibilities to take oversight of the young people and others who were coming together in the fellowship. This gave us three elders and we are grooming several others for eventual shepherding roles.

How much directive influence do you exercise? How much democracy do you allow for the various viewpoints of those that are coming in? *Continued next page*

IN THE HILLS OF NEW HAMPSHIRE

We are not a democracy. Just because our government is democratic doesn't mean that is God's way of running a church. We believe that the shepherds of the flock are responsible before God to feed and pasture the flock and protect it from whatever predators might be about.

The sheep aren't expected to have all the answers and vote on them. So we don't have a voting congregation. For the most part, the elders pray together, and study the Word of God, and come to conclusions concerning the spiritual needs and the direction of the flock. However, we don't get into such things as telling people what jobs they can or cannot take, or where they can or cannot go. Those areas are left for personal choice.

What did you decide about a statement of faith?

We felt we needed one, and that it should include the essentials that we recognize among the assemblies. We did not include non-essentials, so that we might encourage people to come in rather than give them reasons why they couldn't or shouldn't.

What about baptism?

It is not a requirement for salvation, but we do emphasize it more than some assemblies. We like to see a person who comes to know the Lord be baptized as soon as they can. Baptism is an important public statement, and is a step of obedience important to an ongoing life of obedience.

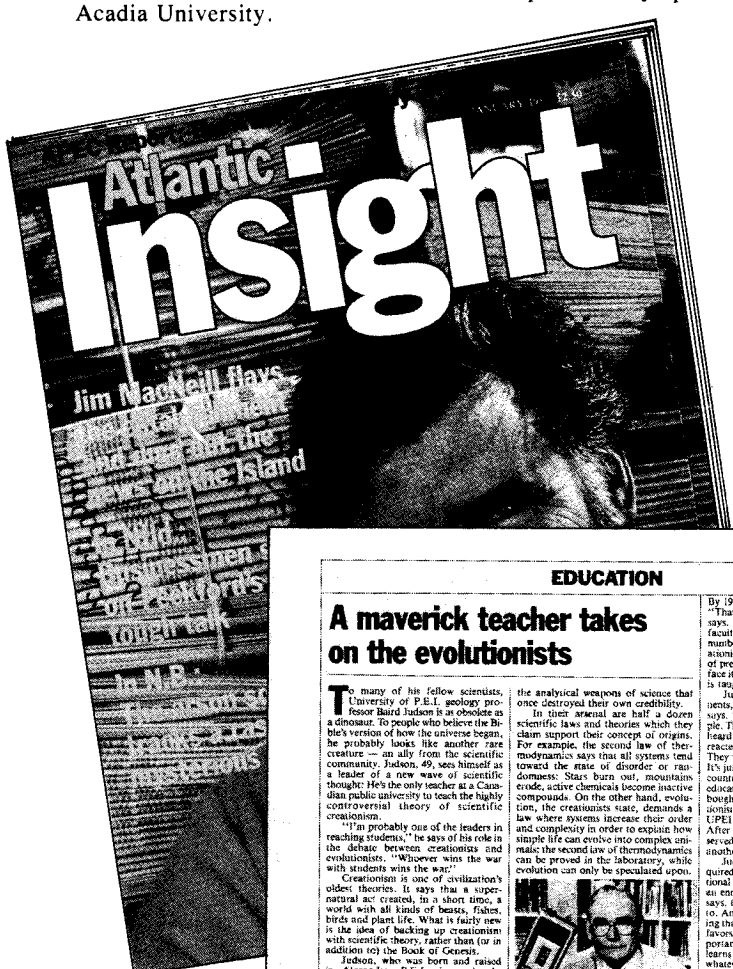
Tell me about your wrestling with the question of relating to other local churches.

I want to be frank. The question came up as to what is the responsibility of this new fellowship to be a part of "the assemblies" as a whole. We felt there would be some disadvantage in identifying with assemblies because of various restrictions and criticisms we might receive for being innovative and somewhat free-spirited. We weighed this against the advantages of having contacts with

Continued on page 14.

The accompanying article is reprinted by permission from the *Atlantic Insight*, a secular monthly published in Halifax, Nova Scotia. The magazine focuses on Canada's four Atlantic Provinces. Finley Martin is a free-lance journalist who takes frequent assignments for *Insight*.

Baird Judson, a bachelor, has been in fellowship in the Charlottetown Bible Chapel in Prince Edward Island's capital for the past seven years. As a result of the *Insight* article he was interviewed by a Toronto radio station, appeared on a two-hour talk show in Halifax, and took part in a symposium on evolution at Acadia University.



EDUCATION

A maverick teacher takes on the evolutionists

To many of his fellow scientists, University of P.E.I. geology professor Baird Judson is as obsolete as a dinosaur. To people who believe the Bible's version of how the universe began, he probably looks like another rare creature — an ally from the scientific community. Judson, 49, sees himself as a leader of a new wave of scientific thought: He's the only teacher at a Canadian public university to teach the highly controversial theory of scientific creationism.

"I'm probably one of the leaders in reaching students," he says of his role in the debate between creationists and evolutionists. "Whoever wins the war with students wins the war."

Creationism is one of civilization's oldest theories. It says that a supernatural act created, in a short time, a world with all kinds of beasts, fishes, birds and plant life. What is fairly new is the idea of backing up creationism with scientific theory, rather than (or in addition to) the Book of Genesis.

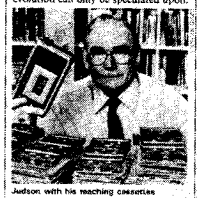
Judson, who was born and raised in Alexandra, P.E.I., is a churchgoer who describes himself as a non-denominationalist (brought up in the United Church, he occasionally attends Baptist Church services and a Presbyterian Bible study group). He's believed in the creationist theory, he says, since he started teaching at UPEI in 1966.

But Judson is not teaching the Bible in the introductory geology classes that have caused a minor storm at UPEI. "Many people think that evolution is science and creationism is religion," he says. The course, he assures his students, "is a scientific course. There will be some things that are controversial, but the evidence of science will determine the case."

Judson is swimming against the tide of generally accepted scientific opinion on how the world began. A modern version of Charles Darwin's 19th-century theory (that man evolved from lower animal forms) proposes a chance combination of chemicals which gradually evolved into a one-celled creature. Evolutionists believe that, over several billion years, the single-celled organism evolved into a more complex life form through gene mutations and survival of the hardiest species.

For generations, nearly every classroom in North America has taught the theory of evolution as a fact. But the creationists haven't disappeared. They've simply armed themselves with the analytical weapons of science that once destroyed their own credibility.

In their arsenal are half a dozen scientific laws and theories which they claim support their concept of origins. For example, the second law of thermodynamics says that all systems tend toward the state of disorder or randomness: Stars burn out, mountains erode, active chemicals become inactive compounds. On the other hand, evolution, the creationists state, demands a law where systems increase their order and complexity in order to explain how simple life can evolve into complex animals; the second law of thermodynamics can be proved in the laboratory, while evolution can only be speculated upon.



Judson with his teaching cassettes

Creationists also use the theory of probability to dispute the chance formation of life from chemicals, or the random mutation of genes required to produce a more complex life form. Mathematicians say it would be easier to find a battleship in your backyard than for such a chance to happen, even once in billions of years. The discovery of human tracks and a dinosaur's in the same fossil formation (the Cretaceous Glen Rose formation of central Texas) also baffles evolutionists, since dinosaurs pre-date man by millions of years. And the legendary missing link is missing yet.

"The missing link is a problem," admits Ninian LeBlanc, chairman of UPEI's biology department. "As bizarre as some of Professor Judson's ideas are, I think it is healthy for the students."

Judson, an engineering graduate of the University of New Brunswick and the Massachusetts Institute of Technology, began teaching his geology course at UPEI in 1975, starting with a class of 60. By 1978, enrolment had soared to 124. "That's when the panic button hit," he says. "A lot of the administration and faculty were concerned that such a large number were being informed from a creationist point of view. There was a lot of pressure from faculty members. I let's face it. In many courses here, evolution is taught as a fact."

Judson sympathizes with his opponents, however. "It's not their fault," he says. "They're honest and sincere people. They're just uninformed. When they heard I was teaching creationism, they reacted much the same as other people. They thought I was teaching the Bible. It's just not so." Since then, Judson has countered with a one-man effort to educate the educators. Last year, he bought 100 books on scientific creationism and gave copies to nearly half the UPEI faculty as Christmas presents. After reading his, one professor observed: "I didn't even know there was another theory."

Judson's geology class, which is required for engineering students and optional for other science students, now has an enrolment of 100; only 5% , Judson says, take the course because they have to. And most, he claims, end up believing that the weight of scientific evidence favors creationism. But what is most important, Judson says, is that a student learns to give a reasonable defence of whatever he believes. "It is important that equal time be given to both the evolution and creation models," he says. "It is important that theories be presented as theories and not as facts, and both be presented in such a way that students will learn to think for themselves."

One former student, Maxine Morse, a graduate biology student at Halifax's Dalhousie University, found that Judson's approach spurred him to dig beneath the surface for answers and "made you reconsider your point of view." Another graduate student, Paul Robinson, finds himself "ambivalent toward each theory." Judson also has launched a few firebrands. Former UPEI Senate member Immanuel Imobile was a business major who registered for extra science courses just to challenge the orthodox stance of evolutionist professors. Now a doctoral student at the university of Alabama, he gives public lectures and debates in support of scientific creationism.

Judson's also sowing the seeds of creationism through his classroom technology. His teaching tools include cassette tapes of debates between evolutionists and creationists. He gives cassettes to every student in his class. "Here on the Island, students go home on the weekend," Judson says. "They play the tapes at home and talk to their families about creationism. Without any help from anybody, I can get the message out to people." — Finley Martin

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ATLANTIC INSIGHT, JANUARY 1981

A Maverick Teacher Takes on the Evolutionists

by Finley Martin

TO MANY of his fellow scientists, University of P.E.I. geology professor Baird Judson is as obsolete as a dinosaur. To people who believe the Bible's version of how the universe began, he probably looks like another rare creature—an ally from the scientific community. Judson, 49, sees himself as a leader of a new wave of scientific thought: He's the only teacher at a Canadian public university to teach the highly controversial theory of scientific creationism.

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For generations, nearly every classroom in North America has taught the theory of evolution as a fact. But the creationists haven't disappeared. They've simply armed themselves with the analytical weapons of science that once destroyed their own credibility.

In their arsenal are half a dozen scientific laws and theories which they claim support their concept of origins. For example, the second law of thermodynamics says that all systems tend toward the state of disorder or randomness: Stars burn out, mountains erode, active chemicals become inactive compounds. On the other hand, evolution, the creationists state, demands a law where systems increase their order and complexity in order to explain how simple life can evolve into complex animals; the second law of thermodynamics can be proved in the laboratory, while evolution can only be speculated upon.

Creationists also use the theory of probability to dispute the chance formation of life from chemicals, or the random mutation of genes required to produce a more complex life form. Mathematicians say it would be easier to find a battleship in your backyard than for such a chance to happen, even once in billions of years. The discovery of human tracks and a dinosaur's in the same fossil formation (the Cretaceous Glen Rose formation of central Texas) also baffles evolutionists, since dinosaurs pre-date man by millions of years. And the legendary missing link is missing yet.

"The missing link is a problem," admits Ninian LeBlanc, chairman of UPEI's biology department. "As bizarre as some of Professor Judson's ideas are, I think it is healthy for the students."

Judson, an engineering graduate of the University of New Brunswick and the Massachusetts Institute of Technology, began teaching his geology course at UPEI in 1975, starting with a class of 60. By 1978, enrolment had soared to 124. "That's when the panic button hit," he says. "A lot of the administration and faculty were concerned that such a large number were being informed from a creationist point of view. There was a lot of pressure from faculty members. Let's face it. In many courses here, evolution is taught as a fact."

Judson sympathizes with his opponents, however. "It's not their fault," he says. "They're honest and sincere people. They're just uninformed. When they heard I was teaching creationism, they reacted much the same as other people. They thought I was teaching the Bible. It's just not so." Since then, Judson has countered with a one-man effort to educate the educators. Last year, he bought 100 books on scientific creationism and gave copies to nearly half the UPEI faculty as Christmas presents. After reading his, one professor observed: "I didn't even know there was another theory."

Judson's geology class, which is required for engineering students and optional for other science students, now has an enrolment of 100; only 5%, Judson says, take the course because they have to. And most, he claims, end up believing that the weight of scientific evidence favors creationism. But what is most important, Judson says, is that a student learns to give a reasonable defense of whatever he believes. "It is important that equal time be given to both the evolution and creation models," he says. "It is important that theories be presented as theories and not as facts, and both be presented in such a way that students will learn to think for themselves."

One former student, Macrae Morse, a graduate biology student at Halifax's Dalhousie University, found that Judson's approach spurred him to dig beneath the surface for answers and "made you reconsider your point of view." Another graduate student, Paul Robinson, finds himself "ambivalent toward each theory." Judson also has launched a few firebrands. Former UPEI Senate member Immanuel Imobilé was a business major who registered for extra science courses just to challenge the orthodox stance of evolutionist professors. Now a doctoral student at the university of Alabama, he gives public lectures and debates in support of scientific creationism.

Judson's also sowing the seeds of creationism through his classroom technology. His teaching tools include cassette tapes of debates between evolutionists and creationists. He gives cassettes to every student in his class. "Here on the Island, students go home on the weekend," Judson says. "They play the tapes at home and talk to their families about creationism. Without any help from anybody, I can get the message out to people." I



Bryan Skiffington



Ron and Helen Kroeker (left), and Audrey and John Williams (right).

NEW WORKERS

MR. & MRS. SAM FELTEN, 445 Laurel, San Diego, California 92105

For several years, Sam and Linda Felten served the Lord in Ecuador, commended in 1980 by Zion Christian Assembly in Sheboygan, Wisconsin. In 1982 the Feltens were forced to return to the United States because of health problems. Doctors strongly advised them not to return to South America.

The Feltens moved to San Diego where they are now actively involved with the multi-ethnic ministries at Laurel Bible Chapel. Sam conducts home Bible studies with unbelievers and with new Christians. He works with the elders of the new Spanish-speaking assembly and is engaged in training young men in evangelistic outreach among the Spanish, Laotians and Cambodians. (See September and October, 1981, INTEREST magazines for full report of the Laurel Bible Chapel refugee work).

The Christians of Zion Christian Assembly continue their commendation of the Feltens in their new field of service.

MR. & MRS. HOWARD HALL, Box 518, Pittsboro, North Carolina 27312

Northgate Chapel in Durham, North Carolina, has commended Howard and Evelyn Hall to the work of the Lord at Pittsboro Christian Home.

Howard has been active on the oversight of the commending assembly and also was correspondent for several years. Evelyn worked with the girls' clubs and women's activities. At Pittsboro, the Halls will work in the office and nursing care.

MR. & MRS. RONALD HALL

Oak Forest (Illinois) Bible Chapel has commended Ron and Bonnie Hall to the work of the Lord in their assembly. Ron grew up in the commending assembly and after high school attended Emmaus Bible School. He is also a graduate of Grace Theological Seminary in Winona Lake, Indiana.

Ron and Bonnie have one daughter, Pamela Joy.

MR. & MRS. RONALD KROEKER 6737 Selkirk St., Vancouver, British Columbia V6P 4G9

Christians at Heather Bible Chapel in Vancouver, British Columbia, have commended Ron and Helen Kroeker to the Lord's work.

The Kroekers will be involved particularly in the College and Career and the Youth Departments, and provide a liaison between the Preschool program and the assembly. Ron will also assist in the teaching, preaching and visitation ministries of the assembly.

RICHARD & ANNE MITCHELL 6156 Lakes Rd., Duncan, B.C. V9L 4J5

Going first to Nigeria in 1962, Richard Mitchell was commended to the work there in 1964 by three New Jersey assemblies. His wife Anne (Sheppard) was commended the same year by assemblies in Courtenay, Nanaimo, Duncan and Victoria, British Columbia. After many years service in Nigeria, the Mitchells returned home in 1980 because of the educational needs of their four children. They settled in Duncan and got involved in the Emmaus Correspondence Course work, Richard serving as British Columbia representative.

In April 1981, the assembly at Brae Road Gospel Chapel in Duncan, where the Mitchells are in fellowship, renewed their commendation of Richard and Anne to apply to this new ministry.

SUMNER OSBORNE, 8747 24th Ave. NW Seattle, Washington 98117

Christians of Northgate Gospel Chapel in Seattle, Washington, have commended Sumner Osborne to the work of the Lord. Mr. Osborne is engaged in a Bible teaching ministry in the Pacific Northwest.

Mr. Osborne has had wide experience in various ministries. For twelve years he managed a Christian book store in the Seattle area and conducted Bible classes. The Lord led Sumner and his wife, June, and their two sons to Belgium where he labored among French-speaking assemblies for twelve years. He taught in the China Bible Seminary in Hong Kong for two years and has published many helpful articles and booklets.

DON ROBERTSON, 401 MacArthur Blvd., San Leandro, California 94577

Christians at Quilchena Chapel in Vancouver, British Columbia, have commended Don Robertson to the work of the Lord. Mr. Robertson grew up in the commending assembly. He spent a year (1979-80) in the Discipleship Intern Training Program in San Leandro, and in 1981 returned to San Leandro to help with the program. He is also involved in a new venture, that of preparing tapes of the DITP lessons to be used in a radio ministry.

Don recently joined with others to establish and develop a new assembly in San Lorenzo.

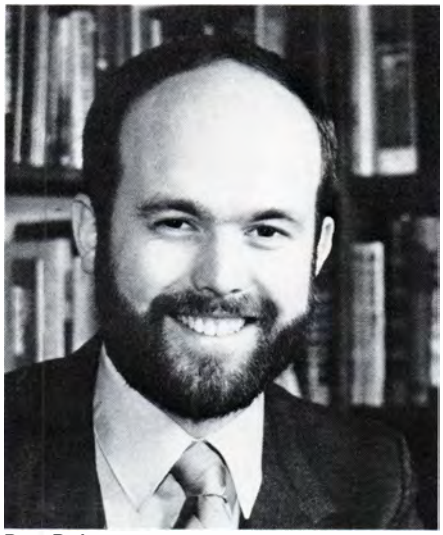
NEW MINISTRIES

In 1982, Westminster Gospel Chapel in Burnaby, British Columbia, commended two of its families to the Lord's work. **David and Morven Baker** were engaged in visitation and teaching in the local assembly. **Boriboun and Bounthanh Sithideth** were ministering to Laotians living on the lower British Columbia mainland. Since the above commendations were made, new areas of service have opened to these two couples.

Dr. Baker has accepted a position as teacher of Old Testament at the University of the Whitwatersrand in South Africa. He goes to this new field of service with the full agreement of the home assembly (1 Jan Smuts Ave., Johannesburg 2001, South Africa).

Mr. Sithideth has received a call to assist in the translation of the Scriptures into Lao. This is a service in which he was active in Laos prior to the Communist takeover there. Mr. Sithideth will continue, as much as possible, his pastoral ministries among the Lao of the Pacific Northwest. Christians of Westminster Gospel Chapel support him in his new phase of ministry (#132-7187 14th Ave., Burnaby, BC V3N 1Z3).

Christians of Heather Bible Chapel in Van-



Don Robertson

couver, British Columbia, have recently welcomed **John and Audrey Williams** into their fellowship and have invited them to assist in the work of the assembly, particularly in teaching and evangelism.

The Williams have served in various assemblies over the past years and will continue to be available as the Lord leads. John is also active in conference and writing ministries (5737 Alma St., Vancouver, BC V6N 1Y3).

FOREIGN MISSIONARIES:

St. Lucia: Grove Community Church in Arlington Heights, Illinois, has commended **Bryan Skiffington** to the work in St. Lucia with International Crusades. Bryan was saved while attending university and has spent the last two years in preparation for missionary work.

Eastern Europe: The Christians at Marineview Chapel in Vancouver, British Columbia, have commended **Doreen Clark** to the work of the Lord in Eastern Europe as conducted by International Crusades.

CHANGE OF STATUS

A letter from the Arlington Countryside Chapel in Arlington Heights, Illinois, informs us that **Leroy and Norma Birney** are no longer commended by the believers of that assembly, due to personal problems and relationship problems with the assembly.

ADDRESS CHANGES

WORKERS CHANGES

Peter and Margaret Gelderbloem,
Box 1261, Huntsville, Ontario P0P 1K0

Joseph and Connie Giordano,
2118 Ludlow Lane, Winston Salem,
North Carolina 27103

Colin and Virginia Heath,
1829 Front St., Apt. F-6,
Durham, North Carolina 27705

ASSEMBLY CHANGES

LONG BEACH, CALIFORNIA, Asamblea Biblica Dominguez (formerly Monroe St. Bible Chapel), 2647 Monroe St., % David Sandoval, 4600 Santa Ana St., #8, Cudahy, CA 90201 (213/771-3239)
BB 9, SS 10, FBH 11, Wed.7

The Dominguez assembly was started a year ago with the help of brethren from Fullerton, to guide and stimulate Spanish work in the area. Spanish missionaries and workers are invited.

DURHAM, NORTH CAROLINA, Northgate Chapel, 3207 Duke Homestead Rd., 27705 % John T. Mattson.

ARLINGTON, VIRGINIA, Cherrydale Bible Church (formerly Bible Chapel), 1905 N. Monroe St. 22207, % Excell Duncan.

WAYNESBORO, VIRGINIA, Waynesboro Bible Chapel, 591 N. Winchester Ave., % Raymond E. Helsley, P.O. Box 456, 22980. SS 9:45, FBH 11, BB 7:30, Wed. 7:30

WEST VANCOUVER, B.C., Hollyburn Gospel Chapel, 14th and Duchess Ave., V7T 1H7, % Derek Muller.

NEW LISTINGS

GAINESVILLE, FLORIDA, Gainesville Bible Chapel, % Guy C. McDaniel, 4828 NW 143 St., 32606. BB 9:30, FBH 11, Tues. 7:30.

The Christians of this new assembly request the prayers of the Lord's people.

LITTLETON, NEW HAMPSHIRE, North Country Christian Fellowship, meets each Sunday in The Profile Room, Continental 93 Motel, Exit 42, Rte 93. % Norman Farquhar, RD 2, Walker Hill Rd., Littleton, NH 03561 (603/838-6206). BB 9:30, FBH 11.

L'AMABLE, ONTARIO, L'Amable Bible Chapel, % Glenn Sargeant, L'Amable, K0L 2L0. BB 9, FBH 11, Fellowship 7, Tues. 7.

The assembly began as a result of home Bible studies held in the area. In June 1981 a group began meeting in a local school for prayer and Bible study on Tuesday evenings. Elders from the nearby Bancroft Bible Chapel have given their support to the commencement of this work.

Average attendance at the Breaking of Bread is 30 and about fifty adults and fifty children attend the Bible Hour services. Several unsaved families have attended, and the saints are encouraged with the Lord's leading and blessing. They request prayer for the spiritual leadership and evangelical outreach in the community.

ASSEMBLIES DISCONTINUED

HOLYOKE, MASSACHUSETTS, Gospel Chapel, 40 Suffolk St.

NEWAYGO, MICHIGAN, Gospel Chapel

CONFERENCES

JUNE 11-12—BARRYVILLE, NEW YORK

Annual conference of Hillside Gospel Chapel. Saturday at 7 p.m., Sunday at 10:30 and 2:30. Contact Peter Van Elswyk, RD 3, Box 455, Sussex, NJ 07461 (201/875-4430).

JULY 23-24—BOONE and STRATFORD, IOWA

Annual Bible Conference of Countryside Bible Chapel at Riverside Bible Camp. Speaker: Bruce Ewing. Seminars and children's program planned. Contact Doug Anderson, Box 50, RR 1, Stratford, IA 50249 (515/838-2491)

JULY 31-AUGUST 6—WEST VIRGINIA

West Virginia Bible Conference at Bluestone Conference Center, near Hinton. Speakers: Colin Anderson and Dick Sanders. Humanism workshops by Gerald Stiles. Youth program includes whitewater rafting. For brochure write: West Virginia Bible Conference, Box 544, Hinton, WV 25951 (304/466-0950).

Conference announcements for the September issue should arrive at INTEREST by July 10. No charge for first announcement; $20 prepaid for each additional appearance.

WITH THE LORD

DAVID BELL of South Hadley Falls, Massachusetts, on March 10. He was associated with the Gospel Chapel in Holyoke for sixty years, being the correspondent for many years. He was a faithful brother and finished his course in triumph.

JAMES EARL ELLIOT, 91, of Glen Ellyn, Illinois, on March 24. He was in fellowship at the Lombard Gospel Chapel, where he was a much loved elder. Pray for Mrs. Elliot who is in frail condition in a local nursing home.

C. STACEY WOODS, 73, of Lausanne, Switzerland, on April 10. Born in Australia, he was in fellowship with assemblies of Christians in North America and Europe. In 1939, while serving as general secretary of the Canadian Inter-Varsity Christian Fellowship, he crossed the border to help found Inter-Varsity in the United States. From 1947 to 1973, he was the first general secretary of the International Fellowship of Evangelical Students, an organization uniting Christian student movements in over fifty countries. Fellow workers said "His personal life of holiness had a contagious effect on those of us who were privileged to work with him. . . . He was a prophet of God to the college and university world."

Stacey Woods is survived by his wife Yvonne and their three sons. Mrs. Woods' address is Route O'Ron 43, 1010 Lausanne, Switzerland. One son, Stephen, is serving the Lord in Italy, commended by Emmaus Chapel in St. Louis, Missouri.

Continued from page 10.

How does an eldership form, and how much control should it exercise? How do you choose between total independency and a relationship to like-minded assemblies?

other believers who are more or less of like mind, and access to various organizations and helps within the assembly structure. And we decided we could be part of a healthy renewal within the assemblies, rather than to walk out of it. So we made that decision to identify with our brothers and sisters who are in similar assemblies of Christians across this country.

What do you consider to be the key principles that characterize a New Testament church?

One of the most important, and one we have taken a strong stand on, is plurality of leadership—in actual fact. I say "in fact" because there are groups that espouse a multiplicity of leadership but don't practice it.

Sometimes one man will dominate an assembly. We feel very strongly that the health of a New Testament church rests on having a group of men who can work together in unity, each having an equal input. That doesn't mean that one of them can't be a gifted teacher and do a good bit of the speaking, but his gift has to be interfaced with the gifts of others, with no one of those gifts being held higher than the other.

Is the centrality of the Lord's table one of those key principles?

Yes, indeed, and this played a large part in our decision to stay within what is generally known as assemblies of believers. The Lord's table is a pivotal point in our fellowship. We knew we would want to continue meeting the first day of the week to break bread in remembrance of the Lord's death, as we had been accustomed to doing in our Christian training.

Describe worship in your assembly, and tell me how it relates to the breaking of bread meeting.

We have tried different formats. We are not afraid to change if we discover something isn't working well. Currently we meet at 10 o'clock Sunday morning for music and announcements and ministry of the Word. Then after a break, we get into our worship service.

We found that the rush of getting the children ready, remembering to bring your Sunday School material, getting to meeting on time, etc., often left us a bit winded and unprepared for remembering the Lord. Giving the first hour to music and teaching gives our hearts and minds a chance to settle down. We also find that the teaching often sets a theme that is followed later in the more spontaneous worship service.

When we gather at the Lord's table, usually soon after 11, various brothers lead in prayer and praise, with hymns and Scriptures focusing on the remembrance of Christ. Once the bread and the cup have been passed, we move into a more open worship, not necessarily focusing on the death and resurrection of Christ, but extolling the worth of the Lord Jesus, and the worth of the Father, and expressing praise for many, many things.

What are the convictions of your elders regarding the participation of sisters?

We have spent a great deal of time searching this out, actually meeting together for whole days, sequestered in a room with commentaries and tools for study. We pray and pour over the Word so that we can come up with positions that we have found in the Scripture and are prepared to stand behind.

At first I was the only one with strong feelings about the necessity of head coverings, although the others were open to it. At the time five of us were involved in the study, two deacons and three elders. At the conclusion of our study, all five agreed that the Word of God clearly teaches that when the church is called together, the women ought to be covered. We also saw in I Corinthians 11 that the head covering is connected with local participation. So in the open worship time, after the bread and cup have been passed, the sisters are free to pray or praise out loud, to call for a hymn, or to share a testimony.

In keeping with I Timothy 2, the women are not permitted to teach or expound upon the Word of God. If this is done, the elders make it a practice to call an immediate halt to it. The flock seems to respond very well to this.

As in other areas, we continue to examine God's Word and are open to making adjustments as we grow in our understanding of what the New Testament pattern really was.

What is your emphasis on fellowship?

We place an emphasis on a sense of community. In our teaching we talk about applying the Scripture, about caring for one another, about loving one another. We try to cultivate an attitude of belonging together, of being an important part of each other, and of trying to break down the walls of independence and the right to separation and privacy that has crept into our society.

Do you have a time when people can share their problems as well as the blessing the Lord has given them?

Yes, especially in our midweek Bible studies, which we call house fellowships. On a smaller group basis people are encouraged to be honest and share their needs and fears, and

Sometimes, in a sincere attempt to maintain reverence, we have allowed tradition to set the pace.

allow their fellow Christians to minister to them.

Do you have a Sunday School, a gospel service, a Sunday night meeting?

Sunday school classes are held during the 10 o'clock service. At the Lord's table, we like to have the school-age children present. We do not have a gospel service as such, but we make the claims of Christ very clear during the teaching period. We also use the midweek house fellowships for evangelistic purposes, though that is not their main function.

We advocate that families spend Sunday evenings together, or in fellowship with other families, but we do not have a formal meeting. It would be difficult, since we don't have our own building, but it's more because we feel the family needs to spend time together on a day when everybody is not involved in work or school or other busy activity.

In conclusion, please comment on the interrelationship between worship and fellowship and the growth of the assembly.

It troubles me that so often we have lost perspective on real, open worship. And also, that many assemblies have not placed due emphasis on community of fellowship among the families of the church. Because of these things, you often see young people leaving and going elsewhere to find something they feel they are not finding in the assembly.

God seems to really rejoice in receiving the praises of His people, even in circumstances where the theology isn't as correct as it should be. What's important is that Christians learn to worship, to really love the Lord and express their love to Him. That's what I mean by open worship.

Sometimes, in a sincere attempt to maintain reverence, we have allowed tradition to set the pace. And though we have correct teaching, staid leadership, and a safe environment, the people may not have been taught how to worship. They have not been encouraged to let go and to love God in a way that doesn't regard somebody else's opinion of them. When we are *so* correct, *so* doctrinally rigid, there is an intimidation lest you say something wrong.

We need Bible teachers, but Bible teachers need to have a touch of warmth. We need leaders who are able to lead people into worship. But in so many assemblies everything they do is so "safe."

God created us for fellowship, and the highest form of fellowship is worship. Sin broke that fellowship, but God provided His Son as a sacrifice in order to restore it. God really wants to bless those who want to fellowship with Him and worship Him. I

NOTICES

BOYNTON BEACH, FLA: Christians in the Boynton Beach, Florida, area who are concerned to research the formation of a new assembly in that growing community are invited to contact William F. Crouse, 1511 NW Second Ave., Boynton Beach, FL 33436.

BROOKSVILLE BIBLE CHAPEL, Brooksville, Florida, invites your fellowship. Call Charles Widboom (904) 796-8045 in Brooksville or James Watson 382-2306 in Homosassa Springs area.

CHRISTIAN GUEST HOUSE: June-September. Country setting with Christian fellowship. Nice quiet place for a holiday, on the shores of Lake Erie. Full board with home cooked meals. Reasonable rates. Write to Mr. & Mrs. D. Frame, R.R. 1, Selkirk, Ontario N0A 1P0 (416) 776-3002.

FOR SALE: Two-bedroom masonry home, central heat and air conditioning. Property fully maintained. Located at Shepherd Christian Retirement Community, on Lake Reedy, in Frostproof in Central Florida. $39,000 furnished. Contact Carroll Van Ryn, 1 Bradford Blvd., Frostproof, Florida 33843 (813/635-4196).

CAPE COD New Testament Fellowship: We are meeting weekly for prayer and study, seeking God's will to build a local testimony to His glory. If interested, write Jim Clark, Box 377, Sandwich, Massachusetts 02563.

TEACHERS WANTED: Victory Christian School, a ministry of the Bible Chapel, is seeking teachers for first four elementary grades. A ministry to Christian families. Uses the Beka curriculum. Contact John Hollmann, 10255 Musick Rd., St. Louis, Missouri 63123.

NOTICES are carried at the flat rate of $20 U.S. funds. Maximum length: 40 words. Payment must be sent with order.





If it Happened to Me, It Can Happen to You!

by James A. Stahr

I got dropped from the mailing list. Me! The editor of INTEREST. Well, not quite, but I almost did.

"I got dropped from the mailing list for no reason at all." That's what I hear frequently as I visit various assemblies. I usually mumble something about the erratic behavior of computers, secretly hoping it wasn't the carelessness of somebody in our office.

Then it almost happened to me. The post office sent back my copy of the magazine with a label reading:

> **"Not deliverable; unable to forward. You owe us 25¢."**

My secretary saw it. She knew I hadn't moved, so she left me on the mailing list.

If you miss an issue of INTEREST, then a month or two later it stops coming altogether, this may have happened to you, only without anyone in our office knowing the post office had made a mistake. Drop us a line and we will put you right back on the list.

A recent survey by a professional mail organization disclosed that nearly 8½% of all properly addressed, bulk third class mail is not delivered by the post office. I'll have to stop blaming the computers.

If you do move, and don't send us a change of address, the post office will probably send your magazine back to us. Even if they tell us your new address, the next issue will probably be already in the mail, so it will cost us 50¢ or more in return fees. This mounts up. You can help keep costs down by notifying us promptly of any address changes.

LETTERS to the editor

It is only March 22 and our April issue of INTEREST arrived today, postmarked the 17th of March! That's a record.

I greatly appreciate Don Cole's article "When the Woman Goes to Work." Amen and Amen! I spent the first 34 years of my life in the U.S., and while knowing there were differences in attitudes among men regarding domestic responsibilities, I was never really aware of the "macho" attitude till coming to Latin America 18 years ago. I had come to believe that "machismo" was a peculiarly Latin male affliction. I accept that I was wrong, and pray that Don's article will make a difference for those Christian husbands who need to experience a change.

Gordon Wakefield,
Lima, Peru

I would like to commend you for your review of *The Reader's Digest Bible* which appeared in the March issue. Your treatment of the merits of condensing Scripture was particularly helpful to me, since I also had felt condensing the Bible could be considered tampering with God's Word. However, as you pointed out, many evangelical Christians make frequent and profitable use of God's written revelation to man in a variety of formats, such as individual Gospels, the New Testament, and a number of paraphrases including the Living Bible. It is evident, therefore, that the Spirit speaks through the Scriptures in various forms.

I appreciated, too, the manner in which you dealt with the drawbacks and dangers inherent in a condensation, which you handled discreetly and without acrimony.

Les Loewen,
Winnipeg, Manitoba

The article concerning the Reader's Digest Condensed Bible is an absolute waste of time, space and cost of printing. I am mature enough to be able to understand what you were attempting to point out on a controversial subject. However, there are many young people who read such articles and accept your viewpoint as being fully agreed to by all considered sound in doctrine. This is far from the truth.

A young brother called this to my attention by saying "INTEREST magazine has put its stamp of approval on the condensed Bible." We have enough problems now among new converts who are confused because their Bible is not worded like the Bible of sister Smith or brother Jones.

Accent the positive in the magazine. Leave out the negative. We have enough of this in our daily lives.

George Hubley
York, Pennsylvania

While keenly aware of the needs of the Open Brethren (as well as my own needs), I would just share the personal conviction that our Lord is accomplishing far more through them than meets the eye.

Often the Lord would have it so (Col. 3:4).

Miles J. Stanford,
Lakewood, Colorado

Breaking Out of the Plateau

by Walter B. Huckaby

Among the responses to the March editorial, "The Plateau Hypothesis," came the short article that follows. The writer has been studying church growth for ten years, especially by closely observing the progress of two churches in central California. One of those churches is Redwood Chapel, an independent community church in Castro Valley.

"I first started looking at Redwood about ten years ago," says Mr. Huckaby, "never dreaming that I would one day come on staff here." Today he is the church's minister of Christian education.

Mr. Huckaby says Redwood Chapel has broken through at least two plateaus in the past and is currently three years into the process of breaking free of another one. In the early 1960's, Sunday School attendance had leveled off at 220 and worship attendance at 250. In March 1967 Sunday School attendance hit 862. Today it averages over 1000 and the worship service over 1200. The church's support of foreign missionaries has grown proportionately.

CHURCH GROWTH IS HARD WORK! Every once in a while, when under a crushing work load, I think how nice it would be to serve in a small, stagnant church, doing a little teaching and preaching and shepherding. Then I remember *why* we want to grow. So thanks for the excellent editorial. And here are some of my observations on church growth:

The first necessity is vision. If you want to break through the barriers you must know *why* you want to grow. The answer is simple: people in your community are lost without the Lord Jesus.

It is not so much that a church wants to get bigger, it is rather that we are driven by our obedience to the command of the Lord Jesus to reach our community with the message of salvation. How can a church be content to remain at even 1,000 people when we are in a community of several hundred times that size, with many who desperately need the Lord?

The second consideration is space. If your family is going to get bigger you need a bigger house. A single person can live in a one-bedroom apartment. It is, however, a strain for a family of husband, wife, five children, a grandparent, and two uncles to share that same apartment.

Numerous studies have shown that a church facility is "full" when it is 80% occupied. This applies to educational space, the auditorium used for the worship service, the parking lot, etc.

On a peak Sunday you may cram more people in, but a definite plateau is reached at 80%. *If you don't build, you will stop growing.* All other things remaining the same, the church will not bring new people in to stay until others leave to provide room.

The third consideration is care. This is just as important in an assembly as it is in a home. We need to care for our children. A couple who loves their free time will probably resent four preschoolers. They will need to change their life-style and learn some new skills. So it is with a growing church. Adjustments must be made so that proper care can be given.

Many things are involved in this care, including delegation of responsibility to trained leaders and workers. Organizational structure and procedures must be developed to provide care to growing numbers of people. All this means involving more people and spreading power over a wider leadership group. But all too often the major barrier to growth comes from elders or other leaders who do not want the congregation to get beyond the size they can know, visit, and/or control.

The fourth consideration is money. It costs a lot of money to grow. Money for buildings and property, for equipment and curriculum, and for workers. Some people are worried that more money spent locally will reduce money sent to the mission field. It can if you don't keep missions as a priority. But if the money helps produce growth, missions will benefit in the long run.

Our current budget for missions is four times the *total* church budget of 1960, and is increasing in percentage and quantity each year.

Giving does not occur automatically, we must teach people to give.

It's exciting to grow! It's exciting to be involved each week in the process of struggling with the problems of growth. Much could be said about trying to figure out where to put all of the people that are coming. I could share about committee meetings where we discover that more young wives are expecting babies than we have cribs for in our nursery, which was just expanded last year to handle the growth. Or the Sunday School teacher who complained to me about our annual spring outreach program. "What will I do if more kids come to my class—we are already overcrowded?"

It takes a lot of work to grow. It is frustrating, challenging, and sometimes discouraging. But it is always deeply satisfying to see people coming to know the Lord Jesus and growing in Him. I



VIEWPOINT

by Walter L. Liefeld

QUESTION:

Is self-esteem wrong?

ANSWER:

The question is certainly an appropriate one because of the amount of advice being offered today through books and seminars on this topic as well as on self-assertiveness, self-fulfillment and the like. Recently, Robert H. Schuler (the TV preacher and minister of the Crystal Cathedral) wrote a book entitled, *Self-Esteem: The New Reformation*. He defines self-esteem as "the human hunger for the divine dignity that God intended to be our emotional birthright as children created in His image" (p. 15). A secular definition might be "self-respect," or, in a negative sense, "undue pride on oneself." Is then self-esteem good or bad? Is it an attitude proper for a Christian?

To some, the answer lies in such biblical texts as Romans 7:18, "I know that nothing good lives in me" (NIV). Paul also said he puts "no confidence in the flesh" (Philippians 3:3). And Isaiah wrote, ". . . all our righteous acts are like filthy rags" (Isaiah 64:6). We also know that Zechariah conveyed God's word to Zerubbabel, "Not by might, nor by power, but by my Spirit" (Zechariah 4:6). And back to Paul: ". . . we have this treasure in earthen vessels" (2 Corinthians 4:7); "God chose the foolish things of the world . . . and the things that are not" (1 Corinthians 1:27, 28).

So much for self-esteem? But what about the fact that I am a creation of God, and that God declared His creation "good" (Genesis 1:31)? Were not those who considered the material creation evil actually heretics, and did not these same people engage in "false humility" (Colossians 2:20-23)? We know that people were created in the image of God, a fact reflected in Schuler's definition above (Genesis 1:27). Even though that image was affected by sin, James 3:9 indicates clearly that people are *still* to be viewed as in the image of God. Further, in seeking to acknowledge our sins, failures and limitations, we must be careful not to disregard the fact that we are both God's creation and, as Christians, God's new creation. Self deprecation can turn into a depreciation of God's handiwork.

Paul's words about the absence of anything good in us (Romans 7:18, quoted above) are followed by a qualification: ". . . that is, in my sinful nature." What Scripture condemns is sin in us, not God's creation or God's gifts, whether "natural" or "spiritual." The fact that self-esteem can turn into sinful pride, or that a Robert Schuler can, as he unfortunately does, include some seriously erroneous theology in his book on the subject, should not cause us to demean the good that God has accomplished in His creation. True self-esteem is a recognition of the magnificent creative work of God, and of the value God places on humanity for whom Christ died.

This truth should affect our relations with others as well as our acceptance of ourselves. I once heard an evangelist say, "You are all dirty, rotten sinners." True theologically, but hardly designed to show the audience how much God longs over His errant creatures. We all need to be convicted of our sin, but we all also need to know that God wants us for Himself. I think that we alienate others, and make ourselves miserable, by failing to distinguish between our *value* in God's sight as the crown of His creation (Psalm 8:4-9) and the *sin in us* which God wants to forgive and purge for His glory.

The NIGHT SKY

FOR USE IN SUMMER CAMPS

HOW TO USE THE SKY CHART

Hold the chart so the direction you are facing matches the appropriate instructions (i.e., turn the page over if you are facing south). The bottom of the circle represents the horizon. The constellations in the lower half of the circle are in front of you, and those in the top half are behind you. The center of the circle represents the part of the sky directly overhead.

The sky chart will be most accurate for camps in the latitude of Washington, Minnesota, Ontario, Quebec, Maine and Nova Scotia. In more southerly latitudes, Polaris (the North Star) will be found closer to the horizon, the center of the circle will no longer be overhead, and the constellations in the south will be higher and easier to locate.

The chart will be essentially correct a 11:30 p.m. July 1 (daylight time), at 10:30 p.m. on July 15 and at 9:30 on August 1. At other times some shifting of the chart will be required. Only Polaris remains stationary. As the hours progress, the entire sky rotates counter-clockwise around it.



THE SUMMER CONSTELLATIONS

Andromeda—the Chained Lady	(an-DROM-e-duh)
Aquila—the Eagle	(uh-KWIL-uh)
Boötes—the Herdsman	(boh-OH-teez)
Capricornus—The Goat	
Cassiopeia—the Queen	(kas-i-oh-PEE-uh)
Cepheus—the King	(SEE-fuhs)
Corona—the Crown	
Cygnus—the Swan	(SIG-nuhs)
Delphinus—the Dolphin	(del-FY-nuhs)
Draco—the Dragon	(DRAY-koh)
Hercules (our solar system is moving toward Hercules)	
Libra—The Scales	(LYE-bruh)
Lyra—the Lyre	(LYE-ruh)
Ophiuchus—the Serpent Holder	(ahf-e-YOO-kes)
Pegasus—The Flying Horse	(PEG-uh-suhs)
Sagitta—the Arrow	(suh-JIT-uh)
Sagittarius—The Archer	(saj-i-TAIR-ee-uhs)
Scorpius—the Scorpion	
Ursa Major—the Big Dipper	(ER-suh)
Ursa Minor—the Little Dipper	
Virgo—the Virgin	(VER-goh)

THE BRIGHTEST STARS

Vega (VEE-guh), Arcturus (arc-TOOR-us), Altair, Spica (SPY-kuh), Antares (an-TAIR-eez), and Deneb are the six brightest stars of the summer sky. The closest of these is Altair, only 16½ light-years away. The light now arriving from Deneb, the farthest, has been traveling 540 years.

There are two easily-spotted tour-guides that introduce us to the attractions of the summer sky. The huge, overhead triangle formed by Vega, Deneb and Altair locates three constellations. These are the tiny Lyre, the huge soaring Eagle, and Cygnus, the long-necked Swan. Cygnus is also called The Northern Cross.

The Big Dipper is the other tour-guide. The two stars at the end of the pan always point to Polaris (the North Star). The three stars of the handle form a curved arrow that loops around to Arcturus.

The long dotted line on the sky chart represents the path of the sun (it won't pass through this part of the sky till winter). The moon and the planets, whenever they are visible, will always be close to this line.

Permission is granted by INTEREST magazine for photocopying this chart for use in summer camps or other teaching situations, or for personal use.

BOOK REVIEWS

THE EXPOSITOR'S BIBLE COMMENTARY, Frank E. Gaebelein, General Editor, Zondervan Publishing House, Grand Rapids.

Volume 1: Introductory Articles, 1979, 734 pages, $22.95.
Volume 9: John and Acts, 1981, 573 pages, $19.95.

These are the third and fourth volumes to be issued in a projected twelve-volume series on the entire Bible. For reviews of volumes 10 and 11 (1976 and 1978), see INTEREST, June 1981.

Volume 9 contains two full-length commentaries bound together. Merrill C. Tenney writes on the Gospel of John. Tenney served until his recent retirement as a loved and respected Professor of Bible at Wheaton College. His exposition is in keeping with that reputation.

Richard Longnecker was educated at Wheaton College and is now Professor of New Testament at Wycliffe College, University of Toronto. His commentary on Acts is longer than Tenney's (370 pages versus 200). Both commentaries have lengthy introductions, detailed outlines of their respective books, and appropriate maps. Then follows the verse-by-verse exposition.

The thoroughness of Longnecker is most helpful. He is much more inclined to refer to the Greek text than Tenney, but the format used in these volumes prevents this from presenting difficulty to the English reader. All references to the Greek are accompanied by the same Greek words in our letters (which makes them pronounceable) and then again in English translation (so you know exactly what the author is talking about).

I found Longnecker a bit weak in some aspects of theology. For instance, in the exposition of Acts 2:4, he asks, "Was Pentecost the birthday of the Christian church?" (p. 271). His answer is yes and no, depending "upon what one means by the term 'church' (*ekklēsia*). Amid a variety of usages, the word appears in the NT for both 'the body of Christ' (meaning the redeemed of all ages) and 'an instrument of service' (distinguishable from the nation Israel) used by God for his redemptive purposes."

Those words in parentheses are Longnecker's. His definition of the body of Christ as meaning the redeemed of all ages is surely not an exposition of the book of Acts, and is dubious theology from wherever he got it. But that doesn't stop his detailed analysis of verses 1-4 from being a valuable source of material for any close student of the Scriptures.

Frank Gaebelein's preface says the treatment of eschatology in this series "is consistent with a general premillennial position," though it leaves room for differences of understanding on the part of the various authors. I might add that premillennialism in its literalistic sense is the belief that Jesus will return before (*pre*) the millennium. In its broader, theological sense, premillennialism is ecclesiology, specifically, the doctrine that the church, the body of Christ, is distinct from Israel, and that Israel has its own glorious future, delayed but not canceled by the rejection of Messiah.

Volume 1, the introductory volume of the Expositor's Bible Commentary, consists of 35 articles divided into three groups. In the first group are "general" articles on subjects such as the inspiration, translation, and interpretation of the Bible, its geographical setting and its role as literature. The Old Testament group discusses language, textual and literary criticism, theology, archaeology, chronology, and metrology. Similar topics are covered in the New Testament articles, as well as special articles on the synoptic gospels, the apostolic church, and the life and ministry of Paul. Some 33 authors are represented in these 35 articles.

The opening pages of this opening volume set a high standard for the entire work. Written by Carl F. H. Henry, they are a powerful, uncompromising statement of the Authority of the Bible. Let me quote a few lines from page 11. They cannot be skim-read. They are closely reasoned and carefully worded. To follow them you may want to read aloud, pausing at punctuation marks until you have grasped the meaning of each sentence: "It is the Bible that is God's authoritative Word. . . . Those who appeal, in distinction from the Bible, to some Christ immediately knowable, or to a mystical relationship to the Holy Spirit on the margin of Scripture (even if rationalized as a confrontation the Bible allegedly witnesses to), or who arm themselves with an impressive consensus of contemporary theologians about the dangers of taking the Bible as literally true—these all end up by subordinating the Bible to speculation. They abridge or amend its teaching by authorizing the fallible human self (the critical expert's included) to criticize infallibly the prophetic-apostolic disclosure of the Word of God. Critics who compromise the authority of Scripture almost invariably correlate the authority of God with speculative notions of God's Word and its implications for man's answerability to God and duty to his fellow-men. The church is not determinative of Scripture, but Scripture is authoritative over the church; whatever authority the church has, she has solely on the basis of the revelational prerogative of God."

Reviewed by the editor

Books reviewed on these pages are not available from INTEREST. Please order through your local Christian book store.

MEN OF SCIENCE—MEN OF GOD, by Henry M. Morris. 1982, Creation-Life Publishers, 128 pages, $2.95 paper.

Johann Kepler, who discovered the laws of planetary motion was a seminary student. Francis Bacon, who formulated the "scientific method" was a devout believer in the Bible. Robert Boyle, the father of modern chemistry, supported Bible translation work and the propagation of the gospel. Isaac Newton, who discovered the law of universal gravitation, wrote books on biblical prophecy.

Joseph Henry, inventor of the electromagnetic motor, stopped to pray for divine guidance at important junctures of his experiments. James Simpson, who discovered chloroform, was a writer of gospel tracts. William Thompson (Lord Kelvin), the father of thermodynamics, was an outspoken opponent of uniformitarianism and evolution. Bernhard Riemann, the developer of Riemann geometry, was a student of theology and biblical Hebrew.

All this and more is packed into a fascinating little book containing thumbnail biographies of 60 great scientists. All were also professing Christians, and in most cases, what we would consider Bible-believing, born again people. Included are Leonardo da Vinci, Blaise Pascal, Gregor Mendel, Louis Pasteur, Joseph Lister, George Washington Carver, and Wernher von Braun.

We learn that the first message sent by Samuel F. B. Morse over his newly invented telegraph was "What hath God wrought!" (Numbers 23:23). We learn that many of the most brilliant scientists of the 19th century believed in a recent creation and actively opposed the new evolutionary thinking. We learn that

some of the greatest contributions to the fields of mathematics, electricity and magnetism, medical science, geology, and biology were made by men who knew themselves to be, in words first coined (apparently) by Johann Kepler, "thinking God's thoughts after Him."

Reviewed by Stan F. Vaninger, St. Louis, Missouri

THE MASKS OF MELANCHOLY by John White. 1982, InterVarsity Press, 252 pages, $5.95 paper.

We live in a troubled age. More people than ever are consulting psychologists and psychiatrists. The suicide rate is escalating.

John White addresses the problem of depression. He writes from a rich background of psychiatric teaching and counseling, as well as Bible teaching. Some things he says may surprise you.

White distinguishes between demonic oppression and mental illness. "I believe that certain (possibly many) persons diagnosed as suffering from mental disease are in fact demonized" (p. 30). But for most people counseling will help. For those who are severely depressed Dr. White finds drugs may be vital to cure the person. He also has a discussion of ECT (electro-convulsive therapy). Today the treatment has been refined, is safe, and is extremely effective in many cases.

All people have some periods of depression, such as accompany a bereavement. But if depression becomes settled, extending more than a month, one may need counseling or specialized help. Dr. White insists that there should be no reluctance to consult a specialist if one is severely depressed.

The church should show compassion to any who may need treatment, and not ostracize such as "social lepers" (p. 225). But it is interesting that Dr. White thinks the church is too swept up in counseling training and "pop" psychology. "We have lost confidence in the Christian gospel, however much we profess to believe in it. Consequently we are too prone to pass on difficult cases to obliging counselors, social workers and psychologists without carefully considering whether we are doing so merely to get rid of a problem we ought to have been able to solve. There are times when pastors and elders should refer members of their flock to mental health professionals, but I have a growing fear of the role of psychology in the church and of its tendency to infringe on godly counsel" (p. 59).

Reviewed by Donald L. Norbie, Greeley, Colorado

REPORTS

NORTH DAKOTA

The Christians of Bismarck Bible Chapel in Bismarck, North Dakota, have been using some of the Evangelism Explosion techniques with much success. They expect to send people to the E.E. clinic to be held in Bismarck in October (see INTEREST, February 1983, pp. 4-7), hoping to implement the whole E.E. Curriculum into their ministry.

Since June of last year the Lord has added four young people to the assembly, thanks in part to the efforts of the **Boyd Nicholson** team (father and son). Before the Nicholsons came this new assembly had less than ten people, and these additions represent a 50% increase. Also, some others in the community are attending meetings and showing interest, and several have been reached with the gospel in the state penitentiary.

In February, meetings were moved from a home into the "hospitality room" of the local power company. Right now the group occupies only a small corner of the large room, but they are trusting God to fill the room to overflowing as they continue to be active witnesses for Christ.

"SPECIAL ED" SCRIPTURES

The American Bible Society (1865 Broadway, New York, NY 10023) has long included special ministries in its concern to bring the Word of God to the world. In this category fall a new series of illustrated leaflets designed for children with learning disabilities. They will also be helpful to adults relearning how to read after suffering brain damage from accident or illness.

Two 8-page leaflets present two Psalms. Six 4-page leaflets depict incidents from the life of Christ. The text is illustrated with representational drawings in single colors. This is a deliberate move away from the full color illustrations of an earlier ABS series, made because of the difficulties the target readers have with standard reading curricula.

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Woody Murphy
Tour Host



QUOTES

DEADLINE: Letters for the September issue should reach INTEREST by July 10.



Alice and Steve Herzig, with Samuel 2, and Shayna 4.



Ben and Elise Melora with Janelle, 3, and Joshua, 11 months.

BRUCE and JANICE BARBOUR
205 Ardenes Circle,
Fort Ord, California 93941

The Lord has answered our prayers and rewarded our efforts here. The Tuesday night Bible study has had steady growth, in spite of the transient nature of military life and the absences brought about by deployment and training exercises. We have just finished a course on Philippians and begun the Emmaus course, *I'll Take the High Road*. Several have come to know the Savior.

We are in hopes of reviving a defunct coffee house with films and fellowship, and an occasional musical presentation.

Pray for open doors, imagination and flexibility in reaching out to soldiers and providing discipleship. Pray also for Jan as she finds new ministries to wives and seeks to provide some stability and consistency in our home, despite the turmoil inherent in military life.

There is a possibility I may change my primary unit assignment from the artillery to the military intelligence unit. They have not had a chaplain in this unit before, so it would certainly be unplowed ground. The change would occur in August, and I am trusting the Lord to guide me into the most profitable ministries without a lot of transition time waste.

April 6

DONOVAN and CAROLYN CASE,
1022 S. Point Prairie Rd.,
Wentzville, Missouri 63385

The last two months have been busy. Many hours have been spent getting our building ready for the third anniversary and dedication service of Wright City Gospel Chapel. Over 200 attended the service.

At present we are in negotiations to purchase another building in University City, a suburb of St. Louis, where another assembly will be started this month.

All in our family are fine. Carolyn is doing a Leadership Training Institute at Child Evangelism Fellowship headquarters just now. Her hours are long, so I have to do most of the domestic duties in the home.

April 13

CARLOS and MARGARIDA CERQUEIRA, 241 Pawtuxet Ave., Cranston, Rhode Island 02905

We praise the Lord for the opportunity to serve Him here among the Portuguese. And we do appreciate the interest and confidence of the assemblies around us. It encourages us to know that so many of the Lord's people are praying for us.

Work on the building repairs is coming along. We are thankful for brother **Entwhistle** from Attleboro who has taken that responsibility.

We have started three home Bible studies. This is a new effort to teach more individually the new Christians and give them the opportunity to invite their neighbors and family.

It is a blessing to see how the Lord continues to use the power of the gospel for salvation. All the new Christians need much prayer.

Lord willing, **Don DeWeese,** missionary from Brazil, will be with us for a few meetings.

April 5

KENNETH and MARY LOU ENGLE,
Box 454, Abilene, Kansas 67410

Last evening a classmate from high school days and his wife attended our home Bible class. We had been praying for them for some time.

Most of the people who attend the class are neighbors, and come from various religious backgrounds. Many have an interest in learning more about the Old Testament, so most of our studies have been on that part of the Bible. We are sold on home Bible classes as a means of outreach in the neighborhood.

We are glad to be able to continue to produce the Emmaus Bible Hour broadcasts. This is another tool for reaching the community. Many people listen to gospel programs on radio and T.V. but most programs give addresses in distant places. With the Emmaus programs, it is possible to provide a local address and phone number, which is very important for follow-up.

We have six sets of 13 broadcasts prepared. Each set takes up either a basic Emmaus course or a Bible book study. Each is 15 minutes long and allows one minute for local announcements, address and phone number. The broadcasts have been used in California, Texas, Idaho, Illinois, Kentucky, Kansas, Alabama and Florida.

We continue to supply radio tapes to the Far East Broadcasting Company, Manila (DZAS). One of our programs has been used on a magazine-type production, and the station has also requested the Emmaus Bible Hour tapes. We are thankful to be involved in a small way in the Philippines.

April 7

JOSEPH and CONNIE GIORDANO
2118 Ludlow Lane,
Winston Salem, North Carolina 27103

We would like to sound a note of praise for what God is doing at Faith Bible Chapel in Tequesta, Florida. During the past 15 months there has been definite, visible fruit. Some have joined the local assembly of believers, there is increase in attendance in all the meetings, and participation has increased in the Lord's Supper and in the prayer meeting.

Additional outreach activities have begun such as a Ladies Bible Study and Coffee Hour and a Tuesday night children's program. There has been an increase of giving on the part of the assembly and a building fund is in operation. This, to me, is an evidence of spiritual growth and joy.

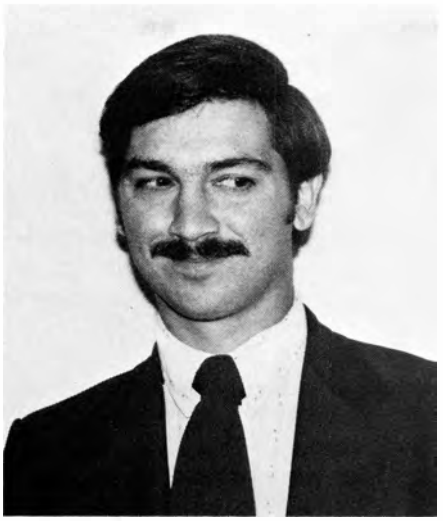
Areas of need are in the Sunday School and youth program. We are looking to the Lord to raise up godly elders who will have a care for the glory of God.

We are returning to Winston Salem on the first of June for a few months, or however long it takes to sell our home. If it is the Lord's will, we will return to Tequesta. My fellow workers desire, as I do, to know His will and to do it.

March 21



T. S. Morgan



Larry Price

STEVE and ALICE HERZIG, 591 Lotus Court, Wheeling, Illinois 60090

We have just celebrated Passover and Easter. Redemption is the theme of both these celebrations. Because of their parallels, we have had numerous opportunities to explain these holidays and to share the gospel with Jews and Gentiles alike.

We had a Passover demonstration and dinner for 75 people. For convenience, we brought in chicken from a local fast-food restaurant. As I conducted the Seder inside, the chicken was delivered to the kitchen where Alice was making the other preparations. The delivery man couldn't take his eyes off what was happening inside and asked if it was a Passover.

Realizing the man was Jewish, Alice explained that it was a demonstration to show Christians what the Jewish people do to celebrate and then to show how Christ has fulfilled all of the Passover. The young man was fascinated—even offered to stay and help Alice serve. We have since contacted him with literature and eagerly pray that his curiosity will lead to salvation.

In June we will be in Connecticut, ministering in several assemblies.

April 5

DAVID HO, 1729 Gilberto St., Glendale Heights, Illinois 60137

Plans are moving ahead for the Congress on the Evangelization of the Caribbean, scheduled for September 17 to 24 in Kingston, Jamaica. Although the congress will draw from the broad evangelical community, we are happy for key assembly individuals who have become involved. Among them are **Rex Major** from the Bahamas and **Billy Hall** from Kingston. We covet prayer for God's special guidance and blessing.

April 11

FRED and JENNY KOSIN, 103 Bennett Dr., Darlington, South Carolina 29532

I am teaching at Midland Bible Institute in Jamaica for several weeks while the principal, Mr. Harris, is away. There is a good hunger among the 25 or 30 students. My classes include New Testament Epistles, Church Principles and Homiletics, which keeps me busy when combined with meetings most evenings in the various assemblies.

The Lord's people would do well to pray for the work of the Jamaicans. There are many needs and effectiveness is limited by lack of support and personnel.

Jenny and I will be at the spring Family Week at Camp Horizon in Leesburg, Florida. Jenny will speak to the children and I to the adults.

We are thankful for the evidence of blessing on the work there in Florence. The Lord has answered our prayers in bringing in a family who have offered to use their gifts in the work.

March 16

BENJAMIN and ELISE MELORA Camp Ha-Lu-Wa-Sa, R.D. 5, Hammonton, New Jersey 08037

Since I last wrote, we have a new member in the family; Joshua Elliott is now almost 11 months.

Camp work keeps us busy. During the winter there are many retreats and banquets. I help in the kitchen and in work around the camp in plumbing, electrical work, etc. One word that describes my work is 'diversity.'

Elise keeps busy with babysitting for a couple at church as well as taking care of our two. She teaches in the Sunday School at the Ashland Chapel. She is also in charge of missionary projects at the chapel.

Please pray for health and strength to continue in this work for the Lord. We praise Him for His faithfulness to us.

March 21

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

Please pray for me as I seek to make Christ known preaching the gospel and visiting hospitals and rest homes. A man over 70 years of age was saved while in a local hospital a few weeks ago.

I will be speaking at Camp Hope and Camp Sunrise for a week each in June and July, and we are trusting some young people will be saved as the Word is given out.

I had a week of gospel meetings at Washington Chapel recently. My weekly radio broadcast for Bethany Chapel has a good listening audience and has been on the air for 35 years.

April 6

JIM and ELIZABETH PAUL, 920 Wonderland Rd., Apt. 308, London, Ontario N6K 2V8

The beginning of this year was very encouraging in that I had the joy of leading a young blind couple to the Savior. Brian and Gladys were both raised Roman Catholic. Two years ago the Canadian Bible Society gave them a Braille Bible and they started to read it. When they went to the priest with questions he told them not to read it again, so they left the church.

Gladys' sister, who was saved last year, came from Winnipeg to spend Christmas with them and brought them to the services at Bethel Chapel. Brian invited me to his home and what a thrill as the Holy Spirit had prepared their hearts to be receptive to the way of salvation. My joy was increased as I had the privilege of baptizing them, and they are now enjoying happy fellowship at Bethel.

Pray for all aspects of our service, especially the door-to-door tract distribution and personal visitation during spring and summer.

April 7

LARRY and WANDA PRICE, 2040 Glen Gardner Dr., Jacksonville, Florida 32216

We have had a profitable week of meetings with **Worth Ellis** of Durham, N.C. He challenged and stirred us concerning the gospel. **Tommy Steele, Sr.,** was with us this past week and challenged us regarding our goals for this year.

Please pray for our radio broadcast, as we are considering expansion. Pray too for the saints at Dean Road Chapel concerning leadership and evangelism.

Wanda is expecting our third child and will appreciate prayer.

March 16

DAVID and DORIS RICKERT, 3330 Konnoak Dr., Winston Salem, North Carolina 27107

The assembly here recently enjoyed the ministry of **Gary Stewart** for two Sundays. He spoke on the life of worship and warmed and challenged us all.

Visitation keeps me busy. There is an excellent spirit among the believers and we have been encouraged.

Please pray for us as we enter a busy summer. Camp and VBS responsibilities can be emotionally and physically draining. We are looking to the Lord for strength and freshness in His work.

We are especially looking forward to the chapel's retreat, August 26 to 28. **John and Mary Lou Phelan** will conduct a weekend family seminar. Please pray for this special emphasis on the Christian home.

April 14

INTEREST
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Address Correction Requested



Typical road on school bus route for Immanuel Mission. See letter from Robert Staley.

ROBERT and BETTY STALEY, Immanuel Mission, Box 218, Teec Nos Pos, Arizona 86514

Winter and early spring have been very wet and thus the school bus roads have often been deep in mud. We have missed only two days of school, but frequently we were unable to drive the complete routes and some children had to be left at home for several days. **Don Perrault** has had quite a difficult time keeping our ancient buses in operation.

In the middle of our mission school basketball tournament in February, there was a momentary blinking of the lights, which signaled that the utility company had turned on their power. We are thankful that we no longer need to operate our big diesel power plant. The quietness is pleasant.

We have just had 20 young people from the Brigade group of the Claremont, California, Bible Chapel visiting us. They did some painting and other much-needed work around the grounds which was very much appreciated.

School enrollment reached the record number of 84 this year. If we add the eleventh grade next year, we will really be crowded for classroom space. It appears now that our teaching staff will remain stable for next year, but another teacher should be added to teach Social Studies in our junior and senior high school. We would appreciate interested Christians praying about this. I can be reached at the above address (phone 602/674-3616).

April 5

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

Mr. Thompson's son, Robert I. Thompson, Jr., has sent the following report, updating the information published in May:

On December 3 Dad had surgery for the repair of his right eye and a surgical implant. The surgery was successful and his sight was restored far above what it was before surgery. Within a month he was driving his car, traveling weekends to small assemblies within a 200-mile radius to give much-needed help.

My mother, 86, is in a local nursing home, doing well except for her inability to remember much. On February 18 Dad was on his way to visit her when a drunk driver ran into the rear of his car. The force of the impact ruptured the surgery, destroying the optic nerve, and totally blinding Dad. He was emotionally devastated.

Since that time there has been a genuine miracle. The left eye, which had been blind nearly all his life, sensitive only to light, has begun to function. Dad can now see to get around, feed himself, and in most ways take care of himself. With proper light he can recognize family members without voice communication.

Last week I put Dad on a plane for Dallas where he attended a weekend conference. In spite of it all, it's hard to keep him down.

March 31

RUDDY and MOY WALTERS, 2835 Thompson Circle, Decatur, Georgia 30034

We expect in the near future to pursue an added outreach ministry of Bible correspondence courses, initially with Emmaus material. We will attempt to cover one area after another quite thoroughly with invitations to participate. We have felt led to refer to the work as "Bible Study Ministries." Prayer will be appreciated.

All at home are well. David is doing well at medical school and is getting ready for crucial two-year board exams.

We expect to be in Jamaica in June.

April 5



Roy Warren

ROY G. WARREN, 602 Belmont Ave., #4, Shelbyville, Tennessee 37160

The Gospel Chapel in Shelbyville held a series of planning sessions to establish what we believe to be the Lord's goals for our local church. Then discussed various means by which we might achieve these goals. As a result we have introduced the Navigators' Discipleship Training Program. We are in Course 2 of the series and highly recommend the program to any church wishing to see its members grow toward maturity.

We are also considering other changes and improvements in our ministry, with the ultimate goal of outreach.

I have a role as a teacher. I lead the Navigator classes and two home Bible studies as well as the Senior Sunday School class. On Wednesdays I alternate with one of our elders as teacher. One of the elders and I are also involved in a visitation program.

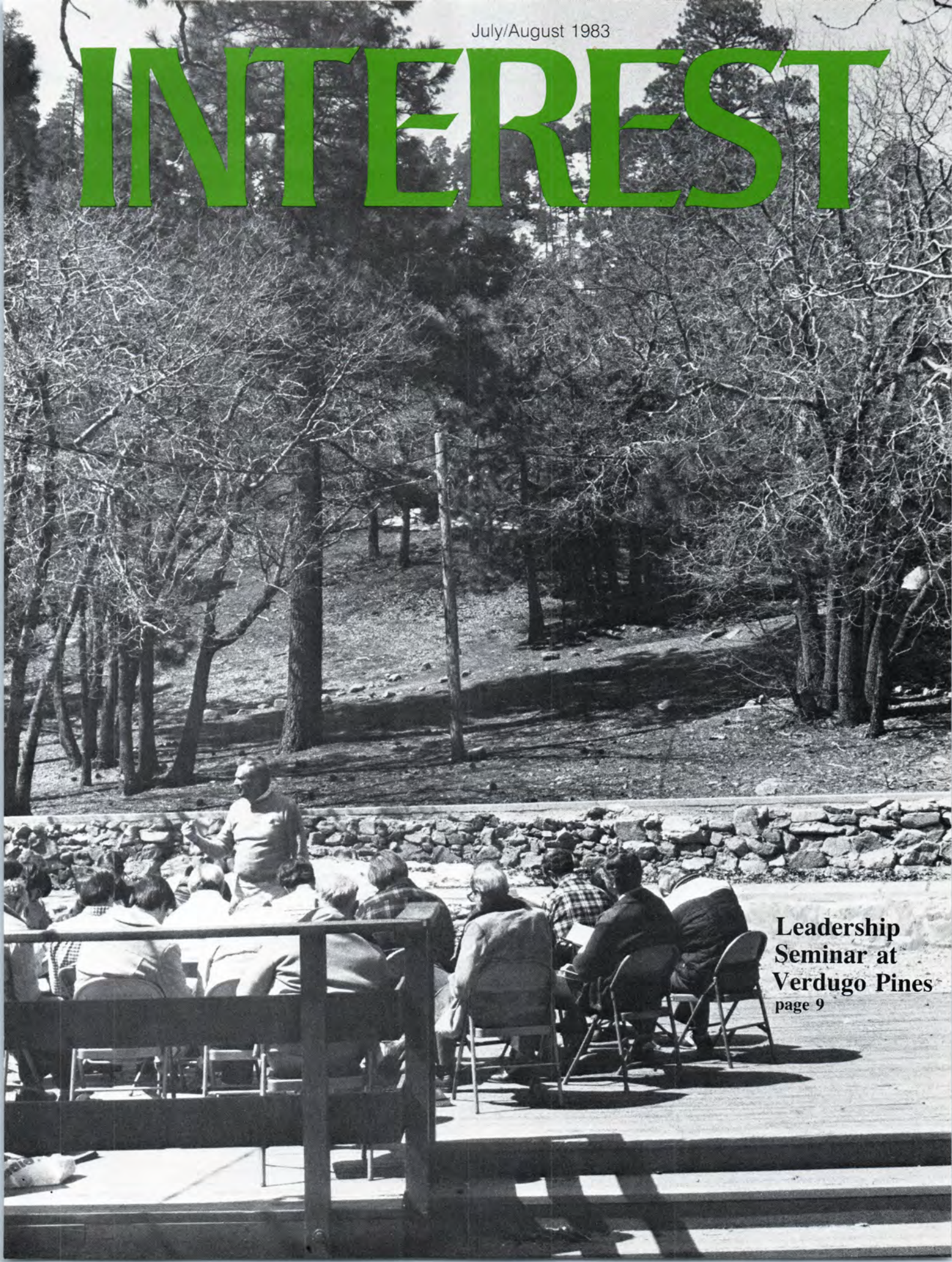
Horton Haven Camp owns a bookmobile which I manage, and I have recently taken on the duties of Regional Director for Emmaus Correspondence School in Tennessee.

We are thrilled to see the Lord blessing our efforts to become more effective and more relevant in the ministry of the local church. We are looking forward to being a vibrant testimony in this town.

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INTEREST



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EDITOR'S PAGE

by James A. Stahr

Passing the Baton

CAN YOUNG PEOPLE BE ASSEMBLY LEADERS?

The crowd roars with excitement. The runners make the final turn, each carrying a short rod called a baton. Ahead of them their teammates wait, poised to receive the batons and then speed off into the next lap around the track.

There are four runners on each team, all capable quarter-milers. Only the batons will go the full mile, and the first team to carry theirs across the finish line will be victorious.

Passing a baton is unique to the relay race among the various track and field events. The waiting runner must accelerate quickly, matching his speed and position to that of his incoming partner, and taking the baton from him within the prescribed distance. To drop the baton is disastrous. Even to bungle the timing is to lose the critical edge that spells victory.

Relay races are won and lost in the passing of the baton!

Is it different in the fellowship of the local church? Not really. The succeeding generations might be compared to the members of the track team, and the baton to the leadership function in the assembly. The successful passing of the baton from one generation to the next is essential to the long-range growth and testimony of the church.

I am indebted to David Ward for this illustration. He spoke briefly of "the passing of the baton" at a recent leadership seminar in California (see pages 9-10).

"Too many assemblies," said Mr. Ward, "are one-generation or two-generation assemblies. They die off because the leaders of one generation fail to pass the baton to younger people as the years go by."

Have we not all seen this? Are we not all aware of assemblies where power is exclusively held by older men? One by one they drop away. The assembly, already weakened by the choking off of youthful thinking, now begins to lose whatever plurality of leadership it had previously enjoyed. Ultimately only one or two elders are left. The congregation that long took pride in its practice of "assembly principles" soon finds itself with a one-man rule that is every bit as anti-biblical as the most objectionable examples of clerical control to be found in denominational systems.

Of course, by this time many of the Christians have slipped away to nearby denominational groups. To them it makes no sense to stick with a small, dying church when there is a vibrant, growing one nearby. Biblical principles are hardly an issue if neither church is practicing the central New Testament principle of plurality of leadership.

Why do people hold onto power? Why is there a reluctance to share it? Why do those of us who have control find it so difficult to broaden the base of assembly leadership and bring as many people as possible into the decision-making process?

As with most things in life, our motives are mixed. On the spiritual side, there is healthy desire to keep the church true to cherished biblical principles. We may fear that new leaders will be more concerned with "results" than with truth. Perhaps they will use worldly methods, or revert back to practices the assemblies turned away from in their quest for the New Testament pattern of church life.

On the carnal side, there is the natural lust for power that grows out of our old natures. We see it in the executive offices of the business world, as well as in the capitol corridors of Washington and Ottawa. It pervades all levels of society, from the head nurse who likes to throw her weight around to the athletic coach who makes sure his team knows who's boss. People like to be in charge. Power is appealing.

Not much wonder, then, that power becomes a temptation in the local church. The office of an elder is seen as a prestige position rather than as the servant role Jesus described and practiced. Elders find it easier to make decisions than to guide the congregation in the decision-making process (by showing them the biblical principles that are applicable, as in Acts 6:3).

Thus there are both spiritual and carnal motives that hinder the passing of the baton. Sometimes the hindrance is neither spiritual nor carnal, but rather intellectual. Those who guide the assembly simply may not know how to find and develop the leaders of the future.

The leaders of growing churches must themselves experience growth—personal growth. They must learn how to handle new problems inherent to larger congregations. They must learn how to train potential leaders who will

share the responsibilities with them.

People in the business world expand their capabilities by attending workshops, listening to cassette lectures, and reading appropriate books and magazine articles. Assembly elders should do no less. On subjects like leadership, there are many available resources, both secular and Christian. The aforementioned seminar is a good example.

There is still another reason for our natural reluctance to pass on the baton of leadership. Older people tend to be untrusting of younger folks. Inevitably younger leaders will make mistakes, and we may be unwilling to run the risk. We may even be suspicious that they will let down the standards or introduce methods we wouldn't like.

Certainly there is some danger in letting other hands take the reins. The Bible clearly teaches that churches tend to drift away from truth and spirituality. Examples are Ephesus and Laodicea (Revelation 2:4-5; 3:15).

The church is a lot like the home. There are always risks in raising children. As they grow through the teenage years, the responsibilities of adulthood are gradually extended to them. But the process backfires when parents don't believe in their children. Failure to trust your children, or expect the best from them, is tantamount to condemning yourself, for it casts doubt on the way you raised them and on the ideals you implanted in them.

So it is in the assembly. If we have done our training well, and have backed up that training by godly, consistent living, then we can and must believe that some of our young people will develop into faithful shepherds. They will certainly make some changes, often because they understand the needs of their own generation better than we do. But they will love and serve the God we taught them to love and serve.

Now if you think God doesn't use young leaders, you should review the history of the brethren movement. Edward Cronin was only 24 when he started the first assembly in Ireland. Two years later, 1827, he was joined by several other leaders of the movement. William Stokes was 20, Lord Congleton 22, Francis Hutchinson 25, and John Nelson Darby 27. At the ripe old age of 32, John G. Bellett was the patriarch of that little group.

Anthony Norris Groves, who gave the movement its first insights into the Scriptural pattern, was the same age as Bellett. Groves lived in England, where the other fathers of the open brethren were soon to come to grips with biblical principles. Robert Cleaver Chapman was 29 when he began his ministry in Barnstable in 1832. That same year George Müller, 26, and Henry Craik, 27, began their great assembly-planting work in Bristol.

We may have forgotten how young we were when the Holy Spirit planted deep convictions in our own souls. As one elder said at the California seminar, "The young men we are currently bringing into leadership are already older than we were when we started the assembly."

It is never too early to begin planning for the passing of the baton! I

INTEREST

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COVER PHOTO: Donald Soderquist leads an open air workshop under the tall trees at Camp Verdugo Pines. Story on page 9.

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Recipe for a Happy Family

by Doris E. Wheeler



Doris Wheeler is Director of the Evangelical Child and Family Agency. Representing Bible-believing churches in northeastern Illinois, ECFA is a child welfare agency, licensed by the State to handle adoptions, foster care, and services to unmarried mothers. Ministering to the city of Chicago and to communities within a 50-mile radius, ECFA staff members also do extensive individual and family counseling. The organization's main office is at 1530 North Main St., Wheaton, Illinois 60187.

Building a climate of love in the home begins with the relationship between the parents

HOW DO CHILDREN learn to love? They learn from exposure. They learn by watching parents who are in love with each other, and unashamed to demonstrate that love in the presence of the children.

There are many factors that contribute to happy family life. In dealing with Christian families over a period of many years, I have come to believe that three ingredients stand out. When even one or two of these ingredients are missing, the interpersonal relationships within the family are markedly affected. When all three are present in combination, the foundation for a happy family is well established.

These three ingredients are *respect*, *fun*, and that which I have already spoken about, *open affection*. Let me say more about affection, and then move on to the other two.

SHOWING AFFECTION

Children learn through hearing, seeing, smelling, touching, tasting. These are ready-made vehicles for love to use. The sense of touch can convey love as nothing else can. It is the first way we have of communicating love to a child as a baby. As the child grows, you can enforce the fact of your love with hugs, kisses, a pat on the shoulder, and the security of your grasp. Words of affection, the look in your eyes, occasional gifts, and that "extra treat" convey the extent of your commitment to your children.

Building and maintaining a climate of love in the home begins with the relationship between the parents. It is so easy for relationships to break down, so easy for little strains and misunderstandings to interrupt heart-to-heart communication.

In counseling, the most tragic words I hear are these: "I can never remember even once seeing my father embracing my mother." When that is the case, children often grow up being unable to demonstrate love to their own spouse and to their children. Therefore, learn early in your marriage to verbalize your affection regularly to one another. Demonstrate it in some of the ways I have already mentioned.

In creating this climate of love, remember the following:

1. Don't be artificial in your affection. All people cannot and should not show their love in exactly the same ways.
2. Be appropriate in exhibiting overt affection. There is a time and place for genuine expression.
3. Physical affection does not always mean true love.
4. Your time is a better gift than material things—even better than flowers!
5. Be sensitive to your children's feelings. At some ages they will respond differently to your affection than at others. In fact, during some stages of development they will hardly respond at all!

Now let's move to the second ingredient in our recipe for a happy family.

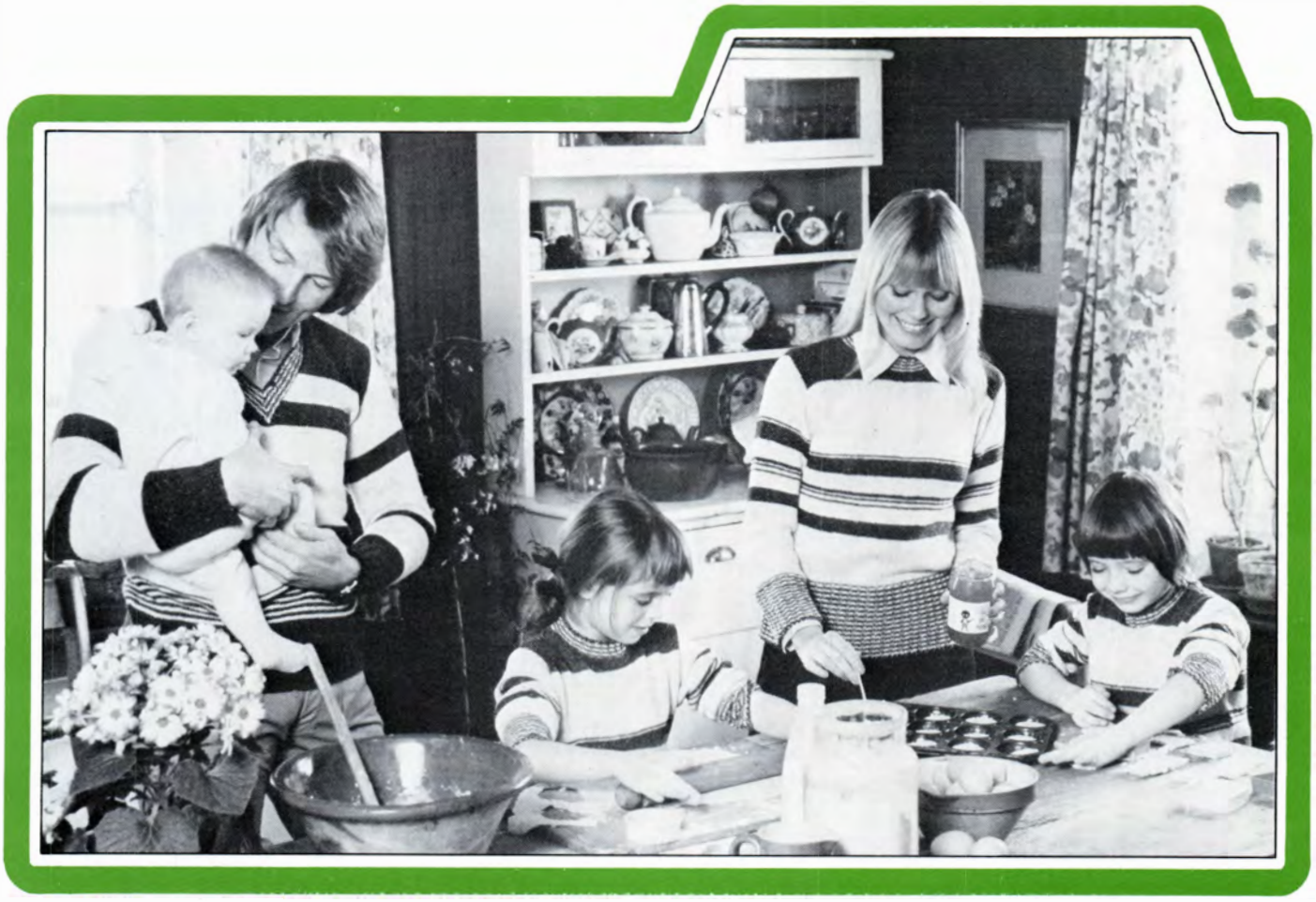
HAVING FUN

Recreation is an indispensable ingredient for the Christian family's unity. I once asked a little nine-year-old boy how he knew his parents loved each other.

" 'Cause they have fun together!" he replied.

There is a two-fold benefit derived through fun—an efficiency in working and an enjoyment in living. Howard Hendricks has said, "Family recreation may determine the future of your life and family, as well as the quality of both."

Too often in this busy world families feel guilty about spending time just having fun together. We fail to realize that relaxation and a change of



pace are necessary to maintenance of our physical and mental health. Pleasurable moments together as a family nourish interpersonal relationships. They make it easier for us to understand one another. They facilitate communication.

It has been said that discipline is easier in a home where there is fun. Further, a child who is not surrounded by any pleasures in the home will never attain to any true home feelings. If a sullen, unhealthy spirit prevails at home, he will seek elsewhere for recreation.

In discussions with a number of families, I have found that four common problems hinder family fun. The family is ''too busy.'' The individual members of the family are ''too tired.'' The parents are not expending the effort to be creative in planning for fun. And finally, the schedules of parents and children are too diverse, making it impossible for them to get together.

As you analyze your own family, are your reasons the same?

In Proverbs 15:13 and 17:22, God refers to a merry heart. It is evident in Scripture that the Christian is to be a happy, cheerful person. Shouldn't our Christian families reflect this?

LEARNING RESPECT

Our third ingredient is respect. That needs to be defined. William Orr says, ''Essentially, respect is honest recognition of the rights of others.'' These rights include the right to exist and the right to be recognized as an individual created by God.

Who is to respect whom? Most adults would readily say that the child is to respect his parents—and that is true (Ephesians 6:2). It is important that a child respect his parents, *not* for the purpose of satisfying their egos but because the child's relationship with his parents provides the basis for his attitude toward all other people!

What many adults do not recognize is that parents must earn, or be worthy of the child's respect. If you want your child to accept your values when he reaches his teen years, then you must be worthy of his respect during his younger days. This is especially important for Christian parents who wish to ''sell'' their concept of God to their children. They must first sell themselves. If they are not worthy of respect, then neither is their religion, or their morals, or their government, or any of their values.

This becomes the ''generation gap'' at its most basic level.

If a child is to learn to respect his parents, and if the parents are to earn that respect, how is this accomplished? I would like to suggest six factors essential to earning respect:

1. *Consistent discipline.* Discipline means training. The most vital objective in disciplining a child is to gain and maintain his respect. If the parents fail in this task, life becomes complicated.

2. *Honesty.* Not only what is verbalized must be the truth, but the life lived must exhibit no contradictions.

3. *Fairness.* To be fair, one must exercise mature judgment based on adequate knowledge.

4. *Kindness.* This characteristic includes the ability to apologize to the child and to admit one's own mistakes.

5. *Carefulness in speech, dress*

Continued on page 11

What the Bible Says About Divorce

by John Williams

Is divorce ever permitted? Is remarriage allowed?

A Vancouver Bible teacher examines five significant passages from the teachings of Moses, Paul and the Lord Jesus Christ.

DIVORCE was once a minor social problem. It was almost never encountered within the fellowship of the Christian church.

Today, divorce is a major problem of contemporary society. And, however we may feel about it, divorce has not only reached epidemic proportions in society generally, but has invaded every kind of church and family.

Once it seemed easy to pontificate and paint the issues in black and white. That is no longer possible, and perhaps that is a good thing, because it sends us back to the Bible to think carefully and prayerfully about the issues involved.

In this article we shall examine what the Scripture teaches about divorce, in the hope that all who read will gain understanding as well as grow in courage, determination and grace. Let us look first at the teaching of the Old Testament, then at the words of Christ, and finally at the writings of Paul.

I. THE OLD TESTAMENT

"I hate divorce," says the Lord God of Israel. Malachi 2:16

Surprisingly, we find very little about divorce in the Old Testament. There are probably several reasons for this. First, the Hebrews set great store by the family and sought to guard it against dissolution. Second, there was a strong ethical element in the Jewish religion. Anything that tended toward permissiveness or moral laxity was frowned on, if not summarily punished. Third, the society of Bible times was not affluent, whereas divorce is a social malaise that incubates in the midst of material prosperity.

A number of Old Testament passages make reference to divorce, but only one deals with the subject in any detail. The New International Version renders that passage as follows:

If a man marries a woman who becomes displeasing to him because he finds something indecent about her, and he writes her a certificate of divorce, gives it to her and sends her from his house, and if after she leaves his house she becomes the wife of another man, and her second husband dislikes her and writes her a certificate of divorce, gives it to her and sends her from his house, or if he dies, then her first husband, who divorced her, is not allowed to marry her again after she has been defiled. That would be detestable in the eyes of the Lord.

Deuteronomy 24:1-4

However strange they may sound to modern ears, these words from the ancient Scriptures tell us several things. First, that such a thing as divorce *was permitted* in Israel. (Matthew 19:8 will tell us that it was condoned only because of man's sinfulness.) Second, that the whole unfortunate business of divorce must be officially and judicially supervised. That is to say, there must be "due process" and demonstrable "grounds for divorce," called here, "something indecent." Divorce must never be undertaken frivolously nor arbitrarily.

The writing of the certificate of divorce was a safeguard against further injury and not a permit for further license. It required a man to put his signature, and indirectly, his reputation on the line, to say that the wife he was dismissing must be afforded due respect. Lacking such a document and its implied legal protection, life would have been unbearable if not dangerous for the woman, whether or not she was guilty or innocent.

A third thing obvious from this Mosaic legislation is that divorce was not only viewed as a complete dissolution of marriage, but might also be followed by remarriage, or even a third marriage. The only legal restriction was that the divorced parties might not remarry each other.

Herein lies the pathos of the Lord's challenge to Judah through the proph-

et Isaiah. "Where is your mother's certificate of divorce with which I sent her away?" (50:1). A similar note is struck in Jeremiah's prophecy. " 'If a man divorces his wife and she leaves him and marries another man, should he return to her again? Would not the land be completely defiled? But you have lived as a prostitute with many lovers—would you now return to me?' declares the Lord" (3:1; Cf. v. 8).

In these passages Judah is viewed metaphorically as God's former wife. She has been so flagrantly adulterous spiritually (i.e. idolatrous) that God has divorced her. However, God still yearns over his estranged wife and is willing to welcome her back, even though the law forbids such a restoration.

From these references to divorce in the prophets, we now turn back to the books of Moses. Two restrictions on divorce are found in Deuteronomy 22. A wife who is falsely accused by her husband of premarital sex (vv. 13-18) can never be divorced by him (v. 19). A man who slept with an unbetrothed virgin was required to marry her, and was never allowed to divorce her (vv. 28-29). By contrast, the man who violated a betrothed virgin or a married woman was executed (vv. 22-25). Betrothal was deemed to be as binding as marriage.

Leviticus 21:7 places a restriction on remarriage. A divorced woman could not become the wife of a priest. The limitations on the high priest were even stricter. Neither a widow nor a divorcee could become his wife (vv. 13-14). In Ezekiel 44:22 this was extended to all priests.

We gather from these verses that whatever principles governed the behavior of the ordinary Israelite, those who were called to offer spiritual leadership must accept far more stringent moral criteria.

II. THE WORDS OF JESUS

"What God has joined together, let not man separate." Matthew 19:6

Our Lord's teaching on the subject of divorce occurs in two contexts.

Even in circumstances of marital unfaithfulness, divorce is not required, nor is it the only option!

The first is in his famous Sermon on the Mount:

It has been said, "Anyone who divorces his wife must give her a certificate of divorce." But I tell you that anyone who divorces hs wife, except for marital unfaithfulness, causes her to commit adultery, and anyone who marries a woman so divorced commits adultery.
Matthew 5:31-32

In these words Jesus lays down the principle that divorce was not to be treated as an easy escape route from marriage. The obtaining of a certificate of divorce was not the important thing, as if by "waving a piece of paper" a man could thus dissolve his marriage and at the same time salve his conscience. The important matter was why the man divorced his wife. If his "grounds" were other than "marital unfaithfulness," then his issuing of a divorce document was like issuing a license for immorality, since the first marriage still stood, at least in the eyes of the Law and of God.

Our Lord's second teaching on the subject came when the Pharisees tried to catch him up with a tricky question. They asked, "Is it lawful for a man to divorce his wife for any and every reason?" (Matt. 19:3). The Lord's reply:

Moses permitted you to divorce your wives because your hearts were hard. But it was not this way from the beginning. I tell you that anyone who divorces his wife, except for marital unfaithfulness, and marries another woman commits adultery.
Matthew 19:8-9

Once again Christ is approving the Mosaic legislation, but is pointing out that the issuing of the ancient divorce certificate was a practical accommodation of an otherwise impossible situation, one which had developed because of the wickedness of the human heart. The Pharisees wanted a "for any and every cause" type of divorce situation. Jesus not only repudiates such a suggestion (which in itself was a travesty of the Mosaic legislation), but again limits divorce to the situation where a marriage has already been spoiled by unfaithfulness. Jesus is not issuing a permit for divorce but putting a limit on it. As far as he was concerned, divorce, like sin, was an intruder. It was absolutely not part of God's plan for man, nor ever could be! (See verses 4 and 5).

The question is often asked whether Jesus' words permitted the remarriage of a divorced person? Unfortunately quite opposite answers have been given by biblical scholars. It seems to the present writer that while Jesus' words do nothing to encourage the remarriage of divorced persons, they may under certain circumstances permit it. After all, the divorcing process in itself is not tantamount to "committing adultery," as some people suggest.

Jesus' point is that the issuing of a certificate of divorce for the wrong reasons may very well aggravate lust and therefore cause a person to commit adultery (i.e. by cohabiting with another than one's spouse). If a person divorces his spouse because of marital unfaithfulness and subsequently marries someone else, then it would seem on the basis of Jesus' words, judiciously understood in their context, that neither the man nor his new partner have committed adultery.

Let it be understood that even in circumstances of marital unfaithfulness, divorce is not required, nor is it the only option!

Note also that the parallel passages, Mark 10:11-12 and Luke 16:18, where the exception clause is omitted, must not be read as if in conflict with the Matthew passages. As usual Matthew tends to amplify Mark's abbreviated record.

Continued on next page.

III. THE WRITINGS OF PAUL

"A wife must not separate from her husband . . . and a husband must not divorce his wife."
I Corinthians 7:10-11

Paul's teaching about divorce must be read in its context. For the Apostle, as for his Master, the ideal was the permanent and faithful union of husband and wife (Rom. 7:1-3; Eph. 5:31-32; I Cor. 7:39). However, he, like Christ and like Moses, understood only too well that hardened, sinful hearts had distorted God's pattern.

The teaching that runs through I Corinthians 7 is that Christians should remain in the situation in which they find themselves (vv. 17, 20, 24). Their Christianity must not be used as an excuse for disrupting either social or family relationships. Furthermore, the Apostle accepts the validity of marriage whether contracted by Christians before or after they were converted to Christ, and whether in front of pagan authorities or Christian.

It is in this context that we find the Apostle's teaching on divorce:

To the married I give this command (not I but the Lord): A wife must not separate from her husband. But if she does, she must remain unmarried or else be reconciled to her husband. And a husband must not divorce his wife.

To the rest I say this (I, not the Lord): if any brother has a wife who is not a believer and she is willing to live with him, he must not divorce her. And if a woman has a husband who is not a believer and he is willing to live with her, she must not divorce him. . . .

But if the unbeliever leaves, let him do so. A believing man or woman is not bound in such circumstances; God has called us to live in peace.

I Corinthians 7:10-15

A careful reading of this passage suggests three things.

First, Paul is consistently in agreement with Christ. Second, he does not allow a Christian to divorce his partner (vv. 10-11) unless of course, it be for the reason stated by Jesus. Third, he appears to teach that if a Christian is divorced by a non-Christian partner, then that Christian is released from his or her marriage bond and is free to marry someone else (v. 15).

Of course Paul is writing to a given set of circumstances, where a pagan, perhaps angered by his wife's conversion to Christ, has decided to divorce her. In this situation Paul, as an inspired apostle and having the mind of Christ, regards such desertion, insofar as it is irremediable, as in the same category as marital unfatihfulness. Again, Paul does not recommend remarriage nor does he see it as inevitable. In fact, the slighted Christian spouse may choose to remain single and with Christ-like compassion and mercy, continue to pray for her former spouse (v. 16). Such an attitude can only amaze and be admired by onlookers.

We see then that the Bible teaching on divorce is brief, and in the light of the contemporary scene, seems to leave many unanswered questions. However, the general principles are clear. It is for the Christian reader to seek, "through endurance and the encouragement of the Scriptures," not only to find hope but wisdom (Romans 15:4). There are very few situations that cannot be satisfactorily resolved through these means, with the supporting fellowship and resources of the Christian community. I

"What the Bible Says about Divorce" is extracted with modifications from a book soon to be published by Tyndale House entitled The Family: God's Handiwork *(© 1983 Tyndale House; used by permission).*

John Williams, a commended worker and Bible teacher living in British Columbia, has been a frequent contributor to INTEREST. *Another book of his,* For Every Cause? *(Loizeaux Brothers, 1982) goes into much more detail on the divorce question. It attempts to think through many of the questions not discussed in the Bible, such as what the church should do about people who have been divorced on unscriptural grounds.*

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

Responding to the Challenge of Leadership

"Effective Leadership in the Local Church"—that was the theme of this year's Los Angeles Area Elders-Deacons Retreat. Some eighty to one hundred men came from assemblies in San Diego and metropolitan Los Angeles for two full days of lectures, workshops and open discussion on the problems facing their assemblies.

The conference convened on Thurs-



day evening, April 7, and continued through Saturday afternoon, April 9. The setting was Camp Verdugo Pines, high in the mountains that form an abrupt northern wall to the densely populated urban area spreading east from Los Angeles. At almost 7,000 feet, some snow still lay under the towering trees that dignify the campground, yet the weather was mild enough for some workshops to be held out-of-doors.

This year's retreat was one day longer than usual, and it featured resource people invited from a distance. The conveners had asked the Consultation on Assembly Life and Leadership (CALL) to send speakers who could deal effectively with the chosen theme. The group of men who issued the "Serious Call to Renewal" (INTEREST, Nov. 1980) have made themselves available for seminars on leadership and renewal themes.

Three men represented the CALL committee. **Dave Ward,** a commended worker at Groton Bible Chapel in Groton, Connecticut, opened the conference with a message entitled "A Man Sent from God." Later he spoke on "The Making of a Leader." A selection from that address follows this report (page 10).

Donald Soderquist of Rogers, Arkansas, who is senior vice president of the Wal-Mart chain of discount stores, led a discussion session called "Defining Church Leadership." **Walter Liefeld,** a commended worker and professor at Trinity Evangelical Divinity School, Deerfield, Illinois, addressed the topic, "Establishing Leadership in the Local Church."

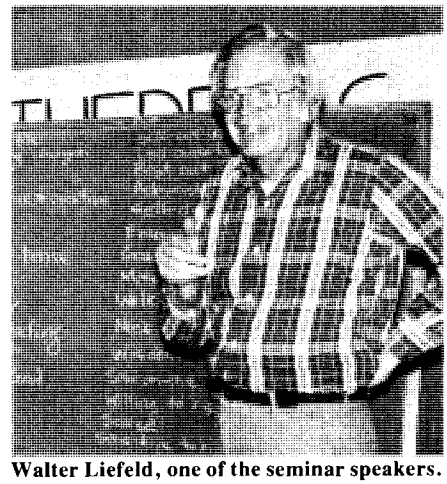
The combined input of a preacher, a professor, and a business executive gave a nice balance to the discussion of issues calling for both spiritual and administrative leadership.

All three CALL members led workshops, as did **Bill Wolitarsky,** recently come to Los Angeles from seven years of church-planting ministry in French Canada. Devotional messages from California men **Bob Young** and **George Leest** began the days' activities.

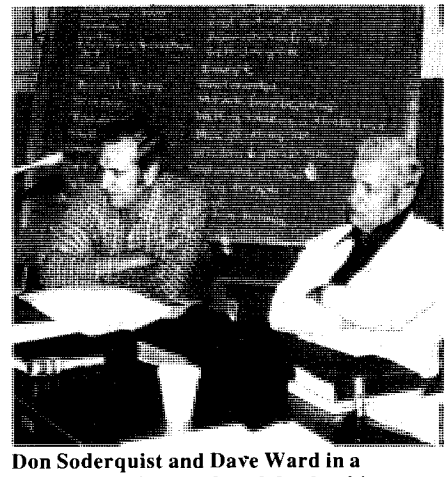
One session featured a panel discussion reporting the positive results of renewed leadership already evident in area assemblies. It can be anticipated that this year's retreat will further stimulate the awareness of the need for renewal, as well as the potential for growth and blessing already appearing in many places.



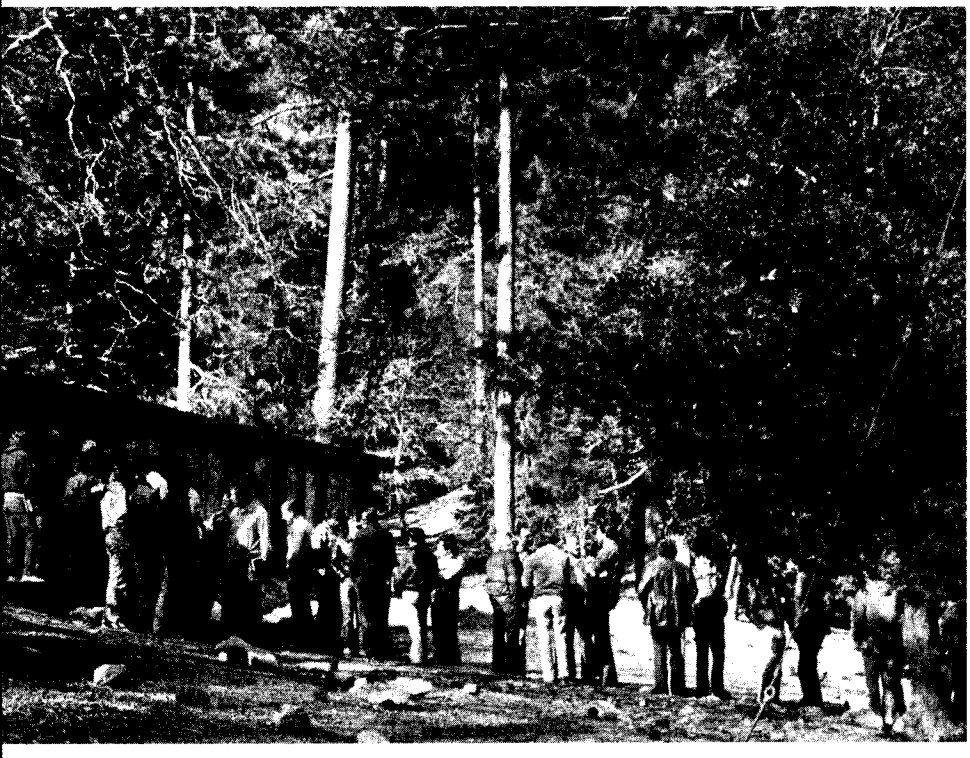
Dennis Mellinger, chairman of the Retreat Committee, and Hugo Santucci, Program Chairman.



Walter Liefeld, one of the seminar speakers.



Don Soderquist and Dave Ward in a morning session on church leadership.



Left:
Waiting for the dinner bell at Camp Verdugo Pines.

How is Leadership Appointed?

by David Ward



EFFECTIVE LEADERSHIP is vital to healthy, growing churches. The lack of effective leadership was cited by the Serious Call to Renewal as one of five major problems facing assemblies today (INTEREST, November 1980). The large reader response to the Serious Call confirmed that diagnosis, even suggesting it is *the* major problem.

How are leaders selected? How does new leadership come into being?

First of all, obviously, leaders must be **raised up by God.** We see this again and again in the Bible. God raised up Gideon during a time of distress for the nation Israel. God sent John the Baptist at the crucial hour of the introduction of his Messiah. Later God raised up Paul, a cosmopolitan man, to carry on his new mission of bringing the Gentiles into the church.

Leadership, therefore, is first of all appointed by God. This we must pray for. Present leadership must constantly be on its knees before the sovereign God, asking that He will bring into the fellowship, bring up from the fellowship, and make apparent to the fellowship, the new echelons of leadership.

Second, leaders are appointed by God as **demanded by the times.** There is a very real sense in which the times that we live in bring about leadership. That again is within the sovereign counsels of God.

When it came time for the nation of Israel to be delivered from Egypt, God looked down and saw their afflictions. He heard their groans as they were lifted up to heaven. God moved in such times to raise up the man Moses to deliver the people from Egypt.

Mordecai was on the scene at a crucial time for the actual preservation of the nation of Israel when their very existence was threatened in Persia. Nehemiah was another of the many Bible leaders who emerged in the crucial times of history.

If your assembly is in a low condition, that may be the very situation that calls forth new leadership. Your assembly may be about to explode into a whole new ministry within your community.

Just as in Bible days, crucial times today are the very times that God will raise up leadership, if we are before Him for that, and open to it.

Leadership is, first, raised up by God, second, as demanded by the times. Third, leadership is **recognized by men.**

Paul, for example, was recognized by Barnabas as God's man for a special situation (Acts 11:25). God was

at work. The times were crucial. So Paul was sought out by Barnabas who remembered his original calling as a minister to the Gentiles. Antioch was the first Gentile church.

Later, Paul and Barnabas were recognized by the congregation at Antioch as called by God to go out as missionaries (13:2). Still later, during one of the missionary journeys, Timothy was recognized by Paul as the right man to join him in the work (16:1-3).

Thus we find three factors coming together. The Sovereign God gives the leaders, the times demand them, and men recognize and follow them. Now when does this happen?

First, it happens **when functional efficiency demands it.** An example is Acts chapter 6, where new leaders were needed to take over certain tasks so the Apostles could give themselves to prayer and to the ministry of the Word (vv. 3-4).

Our Camp Berea in New England functioned for many years without a year-round camp administrator. Eventually in the development of the camp ministry, functional efficiency demanded that we have someone fulfilling that capacity. Now we not only have a camp administrator, but an assistant administrator.

Second, men recognize leadership that God raises up at crucial times **when church government demands it.** See Titus 1:5.

Church government always demands spiritual leadership. For the ongoing of the church, there must be spiritual leadership. So when we are establishing a new church, leadership must emerge and be functional. When the church grows it is necessary that leadership grows as well. The two are intimately connected.

The third thing is that leadership is appointed by God, demanded by the times, and recognized by men **when ministry needs demand it.** So Barnabas seeks a Paul and so Paul seeks a Timothy. Ministry needs demanded appropriate leadership.

There may come a time, brothers, when you will set apart one of your elders to full-time ministry, following the pattern of I Timothy 5:17. The time may come when you wish to invite someone to devote himself full-time to the work of the Lord. It may not be one of the elders. It may be a younger man who is going to work among the children and youth, or do evangelistic work.

When ministry needs demand it, that is when we will find the emergence and the appointing of a spiritually gifted person. I

Abridged from a message at the Los Angeles area Leadership Seminar (see previous page).

RECIPE FOR A HAPPY FAMILY

Continued from page 5.

and action. Children cannot respect a parent who does not "practice what he preaches."

6. *Respect for the child.* It takes respect to gain respect. So learn to listen. His thoughts are important. Take note when he tries to do his best. Praise him for sincere effort.

Don't harbor unrealistic expectations. Children become discouraged when the impossible is expected of them.

Show respect for your child's feelings, ideas, and capabilities. And assign responsibilities. *Responsibilities,* not just jobs. Assign the kind of task that contributes meaningfully to the family life together, the kind of task that a young person has satisfaction in successfully accomplishing.

Here then is a recipe for a happy family. Don't suppress affection, but let it be open and manifest. Take some time to have fun together. Gain the respect of your children by being worthy of it, and by learning to respect their thoughts and capabilities. I

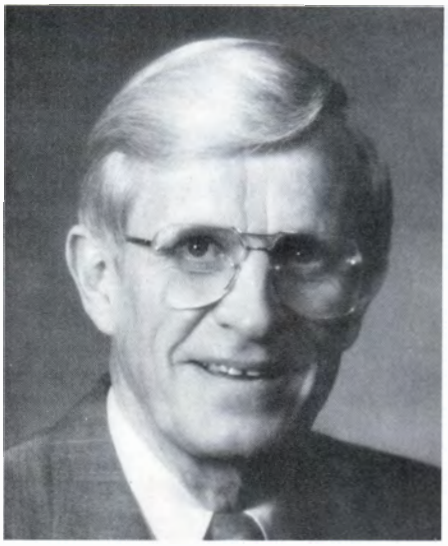
Have You Remembered INTEREST or STEWARDS FOUNDATION in Your Will?

Some people have remembered Letters of Interest and Stewards Foundation in their wills with a percentage bequest. Designating a percentage bequest can better reflect the effects of inflation, or even deflation, on an estate without jeopardizing the welfare of your heirs. Sample wording might read:

"I give, devise and bequeath to Letters of Interest (or Stewards Foundation), an Illinois-not-for-profit corporation located in Wheaton, Illinois, _____ percent of my adjusted gross estate . . ." either (a) to be used for such purposes as the Board of Trustees of Letters of Interest (or Stewards Foundation) should deem best for the ministry of said not-for-profit corporation, or (b) to be used to encourage pioneer and church planting ministries.

All gifts to Stewards Foundation, and all gifts to Letters of Interest not specifically designated for magazine publication or office expenses, are fully used to support the Lord's work as performed by assembly-commended workers and by assembly-operated schools, camps, retirement homes, etc. Stewards Foundation and L.O.I. do not seek funds for their own expenses.

Please contact John McCallum if you have questions. Box 294, 218 W. Willow, Wheaton, Illinois 60187 (312/653-6550).



Arnot P. McIntee



O. C. Tuck

NEW WORKERS

MR. & MRS. HARRY BUCHANAN, % Camp Horizon, Box 1552, Leesburg, Florida 32748

The assembly at Hiawassa Hills Chapel in Orlando, Florida, has commended Harry and Charlotte Buchanan to full-time work for the Lord at Camp Horizon. Harry has been regional director for Christian Service Brigade for many years and directed the summer camp programs in the Eastern United States, so is well qualified for this new area of service.

Harry and Charlotte were saved through the witness of believers at Hiawassa twenty years ago, and have been serving the Lord through assembly fellowships since that time.

MR. & MRS. DANIEL B. FAULKNER, Camp Elim, Star Route 1226, Woodland Park, Colorado 80863

Northeast Bible Chapel in Colorado Springs, Colorado, has commended Daniel and Teri Faulkner to the work of the Lord at Camp Elim. The Faulkners have served at the camp for several years and are being commended to the directorship.

STEVEN FAULKNER, 355 Plouffe St., North Bay, Ontario P1B 4E9

Christians at Bethel Gospel Chapel in North Bay, Ontario, have commended Steven Faulkner to a teaching ministry for a period of two years. His work will be primarily in North Bay and other parts of Northern Ontario.

Steven and Gail have one son, Benjamin.

STEVEN HULSHIZER

Steve and Nancy Hulshizer have been in fellowship in the North-Ridge Bible Chapel in Sellersville, Pennsylvania, since its beginning in 1976. Steve has been preaching and teaching there and in other assemblies. He also conducts a cassette tape ministry, providing gospel and Bible teaching, as well as a telephone message for those who call in.

Steve has now left secular employment to engage in a full-time ministry for the Lord. The Christians at Sellersville recognize the gifts the Lord has given him and commend him to the Lord for His direction, grace and provision.

Steve and Nancy have three daughters: Jennifer 15, Beverly 13, and Deborah 8.

ARNOT P. McINTEE, 7 Strathmore Rd., St. Catharines, Ontario L2T 2C4

The Christians at Scottlea Gospel Chapel in St. Catharines, Ontario, have commended Arnot P. McIntee to full-time service for the Lord. For many years, Mr. McIntee has been engaged in camp work, Sunday School, preaching, teaching and pastoral work, as well as the radio ministry known as The Family Bible Hour. Since leaving secular employment four years ago, he has been fully occupied with radio work, shepherding and ministering in home and nearby assemblies.

CAROLYN NELSON, % Camp Horizon, Box 1552, Leesburg, Florida 32748

Christians of Bethany Chapel, Worcester, Massachusetts, have commended Carolyn Nelson to the work of the Lord at Camp Horizon. Carolyn was converted and baptized at an early age and grew up in the commending assembly.

Carolyn's husband Michael was commended to the work in 1980 (INTEREST, May 1980) and serves as program director at the camp.

ROBERT SCRIMGEOUR

Arkona (Ontario) Bible Chapel has commended Robert Scrimgeour to full-time service for the Lord. He is serving in a pastoral ministry in Arkona.

Robert and Elizabeth have two children: Katie and Taylor.

THOMAS E. SPEERS, Jr., 403 4th Avenue, Hadden Heights, New Jersey 08035

Lansdowne (Pennsylvania) Bible Chapel and Community Gospel Chapel, Ashland, New Jersey, have commended Thomas Speers to full-time service. He will be engaged in seminars and teaching sessions for missionaries preparing to go to the foreign field and for people seeking to work with ethnic groups in the homeland.

Mr. Speers has had broad experience in this ministry. During the Vietnam War he was used by the Navy to prepare men for communications and adjustment with other cultures. From 1974 to 1981 he served with Campus Crusade for Christ, performing the same work in preparing missionaries for the foreign field. He now desires to work more closely with the assemblies and to strengthen their outreach.

Mr. Speers grew up in the Lansdowne assembly and since 1981 has been in fellowship at Ashland. He and Suzanne have four children: Brittany, Teddy, Brooke and Matthew.

O. C. TUCK, Box 359, Wendell, North Carolina 27591

The elders at the Wendell Bible Chapel have commended O. C. Tuck to full-time work for the Lord. He has been ministering in the Wendell area and elsewhere as the Lord leads. Prayer is requested for direction in his teaching ministry.

BRENT M. ZOLMAN, HHC 34a Eng. Bn. Fort Riley, Kansas 66442

Evergreen Bible Chapel has commended Brent M. Zolman to the work of the Lord. He is serving as a military chaplain, stationed at Fort Riley.

Mr. Zolman received Christ as his Savior while a soldier in Viet Nam, and since then has had a deep desire to return to the service to seek to win men and women for Christ. He has graduated from Multnomah School of the Bible and Western Evangelical Seminary in preparation for this ministry.

The elders of Evergreen Bible Chapel have observed Brent over the past six years since he and Sarah have been in fellowship there, and believe he is called of God to the chaplaincy.

HIS MANSION

The assembly at Oakwood Bible Chapel in Windsor, Ontario, has commended **William Bederaux-Cayne** to the Lord's work at His Mansion for the next year and a half. Mr. Cayne has been in fellowship in the commending assembly for several years and demonstrated a love and concern for other young people.

Christians at Hiawassa Hills Chapel in Orlando, Florida, have commended **Judi Wright** for a period of one year at His Mansion. Judi has exhibited personal qualities of spirituality and commitment to Christ. She has served for several summers on the staff at Camp Horizon.

CHANGE OF STATUS

A letter from Arkona (Ontario) Bible Chapel informs us that **David Daley** has taken secular employment and is no longer a commended worker. He continues in happy fellowship with the assembly and continues to minister as the Lord leads.

A letter from Christians at Tidewater Gospel Chapel, Norfolk, Virginia, informs us that **Derek Farmer** is no longer a commended worker from their assembly. Mr. Farmer resigned his position as chaplain at Norfolk City Jail, and



Kirk and Paula Lithander



Marion Ivey



David and Barbara Throndson with Raili (7) and Evie (4).



Sue and David Ainslie with Zachary

temporarily took a full-time job in the institution. He is now seeking the Lord's will regarding further Christian service.

FOREIGN MISSIONARIES

Bolivia: Norwood Gospel Chapel in Chicago, Illinois, has commended **Kirk and Paula Lithander** to the work of the Lord in Bolivia. The commendation has been endorsed by Warrenville (Illinois) Bible Chapel. Kirk has been active in evangelistic and assembly-planting ministries in southern Illinois. During the past three years, as Dean of Men at Emmaus Bible School, he led student outreach teams in Mexico and New York City. Paula is an accomplished musician, and together the Lithanders have been involved in youth work and other assembly ministries.

Zaire: Fairbluff Gospel Chapel in Charlotte, North Carolina, has commended **Rex and Nancy Trogdon** to the Lord's work in Zaire.

Ecuador: Christians at Hilltop Gospel Chapel in White Rock, British Columbia, have commended **David and Christine Callaghan** to the work in Ecuador. David served the Lord in Ecuador for six months and Christine was raised there, the daughter of missionaries William and Irene Ridgeway. The Callaghans have been active in the commending assembly since 1977, taking leading roles in Sunday School, camp and personal work. David has also taken an active part in the teaching and preaching ministry. They have one daughter, Jennifer.

Australia: Grove Community Church in Arlington Heights, Illinois, has commended **David and Susan Ainslie** to serve the Lord in Australia with International Crusades.

Eastern Europe: Guelph Bible Chapel in Ontario, has commended **Anne Cochrane** to the Lord's work in Eastern Europe with International Crusades.

St. Lucia: Auburn Bible Chapel in Peterborough, Ontario, has commended **Marion Ivey** to the Lord's work in St. Lucia with International Crusades.

Europe: Evergreen Bible Chapel in Federal Way, Washington, has commended **David and Barbara Throndson** to the Lord's work in Europe with World Radio Missionary Fellowship (HCJB). The Throndsons have been active in the commending assembly for eight years, David having been an elder for the past four years. They will be living in Guebwiller, France.

ADDRESS CHANGES

WORKERS CHANGES

Carl E. Armerding, 3915 W. 37th Ave., Vancouver, British Columbia V6N 2W4

Peter and Judy Davids, Regent College, 2130 Westbrook Cresc., Vancouver, British Columbia V6T 1W6

Michael and Reiko O'Donnell, 36 Maple Dr., Pease AFB, New Hampshire 03801

Jim and Elizabeth Paul, 1168 Dalhousie Dr., London, Ontario N6K 2Y1

Hubert and Wilma Smith, 1103 Louise Ave., Kannapolis, North Carolina 28081

ORGANIZATION CHANGE

News of Quebec, PO Box 1054, (from 309 Dufferin Ave.) Sherbrooke, Quebec J1H 5L3

ASSEMBLY CHANGES

LAFAYETTE, CALIF., Sun Valley Bible Chapel, 3111 Patty Way, SS 9:30; FBH 11, BB 6, Wed. 7

ELGIN, ILLINOIS, Park Manor Bible Chapel, % Edwin Anderson, 63 N. McLean Blvd., Elgin 60120

MILAN, ILLINOIS, Oak Ridge Bible Chapel, PO Box 644, 61264, % Craig Rolinger (793-4694). BB 9:15, FBH 10:45, M 6, Tues. 7.

RIVER FOREST, ILLINOIS, River Forest Bible Chapel, 946 N. Harlem Ave. 60305. Send mail to chapel address.

BOONE/STRATFORD, IOWA, Countryside Bible Chapel, % Wayne Messerly, R.R. 1, Box 136, Stratford 50249 (515/838-2586). This is a merger of the Boone and Stratford Bible Chapels. BB 9:30, FBH 11, Wed. 7:30

BEAUMONT, TEXAS, Believers Chapel. Services have been discontinued and Christians are meeting in a home in Pt. Arthur.

VICTORIA, BRITISH COLUMBIA, Victoria Gospel Chapel, 935 Pandora Ave. (385-7532). % John C. Russell, 2986 Westdowne Rd., V8R 5E9 (592-2790). BB 9:30, FBH 11:15, M 7, Wed. 7:45.

NEW LISTINGS

KNOX, INDIANA, Eagle Creek Church, five miles east of Knox, 700 E and 25 N (219/772-3558). % Steven Bradley, R.R. 3, Box 12, Knox 46534 (772-5742). BB 9, SS 9:30, M 10:15, G 6:30, Wed. 7.

A rural church for many years, this congregation recently shifted to leadership by elders and instituted a regular breaking of bread service. Mr. Bradley, an Emmaus graduate, has been ministering in the assembly for the last year.

NORTON, NEW BRUNSWICK, Avonmore Christian Assembly, Marvin Road, Case Settlement, Kings County. % G. Hicks, 28 Lansdowne Ave., Sussex, NB E0E 1P0 (506/433-1241). BB 10, FBH 11, M 7, Thurs. 7.

SYDNEY, NOVA SCOTIA, Woodbine Assembly, meets in home of H. A. (Sandy) Woodill, (on highway 327, six miles from Sydney), Box 401, Sydney B1P 6H2 (564-9220).

This new assembly of Christians began meeting together in October, 1982. Breaking of Bread at 10 a.m., Gospel at 7.

ASSEMBLY DISCONTINUED

ALEXANDRIA, MINN., Manor Hills Bible Chapel

CONFERENCES

JULY 23-24—BOONE and STRATFORD, IOWA

Annual Bible Conference of Countryside Bible Chapel at Riverside Bible Camp. Speaker: Bruce Ewing. Practical seminars and children's program are planned. Contact Doug Anderson, Box 50, R.R. 1, Stratford, IA 50249 (515/838-2491).

JULY 31-AUG. 6—WEST VIRGINIA

West Virginia Bible Conference at Bluestone Conference Center, near Hinton. Speakers: Colin F. Anderson and Dick Sanders. Humanism workshops by Gerald Stiles. Youth program includes whitewater rafting. For brochure write: West Virginia Bible Conference, PO Box 544, Hinton, WV 25951 (304/466-0950).

SEPT. 2-5—LAKE GENEVA, WISCONSIN

Two conferences are scheduled for Labor Day Weekend. **Annual Family and Adult Conference** will be held at the Conference Grounds. Speaker: Dick Sanders. Program includes activities for adults, young people and children. Contact George Cook, 11 Walnut Lane, Algonquin, IL 60102.

Annual Young Adult Conference will be held at the Youth Camp, geared for college and career adults. Contact Ray Demich, Jr., 15952 S. LeClaire, Oak Forest, IL 60452.

SEPT. 3-5—SEATTLE, WASH.

Northwest Bible Conference at Glendale Evangelical Lutheran Church, 13455 2nd SW, Burien (South Seattle). Theme: "I Will Build My Church." Speakers: Robert Lindsted and Walter Liefeld. A family conference with a program for the whole family, beginning Saturday at 2:30, ending Monday at 4. Contact Leslie Chopard, 20660 Military Rd. S., Seattle, WA 98188 (206/878-4943).

SEPT. 9-11—ATLANTIC, IOWA

Annual Bible Conference of Lyman Gospel Hall, Atlantic Gospel Chapel and Sunnyside Bible Chapel at the Community Building 4 H Fair Grounds, 700 block West 10th St. Meetings Friday at 7:30 p.m.; Saturday 10:30, 2 and 7; Sunday at 10, 11:30, 2 and 7. Speakers: John Berglund, Elliot VanRyn, and Leonard Lindsted. Contact Gene C. Mallette, 708 West 10th St., Atlantic, IA 50022.

SEPT. 16-18—LEESBURG, FLORIDA

Second Annual Florida Youth Workers Retreat at Camp Horizon. Speakers: Geoff Tunnicliffe, Tim Ayers and Jack Nelson. Contact Mike Nelson, Camp Horizon, PO Box 1552, Leesburg, FL 32748.

SEPT. 16-17—MIDWEST WOMEN

The 24th Annual Women's Fall Conference will be held at Lake Geneva Youth Camp. Theme: He Restores My Soul. Speaker: Naomi Cole. Contact the Registrar, Mrs. Alvin Legel, 3024 Oxford Lane, Northbrook, IL 60062 (312/498-2140).

SEPT. 23-25—DETROIT, MICHIGAN

Annual Conference of Curtis Gospel Chapel. Speakers: David Long, Gordon Reager and T. Ernest Wilson. Meetings Fri. 7:30 p.m., Sat. 2:30 and 7, and Sunday at 2:30. Contact Marvin Jackson, 5133 Provincial Dr., Bloomfield Hills, MI 48013 (313/626-9655).

OCT. 8-9—EDMONTON, ALBERTA

Annual Edmonton Assemblies Conference. Speakers: J. Boyd Nicholson, Sr. and Jr. For information contact Horace M. Ekins, 4343 115th St., Edmonton, Alta. T6J 1P5 (403/434-7509).

OCT. 11-13—WORKERS AND ELDERS

National Workers and Elders Conference at Countryside Bible Chapel, Lexington, Mass. Daily Bible studies by William McNeil. Messages and discussion topics include Pioneer Work in the Northeast by Jack Spender, Starting Assemblies Among Minorities by Otis Tillman, Reviving Dying Assemblies by Robert Ramey, Reaching the Community by Herman Luhm, Support of Workers by Ben Tuininga, Vision for Pioneer Work by Svend Christensen, and Developing Spiritual Leadership by David Ward.

Contact Ronald D. Eames, 75 Montvale Rd., Weston, Mass. 02193.

OCT. 14-15—MIDWEST MEN

Annual Midwest Men's Conference at Lake Geneva Conference Grounds. Theme: The Way of Worship. Speakers: Walter Liefeld and David Glock. Contact Lee Landeck, 7740 Harvard, Apt. 3A, Forest Park, IL 60130.

OCT. 28-29—FLORIDA WOMEN

Annual Women's Missionary Conference at Park of the Palms, Keystone Heights. Goldie McAllen, Secretary, P.O.P. Box 71C, Keystone Heights, FL 32656.

Conference announcements for the October issue should arrive at INTEREST by August 10. No charge for first announcement; $20 prepaid for each additional appearance.

PACIFIC COAST CHRISTIAN CONGRESS

MOUNT HERMON CALIFORNIA

SEPT. 28 - OCT. 2, 1983

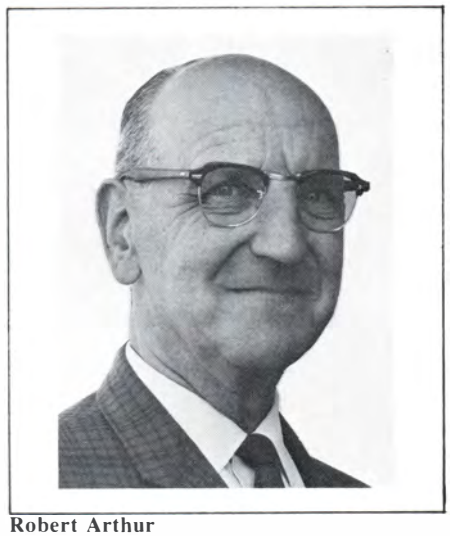
SPEAKERS

KENNETH FLEMING
DR. JAMES SNAITH SMITH
W. ROSS RAINEY

REGISTRAR
Homer Williams
1185 4th Ave. S.
Napa, CA 94558
(707) 224-7290

WITH THE LORD

ROBERT M. ARTHUR, 76, of Federal Way, Washington, on January 28. He was a chaplain for the past 22 years at Auburn General Hospital, one of the former Stewards Foundation hospitals, and was known to visit nearly every patient every day during his many years of service, bringing hope and cheer.



Robert Arthur

Mr. Arthur was born in Glasgow, Scotland, and came to the United States in 1929. He lived for a number of years in the midwest, serving the Lord in the Des Moines and Davenport, Iowa, area. He was a graduate of the Royal Technical College in Scotland and a 1934 graduate of Moody Bible Institute in Chicago. Mrs. Arthur lives at 36310 28th Ave. S., Federal Way, Washington 98003.

GERTIE BOURBONNAIS, 58, of Riverside, California on December 30 as a result of a motor vehicle accident. Gertie had an effective ministry among children and young people in Riverside, and made a large contribution to enlarging of the youth work at Bethel Chapel, where she and her husband Cliff were in fellowship for many years. She was the mother of two sons.

OTILIO CARRERA, 84, of Oak Park, Illinois, on April 24 after a lengthy illness. He was born in Villahermosa, Mexico, came to the U.S. as a young man and was saved at 30. He was in fellowship at Larabee Gospel Hall (now Lakeview Bible Truth Assembly) for over 50 years, serving as an elder for many years. His life was characterized by gentleness and faithfulness to the Lord.

A. JAMES DAVIES, 74, of Oakville, Ontario, on April 26, after a lengthy illness. Originally commended to the Lord's work by assemblies in England, he served the Lord for more than 40 years in England, Jamaica, the United States and Canada. He sought out small assemblies where help was needed. One of his greatest joys was working with children, and for several years he assisted in the work at Pinebush Bible Camp in New York.

Mrs. Davies lives at 190 Kerr St., Apt. 406, Oakville, Ontario L6K 3A9.

MAMIE G. HEATH, 95, of Atlantic, Iowa, on April 8. She was born in Cass Co., Iowa, and was in assembly fellowship all her Christian life. She was a faithful witness for the Lord. During World War II she served as hostess in the Christian Canteen for army servicemen in Kansas City.

LESTER BRANDT KRAMER, 75, of Monroe, Louisiana, on April 4. He was saved in 1938, while his wife read Romans 10:9-10 to



A. James Davies

him. Born in Garnavillo, Iowa, he was a farmer there and an elder in the assembly until he retired in 1980.

MATILDA M. MEENA, 83, of Newport News, Virginia, after a short illness. She maintained a humble, gracious and loving spirit throughout the more than 50 years since her salvation and reception into assembly fellowship.

DONALD H. NELSON, 72, of San Gabriel, California, suddenly on April 22 in his sleep. Born and saved in Omaha, Nebraska, he moved to California where he was in fellowship originally at Pomona Gospel Chapel and recently at Avenue 54 Bible Chapel in Los Angeles. He was active on the committees of the California Bible Conference, Yosemite Bible Conference and the Pacific Coast Christian Congress.

HELEN C. SWANSTON, 89, of Stamford, Connecticut, on March 25. Born in Scotland and saved at the age of 8, she came to the U.S. in 1922. She was in fellowship at East Pittsburgh, Pennsylvania, and for the past 15 years at White Plains, New York.

NOTICES

TEACHERS WANTED: Victory Christian School, a ministry of the Bible Chapel, is seeking teachers for the first four elementary grades. A ministry to Christian families and uses the Beka curriculum. Contact John Hollmann, 10255 Musick Rd., St. Louis, Missouri 63123.

BROOKSVILLE BIBLE CHAPEL, Brooksville, Florida, invites your fellowship. Call Charles Widboom (904) 796-8045 in Brooksville or James Watson 382-2306 in Homosassa Springs area.

EMMAUS SPANISH Correspondence Ministry: For Bible courses in Spanish for use in the U.S. and Canada, contact Don Kieft, 610 S. Tower, Colorado Springs, Colorado 80901. Mr. Kieft replaces Don Dunkerton as U.S. coordinator.

NOTICES are carried at the flat rate of $20. Maximum length: 40 words. Payment must be sent with order.

VIEWPOINT

by Walter L. Liefeld

QUESTION:

Does Ephesians 4:26 permit anger?

ANSWER:

Ephesians 4:26 says: "Be ye angry, and sin not: let not the sun go down upon your wrath."

Does this passage permit anger? A great deal lies behind this question. Morally, we need to know whether anger is wrong. Psychologically, we need to know whether anger is unhealthy. Biblically, we need to know whether anger is permitted.

The reason Ephesians 4:26 is a riddle to many people is because it seems, at least in the King James and some other versions, to encourage anger. "Be ye angry . . ." (KJV) and "Be angry . . ." (NASB) give this impression. Both versions continue with the command not to sin and not to let the sun go down on our anger.

The NIV, on the other hand, translates verse 26, "In your anger do not sin," which assumes that one will at times become angry. In effect, all three translations appear to allow a certain amount or degree of anger.

Thus far, the teaching of the verse seems to be that it is all right to be angry, as long as we do not let the anger lead to sin, perhaps by letting it get out of hand or by letting it smolder overnight so that it becomes a deep seated bitterness or hatred. The next verse tells us not to give place to the devil. This may, though it is not certain, also relate specifically to anger.

Probing further, we find that the verse comes from Psalm 4:4—"Stand in awe, and sin not. Commune with your own heart upon your bed, and be still." The first verb here means to tremble, be disquieted, be angry. It was translated "be angry" in the Septuagint (a Greek translation of the Old Testament made before the time of Christ). In its context, it relates to a contrast between those who trust peacefully in God and those who do not submit to Him. Those who get upset or angry should learn to turn to the Lord.

In Ephesians this counsel is directed to those who have turned from paganism to Christ. The context deals with various practices which are changed at conversion, especially the way we speak to others. In this instance, the new converts are still likely to become angry, but they must not let this anger persist.

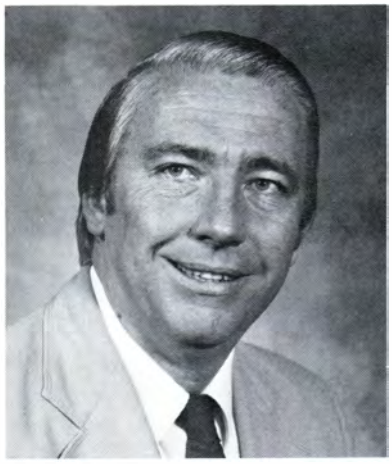
Therefore, we cannot derive psychological principles about anger from this passage. It is true that some say it is healthy to vent anger rather than holding it in. It is also true, as a psychologist recently stated, that anger can develop into regrettable attitudes and conflicts.

There certainly is such a thing as "righteous anger," and human emotions themselves are not wrong. Jesus exhibited a range of emotions. It is not hard to see anger as He was chasing the money-changers out of the temple, or grief and deep concern at the grave of Lazarus. But in the Ephesians context, anger seems to be an example of the behavior which characterized the Ephesians before their conversion.

The proper conclusion would seem to be that if we do give way to anger, we should not let it develop into a simmering hatred or lingering bitterness. The Lord Jesus was very clear on this point in the Sermon on the Mount (Matthew 5:21-22). So-called righteous anger may actually be a pious expression of deep seated hostility to others. Christians must be especially careful in their attitude to those with whom they may disagree in religious matters. Parents must likewise be sure that discipline of children is for their good, and not an outburst of frustration and wounded pride against disobedient children. We should never let the sun go down, i.e., the day end, without rectifying such situations.



Paul and Helen Flint (at left) with daughter Becky, joined by Martha and Dan Smith at a farewell reception for the Flints. Mr. Smith is president of Emmaus Bible School.



W. Gordon Haresign



THE EMMAUS GOSPEL TEAM TO NEW YORK CITY, spring 1983. Left to right: *Front row*—team leader Kirk Lithander, Wayne and Becky MacDougall, Georgina Baquedano, and Larry St. John. *Rear*—Peter Robinson, Bill Meyers, Mary Colon, Ruth Shawver, Loretta Palmer, Betty Canell, and Brenda Sanchez. *Not shown*—Lois Pursey.

Emmaus Update

EQUALIZATION GRANTS FOR CANADIAN STUDENTS

In the last few years, the relative strength of the American dollar has put Canadian students at a financial disadvantage. Many have found it difficult to enroll in the Oak Park, Illinois, Bible School, knowing they must take a 20% loss on Canadian currency. The problem is compounded by immigration laws that will not permit foreign students to take jobs in the U.S.A., except on campus.

A year at Emmaus currently costs about $3,300, including room and board, all fees, and most books, but not transportation (tuition is free). Emmaus Bible School has announced a grant of $400 (U.S.) to each Canadian student enrolling for the 1983-84 year. This grant will compensate for approximately three quarters of the dollar disparity, and virtually all of it if the student takes a campus job.

INNER CITY GOSPEL TEAM

For the past six years, Emmaus Bible School students have conducted evangelistic crusades in New York's inner city during the Easter school break. Working with **Henry Sanchez** and **Paul Bitler,** full-time workers in New York, students do mass tract distribution, conduct afternoon children's meetings, and hold evening gospel meetings.

This year's team was led by **Kirk Lithander,** Dean of Men at Emmaus and recently commended to the Lord's work in Bolivia (see "New Workers"). **Ron Harris,** missionary to Mexico, was the main speaker at the evangelistic meetings.

Evangelism, edification and discipleship was the three-fold goal of the team. The Lord blessed their efforts in seeing over 40 professions of faith. The Spanish brethren were edified by the teaching of Ron Harris. Many young people caught the vision for evangelism as they helped with tract distribution.

Praise God for the results of the crusade and pray for the follow-up of those who were saved.

RELOCATION POSSIBLE

Since early May, negotiations have been in progress for the possible relocation of Emmaus Bible School. The Emmaus board of directors, at its May 23 meeting, authorized the executive committee to make an offer on the 17½-acre campus of the Aquinas Institute of Theology in Dubuque, Iowa. The offer has been tendered. A final decision should be made by August 1. If the purchase is completed, a full report with pictures will appear in INTEREST.

Lack of room for expansion has seriously limited the growth potential of Emmaus in its present Oak Park, Illinois, facilities. Attempts to buy additional property in Oak Park have been unsuccessful. For several years a long-range planning committee has been looking at properties both in and outside the Chicago metropolitan area. The Dubuque campus came to attention in early 1983, in splendid condition, with an anticipated purchase price somewhat under $2,000,000. Replacement cost of such a facility would be nearly ten times that figure.

Dubuque is a Mississippi River city of 64,000 people. Located in Iowa, it is directly across the river from the northwest corner of Illinois. Three other Dubuque colleges are within walking distance of the Aquinas facility, a fact that fits very nicely with Emmaus' plans to offer its students supplementary opportunities in education.

Emmaus will open in Oak Park for the 1983-84 school year even if the purchase is made.

RESIGNATIONS ANNOUNCED

As of the end of the 1982-83 school year, Emmaus lost the services of two highly respected faculty members. **V. Paul Flint** retired with plans to move to Seattle, where he and **Helen** will continue their loving ministry of care and hospitality to believers. **W. Gordon Haresign** will remain for the present in Oak Park, devoting his time to writing and ministering in assemblies.

Gordon Haresign came to Emmaus in 1973, serving first as Business Manager. In 1975 he was appointed Director of the Correspondence School, assuming responsibility for the world-wide network of correspondence ministries. Under his leadership, distribution of courses in North American prisons has become an →

BOOK REVIEWS

LIFELINES, The Ten Commandments for Today, by Edith Schaeffer. 1982, Crossway Books (Good News Publishers), 213 pages. $9.95.

"You shall have no other gods before me. . . . You shall not covet."

The first commandment gives us a base for all the others. It gives a purpose, a reasonableness to the commandments that follow. God's existence as the Creator in whose image we are made makes it reasonable that He should be the one to explain how we should live.

Just so, it can be said that the last commandment gives us an understanding of how we break all the others. Coveting is the source and preparation for the other sins. If the first commandment is a part of our basic understanding of life, the tenth is the summing up of all sin.

This brief comparison is drawn from pages 197 and 199 of Edith Schaeffer's new book on the ten commandments. Neither a doctrinal treatise nor an expository commentary in the usual sense, the book is a down-to-earth, very practical application of profound truth to our everyday lives.

It is far reaching, ranging all over the Bible for its source material, and expounding on such topics as abortion and suicide (in the chapter on the sixth commandment), promiscuity and divorce (the seventh), the ownership of property and the willingness to share (the eighth).

It is refreshingly perceptive, with some original thinking. Consider for instance, the problem of war as it relates to the prohibition of killing. Who would think to balance the sixth commandment against the great love chapter of I Corinthians? Edith Schaeffer does:

"There are cases where there is no other way to stop horrible injustices, mass murder, oppression, including torture, aggression and all the rest, except by war. We are far enough away from the war with Hitler's Germany now to judge it with some objectivity. Realizing what was happening there, one could ask how Christian love could possibly do nothing when we are told that 'love always protects,' 'love never fails.' If a nation such as the United States could intervene, how could it stand by and watch without attempting to help those crying out for help?" (p. 137).

Schaeffer's ability to put power into words is illustrated by two sentences from her discussion of I Corinthians 6:19 as it relates to sexual immorality and to the truth that our bodies belong to God: "There is so much talk about people owning their own bodies today—especially by women who claim that they have a right not only to do what they want to sexually, but to make their bodies a graveyard for their own children, the relative that is closest to them. For a Christian, all the talk about a 'right to my body' is all wrong!" (p. 154).

The author is a co-founder with her husband Francis A. Schaeffer of L'Abri Fellowship in Switzerland. The Schaeffers are known for their effective ministry to people of the intellectual and academic worlds. Some people who operate in that community find it hard to communicate in anything but polysyllables. Not so Edith Schaeffer, who rather reflects our Lord's ability to draw simple illustrations from the lives of ordinary people.

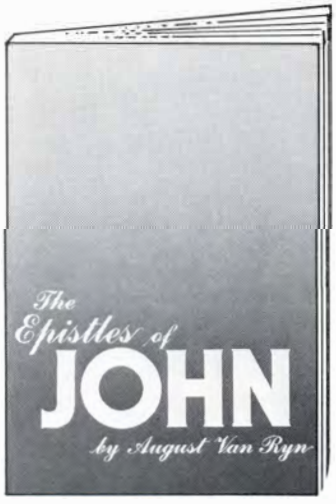
Remember the game called Pick Up Sticks, where you had all those wooden knitting needles in a jumbled pile, and had to move them one at a time without letting the others even tremble? The tenth commandment, says Schaeffer, the one about coveting, is the one stick that touched all the others. If you try to pull it out, the whole pile will shift (p. 197).

It is also the inside of the cup, she says, using our Lord's illustration of the corruption hidden in the hearts of people who are outwardly pious. "The tenth commandment exists right where no other human being can see that it is being broken. But God is able to see."

Reviewed by the editor



August Van Ryn



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equal partner with the overseas and domestic ministries of the Correspondence School.

Mr. Flint has taught at Emmaus for thirty-four years, first in Toronto for a few years and then in Oak Park. His main areas of teaching were Greek, New Testament Survey, Genesis, and Psalms, along with several other book studies. He was noted for his surprise quizzes.

Besides Mr. Flint's influence in the classroom, both Paul and Helen have had a vital part in the lives of the students. Since 1975, they have chaperoned teams on missionary exposure trips during summer vacations. They have visited and participated in missionary activities in Northern Ontario, Zambia, France, Asia, and, in 1982, Papua New Guinea.

Located only one block from the school for the past 20 years, the Flints' home has been a drop-in center for students. The monthly birthday parties catered by Mrs. Flint were events eagerly anticipated. Saturday morning was open house as students, tired of institutional food, visited the Flints' for home-made waffles.

The hospitality, sound Bible teaching, and godly example of the Flints will not be forgotten by those who came under their influence. I

LETTERS to the editor

For me, the magazine improves with age. Where I hear criticism I'm sure it often comes from those who are so bound by tradition and legalism that they are blinded to the freedom, liberty and power of the working of the Spirit in these difficult but sometimes exciting days. We need to be challenged and made aware of need and new ways and methods of reaching people for Christ in our generation.

While essential truth does not change, the ways of applying it to people's lives may necessitate change if truth is to be effectively communicated. INTEREST magazine provides this challenge and stimulation as well as providing workable tools to make it practical. Keep up the good work!

I spent three months in the States and during that time visited several assemblies in some eight states. In most cases I was encouraged by the earnest desire to see spiritual renewal and the openness to discover new ways of seeing the Spirit working in people's lives—not only in the preaching of the gospel but in the ministry to believers. Especially encouraging was the large number of young people in attendance at the Portland Bible conference. They are actively involved in a vital, fresh witness and making a real impact upon the unbelieving world around them, as well as the assembly testimonies with which they are in fellowship. May their numbers increase!

Thank you for daring to be "controversial" when you feel there is legitimate food for thought.

Ted Carlson,
Tokyo, Japan

TRIALS AND SUFFERINGS

I want to thank you from my deep heart for publishing the story of Steven Linscott in the May issue. The interview with Lois challenged my heart, and I am sure, it will be an absolute benefit for those believers who are going through similar trials and sufferings. May the Lord richly reward you for the great labor you put behind this.

P. Joseph Raju,
Warren, Michigan

I'm grateful that you made it possible for us to "hurt" a little with others of His body.

Margaret Petrie,
Kigali, Rwanda, Africa

All your readers no doubt are hoping that the Steven Linscott case gets resolved. Meanwhile Steven and his family should have our prayers.

An interesting point relates to Steven's "highly debatable dream," from which he allegedly described the living room setting, the murder weapon, the number of blows struck, and the murderer's shirt. Apparently some of the concerned Christians attempting to mount a new defense for him plan to include the "psychic" angle. . . .

From the Christian viewpoint, it undoubtedly would be interesting to some of your readers to see some treatment in your magazine of any possible psychic phenomenon under consideration here.

Robert Wilkinson,
Fullerton, California

Thank you for the rather bizarre story about Steve Linscott. While my first reaction was to question the theology of dreamers and dreams, surely all our hearts must be touched by the tragedy that Steve and his dear wife Lois are going through. I hope they were both overwhelmed with letters of love and support from INTEREST readers.

Please keep us up-to-date on this story.

"Let the sighing of the prisoner come before thee . . ." Psalm 79:11.

Phil R. Way,
Pleasant Valley, New York

Editor's Note: The prosecutor argued that Steve supplied information to the police that only the killer could know. The defense attorney made no attempt to claim that Steve's dream had validity. He argued that the six-hour police interrogation had pumped suggestion after suggestion to Steve, asking him to speculate on details and expand his description beyond anything that was ever in the dream. Reading of the transcript of the interrogation gives some credibility to this defense, as well as revealing important areas where the dream and the crime differ significantly.

EVALUATING CHRISTIAN SCHOOLS

We were disappointed in "Where to Turn When the Public Schools Fail" [January, p. 6]. As parents struggling with the decision of whether or not to put our children in a Christian school, we feel Mr. Tatham could have presented a more challenging article by addressing other questions. For example: Since public schools have larger budgets than Christian schools, they can offer better courses in fine arts and music. They also have special programs for gifted and educationally handicapped students. How does one decide when these benefits should be sacrificed?

Most Christian schools charge a substantial tuition. Does this limit Christian education to upper and middle class families and restrict a child's exposure to minorities, thus narrowing his understanding of the culture around him?

Finally, the Christian school limits a child's exposure to non-Christians. Is it safe to assume that such an environment will adequately prepare students to relate their faith to life in the secular world? What about the lack of Christian influence no longer available to non-Christian students because of the exodus of the Christian students from the public schools?

Granted, the public school system has serious problems. We are asking for guidelines for evaluating when Christian schools are clearly better than public programs. And if they are, we need some criteria for evaluating from a choice of Christian schools.

Gene and Cindy Crutsinger,
Barstow, California

REMOVE THE CAUSES AND THE EXCUSES

Thank you for the very good article on the "Plateau Hypothesis" [March, page 2]. I read it through and disagreed with you, of course (can any good come from the Chicago area?). After reading it the second time I saw the last paragraph, "The Plateau Hypothesis offers a stunning possibility. An assembly can break out of its plateau and grow larger—if we remove the causes." To this we can say Amen.

Thanks for being brave enough to say there are causes, instead of blaming everything on the Laodicean Age.

Bill Morgan,
Atlantic, Iowa

Fantastic! How can someone who has never been in our local assembly describe our situations, our defensive arguments and our excuses with such pinpoint accuracy?

If this describes a majority of the assemblies, we had better pull our heads out of the sand, abandon our tired, worn out excuses, and admit that the problems are not someone else's but our own.

Keep up your excellent articles!

Ohio—
name withheld by editor

Thank you for your good article on the New King James Bible. We sometimes get questions on new versions and are not always able to be helpful. It must have taken hours to gather the material for that article.

Thanks also for the way you continue to speak out on issues such as assembly growth, Israel, etc. Though I may not always agree with you, and I don't imagine you would want me to, I have the feeling you have done your homework. Some of the answers given these days by others seem simplistic and not well thought through.

Ken Engle,
Abilene, Kansas

IT WORKS IN WICHITA

Twice in the past year and a half we have observed features of your plateau hypothesis here in Wichita, Kansas, particularly the phenomenon that assemblies start growing after a hive-off takes place [Editor's page, March and April issues].

Approximately 150 Christians met at South Emporia Bible Chapel. In November 1981, fifty believers hived off to the west side of town for the beginning of a new assembly. At first it appeared that taking that many people out of the original assembly would be disastrous. But those who remained now felt a commitment to begin again asking their friends out. Within three or four months the original assembly had grown back to 150 people or more.

Then in October of 1982 (only 11 months later) another group of 24 hived off to start a work on the east side of Wichita. Again the same plateau hypothesis was seen in action, for within several months South Emporia Bible Chapel was back to its original size. In the meantime both of the new assemblies have been growing. What a delight it is to see the work of God continue on here as all three assemblies are in fellowship together.

Your hypothesis speaks not only of the phenomenon of renewed growth, but also of the tendency for growth to cease when a certain plateau is reached. There appear to be several things that contribute to this. An obvious one is the size of the building. South Emporia Bible Chapel can adequately hold 150 people. When you get 175 people, the building feels crowded and people don't invite their friends.

A second factor that tends to limit the size of the assembly is the number of people that can be actively involved in fellowship. No one, even incoming visitors, want to be on the fringe of a fellowship. Everyone likes to attend where they can be involved and people will know them. Sometimes this number is less than the size of the building. This factor can be corrected if the Christians are aware that they need to include and expand their fellowship among new people.

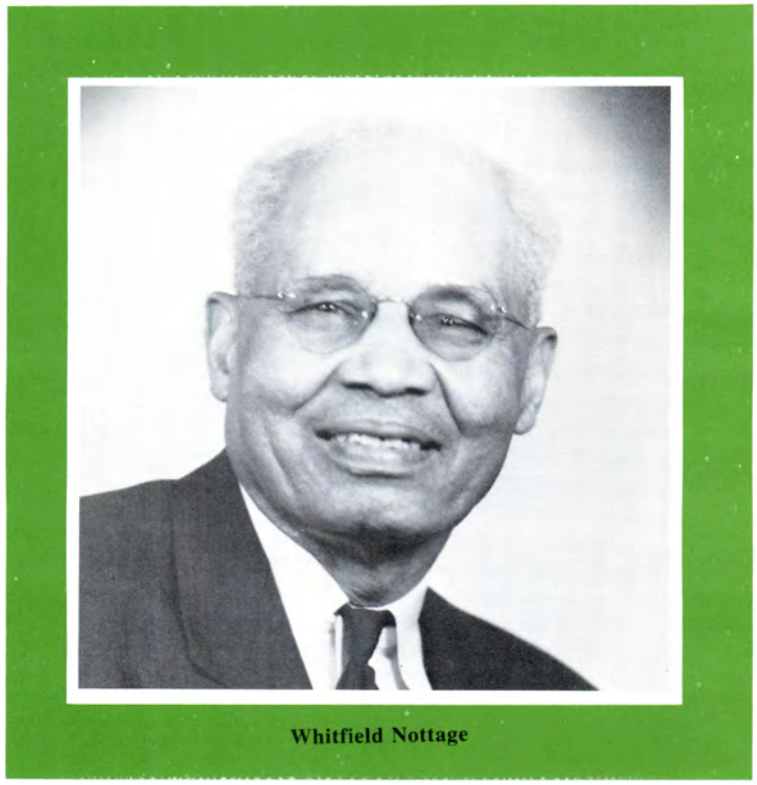
The third factor seems to be leadership. It is important for the oversight of every assembly to decide how big a flock they can give adequate leadership to. When that size has been reached, they should then hive off, and to see new assemblies of believers started should be the earnest desire of the full assembly.

I trust that we will all be encouraged to test the plateau hypothesis by the hiving off of new assemblies whenever people gather in the Lord's name.

Rob Lindsted,
Wichita, Kansas

Editor's Note: The "second factor" you mention is quite valid, but it need not lock us into being "small churches." In order for an assembly to grow past a certain size it is necessary to encourage the development of sub-groups where people can relate to each other more closely. The old Methodists had their "circles." Today we often see this accomplished by growth groups, home Bible studies, or the mid-week prayer meeting parcelled out into a number of homes. Thus the large assembly meets sometimes in small groups and at other times all together.

REPORTS



Whitfield Nottage

100th Birthday

On February 7, **Whitfield Nottage** was 100 years old. To honor him, friends and relatives gathered for a special service at the Germantown Christian Assembly in Philadelphia, Pennsylvania. **Charles Hart** brought a challenging message on the subject of maturity. Later at dinner, three birthday cakes formed the number 100 and read, "Happy Birthday Dad, Grandad and Great Grandad."

Born in 1883 in Tarpum Bay, Eleuthera, Bahamas, Whitfield was born again in the same town on February 29, 1904. He is the oldest of three brothers. All three became evangelists and assembly planters. **T. B. Nottage** died in 1972 and **B. M. Nottage** in 1966.

Whitfield followed his brothers to New York City in 1910. That same year he married **Captilda** who was his wife for 58 years until the Lord called her home in 1966. They had ten children, six of whom are still living. Whitfield has 22 grandchildren and 25 great grandchildren.

Moving to Philadelphia in 1925, Whitfield operated a mission on South Street for many years, and went on to establish an assembly—Ebenezer Tabernacle.

Mr. Nottage has been blind for 30 years due to glaucoma. He is still able to get around with a hand walker and a wheel chair. His present missionary work takes the form of a telephone ministry carried on from his room.

At his birthday celebration, Whitfield Nottage said: "On this occasion of my 100th birthday, I am very much excited, sitting on top of the century and looking back over my past experiences. In my early days my father and mother taught me to know God, to love God, and to serve God. I thank God for the privilege of having fellowship with all God's people everywhere, and I've dedicated my life to thanksgiving and prayer for all mankind."

Whitfield makes his home with his daughter Lorraine. Letters may be sent % Mrs. Helen Cook, 2121 N. 20th, Philadelphia, PA 19121.



Christine and Stephen Liu

INVITED TO CHINA

At the invitation of the Beijing Normal University in Peking, China, **Stephen Liu** will be teaching an advanced course in molecular virology in Beijing during July. The course is designed for university professors and researchers. **Mrs. Christine Liu** will also do some teaching while they are in the nation's capital.

Born in Hunan, China, in 1929, Stephen served among Chinese people in Brazil from 1958 to 1965, commended by a Minneapolis assembly. Since then he has been on the faculty of Eastern Michigan University in Ypsilanti, Michigan, teaching microbiology. His home is in Ann Arbor, where he and Christine and their four children have carried on an active ministry among Chinese students at the University of Michigan.

This will be the Lius' fourth trip to China, all at the invitation of the government or the universities. The Lius expect to return to Ann Arbor at the end of August. Trips such as this are a great encouragement to leaders of the church in China.

Assemblies or study classes desiring a report on China may contact Stephen Liu after his return (2901 Pebble Creek Road, Ann Arbor, Michigan 48104—313/971-8482).

CLASS REUNION

On the weekend of March 26 a unique group of people gathered for a reunion at Bethel Chapel in Riverside, California. They were the alumni of a Bible class held at Corona Naval Hospital from 1944 to 1947. The class had been the exercise of a young sailor from Oklahoma: **Jimmy Nelson.** It was taught by various men, including **George Leest, Ray Piper** and **Harold Kessler** from the assembly now known as Bethel Chapel. Those who gathered for the reunion came from Kansas, Nebraska, Tennessee and California.

George Leest and I spoke at some of the sessions. Some of those providing music were children of former class members who were there with their children. It was a thrill to see three generations enjoying fellowship and going on for the Lord.

The hospitality of Bethel Chapel was much appreciated. That assembly reached out to us over 35 years ago. It was nice to go back and see the assembly still prospering, blessed with a dynamic youth work, including a teenage participation in

the remembrance meeting.

John Phelan, Nashville, Tenn.

LAUREL BIBLE CHAPEL

There is a movement of the Spirit of the Lord in San Diego, both in the assembly and in the work among the various ethnic groups. There is a knitting and growing together in the Lord Jesus.

On April 23 we had our first Cambodian Christian New Year celebration. About 150 attended and all seemed encouraged by the time together. We had a time of prayer for Cambodia, for Cambodians under attack in Thailand, and for Cambodians in the United States who need salvation and commitment to the Lord. We shared a delicious meal together and had a challenge from the Word on living the new life in Christ.

Last month we had a Lao Christian Resurrection celebration. After a time of singing and prayer, **Inthava Inthisane** explained from the Scriptures the event and the meaning of the resurrection. This was followed by a movie portraying the resurrection. Over 180 Lao attended, both believers and not-yet-saved. A Lao picnic is planned as a further outreach.

A summer outreach to the Indo-Chinese communities is being planned. There are interested volunteers from other evangelical churches, and there is a need to have Inthava Inthisane work full time with **Ron Curtin** and **Lim Cheang** in order to have an effective outreach.

Please continue to strive with us in prayer.

Report submitted by Ron Curtin. For a full account of the ethnic outreach of Laurel Bible Chapel see INTEREST, *September and October 1981.*

MINISTERS IN TEXAS

During the week of April 10-17, the Christians at Brookwood Bible Chapel in Longview, Texas, enjoyed a series of meetings with **Worth Ellis** of Durham, North Carolina. Prior to his coming, Christians had prayed for an outreach into the community. The Holy Spirit, however, worked in the hearts of the believers, stirring each to a personal commitment for outreach.

Mr. Ellis also ministered at the Meadowbrook assembly in Fort Worth and spoke at a chapel service at LeTourneau College. Students expressed a renewed appreciation for their salvation as a result of Mr. Ellis' ministry.

Sam Brantley, Longview, Texas

RECOVERING FROM SURGERY

An unexpected heart attack on March 8 interrupted a series of meetings in Brookfield, Missouri, being conducted by commended worker **Ray Routley,** 62. After receiving care in a local hospital, Ray was flown home to Davenport, Iowa, by air ambulance. Open-heart surgery (triple by-pass) was performed in Davenport on April 13. The operation was successful, but recuperation has been slow.

Ray and Laura Routley express their sincere thanks to the people of God for the multitude of prayers that have gone up to the throne of grace, and for the hundreds of cards and letters sent to Ray. "I am just humbled by the love of God's people," says Ray. He especially mentioned the care of the saints in Brookfield, especially Dr. and Mrs. Howell in whose home Ray was staying when the attack came.

Largely through the medical insurance plan for assembly-commended workers, all the medical bills and related costs have been met.

CORRECTION—EL NATHAN HOME

The 100th anniversary of Grace Chapel in Tenafly, New Jersey, was the subject of a report in the May issue of INTEREST. The son of the assembly's founder, **Henry W. Redfield, Jr.,** helped incorporate El Nathan Home and was a member of the original board of directors. This took place in 1926, not 1972 as erroneously reported. He was succeeded on the El Nathan board by his son, **John.** In 1982 John retired and his son **Charles** became a trustee.

Sister Abigail (Mrs. Abigail Luffe) came from England in 1901 and began a visitation ministry in Buffalo, New York. In 1903 she rented an apartment and started taking in ill and homeless people. In 1921 she purchased a mansion at 26 Richmond Avenue in Buffalo, renamed it El Nathan (God's gift). The ministry continued as before without solicitation of funds.

In 1926 El Nathan, Inc., was formed, and Sister Abigail deeded the property over to the new board of trustees. In 1954 El Nathan moved to Marble Hill, Missouri, where it now operates as a retirement home. **Miss Minna Gene Bollinger** is the current administrator.

A more detailed report of the El Nathan ministry appears in the November 1977 issue of INTEREST.

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QUOTES

DEADLINE: Letters for the October issue should reach INTEREST by August 10.

Virginia school needs elementary and high school teachers.

Texas assembly training its people in Evangelism Explosion techniques.

Illinois missionary training program graduates forty students.

JEFF and ALYCE BLOOM, 109 Tucker Ave., Clovis, New Mexico 88101

We are nearing the completion of our fourth year of Bible Club work. The club meets every Monday night and we have about 40 who are regular in attendance. The increased involvement of many adults from the assembly has meant more individual attention to the children. Most of the children are not from families in the assembly. We praise the Lord for four children who professed to trust the Lord.

Teen Club was also encouraging, with 14 most of the year. Highlights included a youth retreat, a trip to Carlsbad Caverns, and a Valentine banquet. Teens cooked the meal and served the candlelight dinner and then put on a fine program. Adults who attended included many unsaved parents of the young people.

In the past month two adults have come to know the Lord, a young wife and mother, and a married man. We pray that the two spouses will come to the Lord.

As we near the completion of our sixth year in Clovis, we thank the Lord for His provision in meeting our needs, for the lessons we have learned, and for the sifting and refining of our lives.

April 25

JAMES and AGNES BOSWELL, 344 Burlington Cresc., London, Ontario N5Z 3G7

I have just returned home after six wonderful months in Australia. This was my seventh visit to that vast country with the message of life, and the response was tremendous. There is a real revival going on among the aboriginal people and they have a great desire to evangelize the white man.

On the flight home from Los Angeles to Toronto, the Lord gave me the joy of leading a man to Himself. The man is a specialist on the space shuttle, and was ripe for salvation.

Agnes is very well now, but she has been very ill. Thank you for your prayers. The Lord answered.

May 9

WILLIAM JAMES and GERALDINE COLEMAN, 9344 Elsa St., Detroit, Michigan 48214

Between January 24 and April 1 I was in the hospital a total of 61 days, first for surgery for kidney stones and then an attack of blood clots in the lungs. I am improving but it is a slow process.

The elders from various assemblies came in and fed the flock. It was precious to see the brethren unite forces to aid in the ministry at our assembly.

May 4

MICHAEL and BARBARA DINGMAN, 565 SW 15th Ave., Troutdale, Oregon 97060

The Emmaus work here in Oregon and Washington has been going very well, with many coming to know the Lord through the study of His Word. Last year we sent out over 3,500 courses to inmates and this year we expect the number to reach 5,000. We praise God for the many who have professed to trust Christ and for many more who have grown in the Christian life.

The most challenging part of my work is trying to help inmates when they get out of jail. One young fellow called me a couple of months ago on the verge of suicide. He accepted Christ and the same week I was able to get him into a drug and alcohol treatment program. We are now praying that his wife will get saved and that they will come out to the assembly.

Another fellow, 19, may come to live with us when he is discharged from the work release center. He is from the Philippines and has no one here to help him. He has accepted Christ and expressed a desire to follow Him, but is going through the usual struggles of a newborn from a troubled background.

The highlight of the year so far has been the addition of another girl to our family, April Ruth. Our other daughter, Amy is four and a half.

May 12

JAY and DOROTHY FIPPINGER, R.R. 6, Decorah, Iowa 52101

The Lord has given us the special opportunity to carry on a Bible translation ministry for a group of people needing the Word in their language, most of whom are still living behind the Bamboo Curtain in northern Vietnam. We formerly served with refugees of this group, known as Tai Dam, living in South Vietnam. More recently we have been able to continue the work because of the presence of a large group of Tai Dam refugees living here in Iowa. We are privileged to have a fine Tai Dam Christian co-translator, **Mr. Hung Baccam,** working with us.

Please pray for the Lord to raise up men equipped to use the translated Word in more extensive teaching and in church planting ministries among the Tai Dam people resettled in the United States and in France. Pray too that the Word will bear a harvest among the quarter million Tai Dam still in Communist portions of Asia.

May 6

DAN GREENE, 442 N. Frederick, Cape Girardeau, Missouri 63701

The school year is winding down and so are our activities on the campus of Southeast Missouri State University. Last night Student Bible Fellowship sponsored an evangelistic rock concert in the University Center. Pat Liston, founder and former lead singer of the group Mama's Pride, came down from St. Louis to perform. He gave a message in song and shared his testimony with 150 listeners. Afterward he was able to share his testimony in a 45-minute interview on the campus radio station. We are thankful for the fruit of this endeavor.

Our fifth annual Student Bible Fellowship Conference in March was also very rewarding. **Abner Bauman** brought challenging messages from the book of Colossians.

Please pray for the continued effort in this city and on the campus. This summer I'll be speaking at various camps and would appreciate prayer.

April 22

JERALD and JANE HUBBARD, 448 Windsor Dr., Rocky Mount, Virginia 24151

In cooperation with several families and the Aletheia Springs Christian Education Center, we are providing a Christian education program (Kindergarten through 12th Grade) known as Faith Christian Academy. The school offers a traditional academic program from a truth perspective and aspires to serve the Christians who desire an educational program that is in harmony with the philosophy of their home and local church, based on God's Word.

Situated at the foothills of the Blueridge Mountains in rural Virginia, we have been called of God to start this work and to trust Him for full provision. Therefore, this ministry does not assess tuition and is relying upon the Lord to direct laborers to the work. In anticipation of the new academic year beginning autumn '83, there will be a need for two elementary teachers, one intermediate, one foreign language (secondary), one higher math (secondary), and one English (secondary) teacher. Perhaps the Lord has convicted some to seek ways to serve.

At present Faith Christian Academy has 14 students. An approximate enrollment of 40 to 60 is anticipated in September. The academy has a band, an athletic program, and a desire to provide a quality program. Presently our faculty is composed of eight teachers, part- and full-time, who have a shared conviction that F.C.A. is of the Lord.

April 8

RICK and BETH KNOX, 1090 Country Club Rd., Lake Zurich, Illinois 60047

I just returned from a ten-day, 2,500 mile trip to Pennsylvania, Maryland, New Jersey and Washington, D.C., with four newly trained missionaries who shared how God had led them to serve Him overseas. These young people are now overseas on International Crusades' teams for two years of evangelism, discipling and church planting ministry.

The most significant aspect of this past year is that we were able to begin a thriving new assembly here in Lake Zurich. Three families from Grove Community Church joined with 15 families from Arlington Countryside Chapel in this effort.

News releases to local Christian radio stations, newspapers and a cable T.V. bulletin board resulted in some families from the area visiting our new group. Weekly attendance climbed steadily from 65 at the first meeting in October to an average of 97 by February.

In October our elders plan to meet with the elders of our parent assemblies to discuss how we can make the best impact for Christ on this area. One question we will ask is where and when we should plan the next assembly.

Beth leads a Bible study for women, volunteers two hours a week in the local library, and serves as a board member for the Parent-Teacher Club of our boys' school.

May 9



Dan Greene

ROB and SHARON LINDSTED, 2516 N. Webb Rd., Wichita, Kansas 67226

The new assembly here in Wichita continues to grow. Several Sundays we have had more than 80 people out. More important, two college-age young people have recently accepted Christ. We are also encouraged by the interest expressed by several new believers in coming to the assembly.

Recently a discipleship study was started on Wednesday nights. Some of the young believers are finding this an especially valuable time. After the prayer and Bible study time, seven or eight groups stay on to go through one of the studies put out by Fairhaven Bible Chapel.

We have also started a Bible study on Tuesday mornings. The first week nine new people attended in response to the daily radio program. Each week at least one new person attends.

Recently the radio station asked us to cohost a 30-minute weekly program where people can call in with questions or comments on a selected passage. We value prayer for this new outreach and opportunity.

May 2

JOHN and KATHLEEN OTTLEY, 108 Chestnut Lane, Longview, Texas 75604

Our activities in recent months have consisted mostly of Bible exposition and teaching the Evangelism Explosion course. By the time this letter is printed, Brookwood Chapel's four trainees will have completed the assembly's first semester of Evangelism Explosion. **Dr. Phil Beatty** (one of our elders) and I were certified as teacher/trainers at the clinic last October. The trainees have worked faithfully and gained much experience in witnessing and in visitation. They are now able and willing to give an organized, complete, and confident reason for the hope within them. The program will resume in the fall.

The summer months will involve a different ministry for our family as we are going to move to Sandy Creek Bible Camp. We will assist the **Rodgers** and **Favres** as Sandy Creek's first staff chaplain. This will involve supervising staff work assignments, group Bible study and individual counseling. We are excited about this important addition to the camp ministry.

May 9

GEORGE and NANCY PIRIE, 17 Mill Court, Erial, New Jersey 08081

I am continuing a consecutive Bible teaching ministry among a number of assemblies in the New York/New Jersey area. The Lord has used this to strengthen and build up some of His people.

Though she has some discomfort and pain, Nancy is again able to be active in singing and with missionary projects.

April 1

GEORGE RAINEY, 9257 Caprice Dr., Plymouth, Michigan 48170

I had a bone scan in April and find the cancer in my bones is worse than in November. The Lord Jesus is precious. I am on hormones three times daily; this kills the pain but brings other problems. I find I have little strength to walk.

May 9



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QUOTES
FROM WORKERS

Continued from page 23

HURON and IDA SHEPPARD, 830 Trunk Rd., Duncan, British Columbia V9L 2R7

We have slowed down due to our age but continue with visitation and teaching as the opportunity arises.

I have been speaking at the women's coffee hour twice a month here in Duncan for the past three years. Just now we are going through I Timothy.

Lately Camp Imadene has been conducting counselor training classes. Last week I was asked to speak on meeting the spiritual needs of children. It was a happy experience to be back at camp where we spent 36 years of our life.

Ida is still active with her teens group and also reading to me, since I can use my eyes very little in reading, especially small print.

April 16

JACK and RUTH SPENDER, 112 Doolittle Dr., Bethany, Connecticut 06525

The town of Hamden has decided to close the elementary school which adjoins our chapel property. The elders and the administrators of our Christian Academy have met with the mayor and other town officials to express our interest in the school. A day of prayer and fasting was proclaimed in order that we might discern the Lord's will. Pray that we might have faith and wisdom.

April 14

WILLIAM and MARY STEVENSON, 1021 Benton St., Rockford, Illinois 61107

We covet prayer for the work in Rockford. We continue to receive interesting calls on our Good News telephone ministry. Two callers told of accepting Christ as Savior after listening to the gospel message, but left no address or phone number. Follow-up is important and we are praying that we may be able to make contact. It is a joy to see people trust the Savior but a greater joy to see them go on and grow in the things of God.

Tim, a young 18-year-old, was left alone as the result of a family breakup. He attends all the meetings and shows real interest in spiritual things. Pray for his salvation.

Our young people's Bible study is most encouraging as we study Personal Evangelism in preparation for door-to-door work.

May 2



Franklin Taylor

FRANKLIN and PATRICIA TAYLOR, Rt. 12, Box 912, Sanford, North Carolina 27330

On April 3 we began our seventh year laboring for the Lord in Sanford. The Lord has provided a wide range of opportunities for service, including children's work, conference speaking, radio broadcasting, writing, Bible college teaching, and a busy schedule of pastoral work in conjunction with Sanford Chapel. Two new publications should be released this year: *Witnessing to Witnesses* and *Facing Death, Before and Afterwards*. We thank the Lord for the evidences of His blessing in the salvation of souls and the spiritual development of believers.

Last spring the believers at Sanford Chapel purchased a fifteen-acre site for the location of a new facility, and they are currently involved in building a larger structure. The present building must be vacated by October 31, since another group has agreed to purchase it.

During our tenure here we have experienced considerable difficulty with allergies and ear infections.

April 28

DON WILKINSON, Box 203, Prospect Heights, Illinois 60070

On April 16 we were happy to graduate 40 missions students who will be working on eight separate teams. They leave for the field in May. This represents the largest group of departing missionaries International Crusades has sent out so far.

Last August I started working with International Crusades just as the missions students began their studies. In the past nine months I have been responsible for duties in the media and development areas. This included scripting and producing multi-image programs and radio spots for recruiting new young people, and implementing changes in the structure and development of our supporter and recruiting mailing lists.

It's a blessing to work with other Christians who have the common goal of making Christ known and glorifying God.

April 28

AUBREY N. WILSON, 1301 Madison St. NW., Washington, D.C. 20011

For the past six months we have been commuting to Baltimore, seeking to make a new beginning where we began a black work in 1950. We have completely renovated the old building at 1633 Laurens St. to begin work this summer.

We also hope to do some work in Richmond, Virginia, this summer. There is a great need in that city. By the help of the Lord, we should soon have a beginning there. Our efforts so far have been fruitless, but we haven't given up. We plan to work harder.

Here at Maranatha we baptized two men last Sunday at which time five people made profession of faith.

May 13

LESTER WILSON, 1305A Eighth Ave., Albany, Georgia 31707

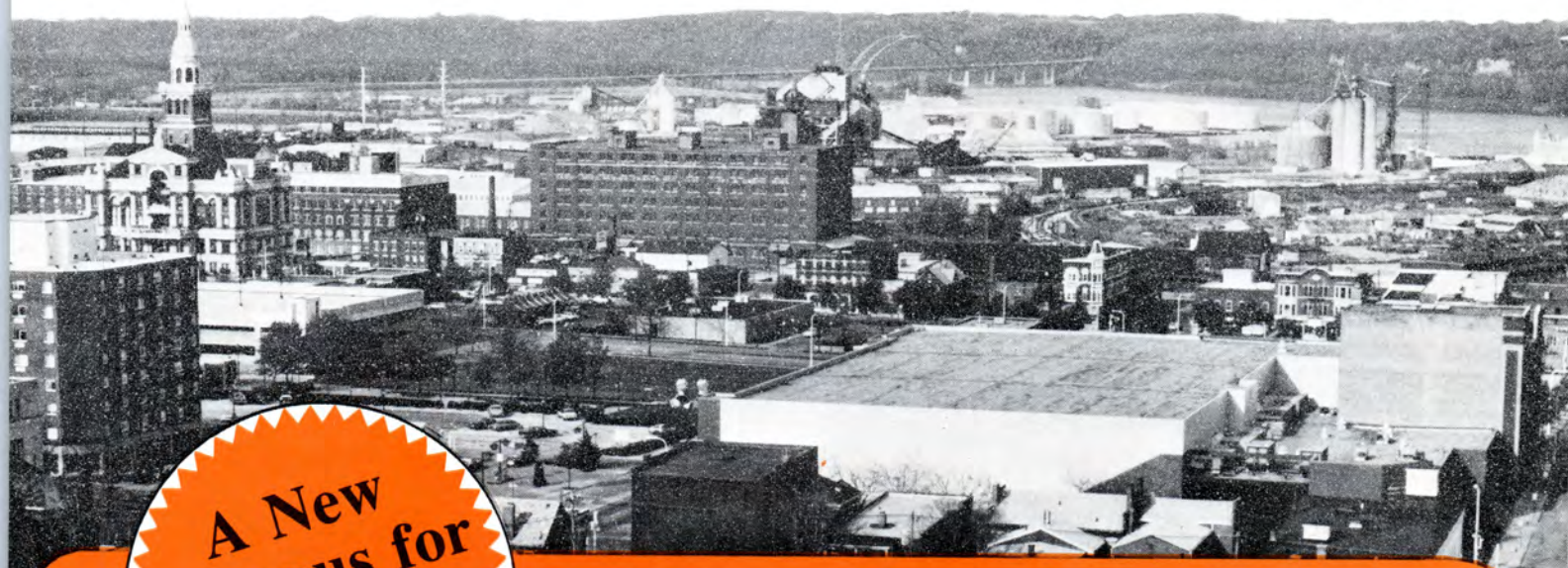
Something unusual happened recently here in Albany; three elderly men (69, 70, and 79) accepted Christ in a span of about two weeks—"Amazing grace, how sweet the sound."

The assembly goes along happily. Every Sunday we have a dozen or more unsaved present. Years ago we used to catch fish with a net, now it's a hook.

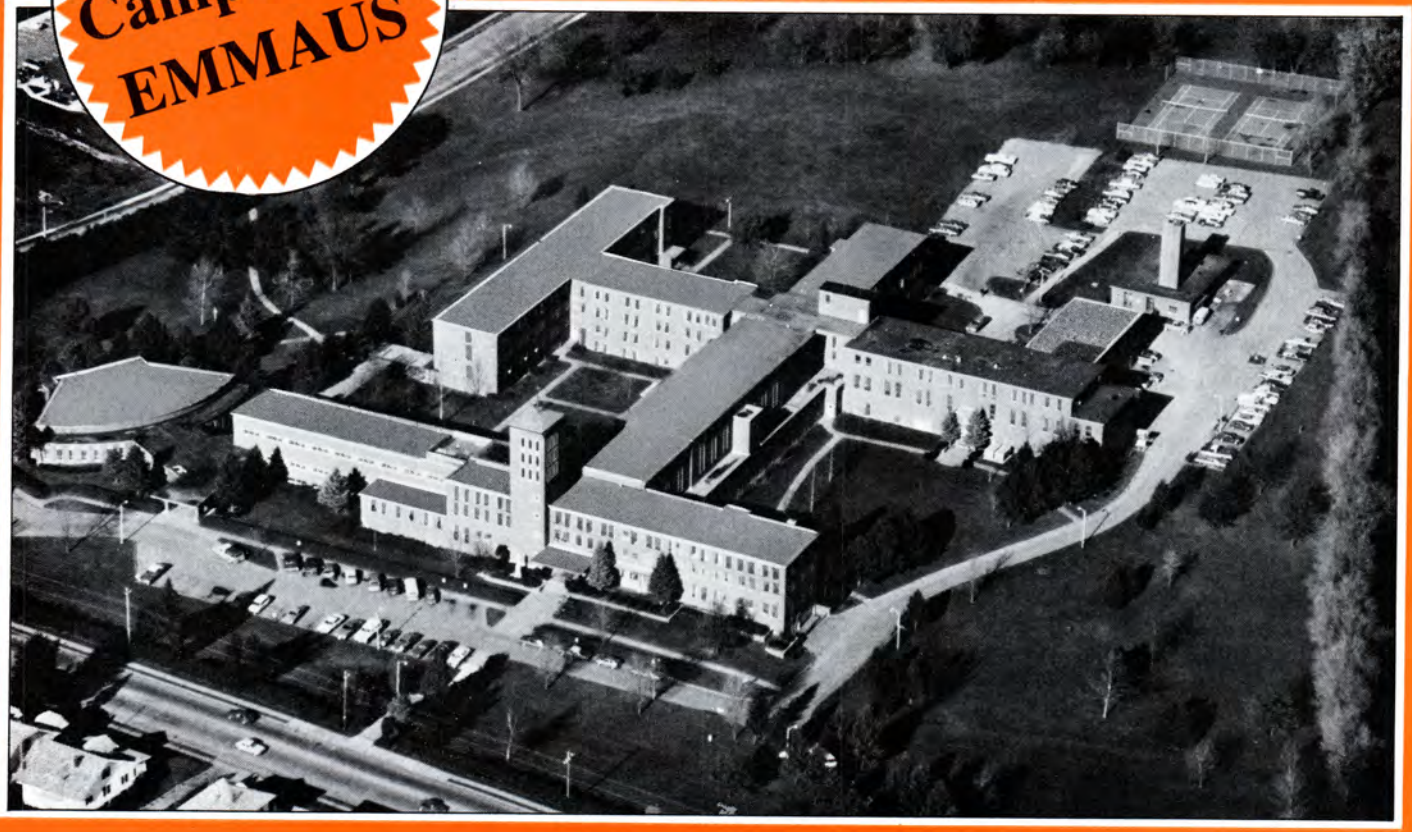
April 22

INTEREST

SEPTEMBER 1983



A New Campus for EMMAUS



Also in this issue:

- **THE CALL TO EVANGELIZE**—p. 4
- **HAZARDS THAT FACE YOUTH**—p. 10



EDITOR'S PAGE

by James A. Stahr

Standing Together

FINDING OUR PLACE IN THE BODY OF CHRIST

To what extent should assemblies get involved with local, national or worldwide organizations of fellow-evangelicals? Historically, structural considerations have limited such involvement. You can't join organizations like the National Association of Evangelicals or the World Evangelical Fellowship when you have no denominational structure or head office to speak for the group.

There are situations where individual participation is possible. An example was this summer's International Evangelical Conference on the Nature and Mission of the Church. Called Wheaton '83 for convenience, the conference brought together 350 people from 60 countries on all five continents. A few people from brethren assemblies were among them, including two in leadership roles. Assembly representation was at least proportional to our numbers among the world's evangelicals.

Wheaton '83 was convened by the World Evangelical Fellowship in cooperation with a number of churches and agencies. It met in the Billy Graham Center on the Wheaton College Campus during the last two weeks in June. It brought together people of very diverse backgrounds, "coming from rich and poor nations, speaking different languages, having different cultures and ministries, and with great disparity in incomes and lifestyles." They came from churches having a great variety of forms, structures and practices. They came also from para-church organizations, including mission boards and major relief agencies.

This great diversity was beautiful in the light of what these people had in common. They loved Jesus Christ; they accepted the absolute authority of the Word of God; and they passionately believed in the preaching of the gospel for the salvation of souls.

In other words, they were what we call evangelicals!

It is on this matter of being an evangelical that we make our first comment. The world's evangelicals are our brothers and sisters in Christ. Nevertheless, some of us haven't learned the difference between "evangelical" and "ecumenical." The latter term, while technically applying to anything related to the church in its wider aspects, is more commonly used to designate the activities of groups like the World Council of Churches. In "ecumenical" activities, you work hand-in-hand with people who may be totally out of sympathy with the gospel message, the necessity of the new birth, and the authority of Scripture.

The term "evangelical" derives from *evangelism*. It refers to people who emphasize Gospel preaching and who believe that salvation comes through personal conversion instead of through sacraments and ceremonies.

We relate to evangelicals. We do not relate to the ecumenical movement.

We have something to learn from our fellow evangelicals, and we have something to offer. That was evident in all three of the simultaneous consultations that made up Wheaton '83.

The first of these consultations dealt with the role and ministry of local congregations. God's primary method of operation is through the local church. For a lot of participants, this emphasis was something new. For people with a brethren background, it was truth we have known for a long time.

The second consultation focused on the unreached peoples of the world. Let me quote again, as I have earlier in this editorial, from the "Letter to the Churches" issued by the participants of Wheaton '83: "We are deeply conscious of the lostness of more than 3,000 million people who have not yet had the opportunity to respond to the gospel or have rejected it. In thousands of social and ethnic groups, there are still no local churches."

Participants wrestled with the relationship of the missionary-sending countries and the church on the mission field. "A century ago mission was still mostly a one-way operation. Today it is different." Traditional mission organizations and the new emerging missions need to learn to work closely together.

All three consultations were concerned about the relationship of para-church agencies to the indigenous churches of third world countries. With relative large financial resources and with the power inherent in money, North American organizations have sometimes been insensitive to the shepherds and elders of the churches on the foreign field. The Letter to the Churches expressed a sadness that "there are sometimes serious tensions between churches and para-church agencies."

Assembly missionaries have had to learn, and are still learning, some of these lessons. Our larger mission stations have similarities to para-church organizations. But in general, our understanding of the Bible makes us quicker than others in establishing indigenous churches on the mission field.

The third consultation dealt with the Christian response to human need. As participants reflected on the millions who have yet to hear the gospel, they were "struck by the awesome awareness that most of them are poor and that many are getting even poorer. Millions of these people live in situations where they suffer exploitation and oppression, and where their dignity as people created in God's image is being assaulted in many ways. We must be deeply moved by their plight."

Indeed we must! But shall our response focus on the traditional ministries of evangelical missions—the building of schools and hospitals, famine and disaster relief, vocational and agricultural training so that people can improve their own economic status? Or shall it go beyond this by attempting to alter the political and economic structures of society?

The Letter to the Churches calls us "to proclaim Christ to the lost and to reach out to people in the name of Christ with compassion and concern for justice and equity," but it does not spell out the meaning of those words. The twelve page statement produced by Consultation III is not as vague. It speaks of "challenging the evil structures of society" and says that failure to get involved "in political and other actions . . . lends tacit support to the existing order."

Words like "structures" were seriously debated, but it was obvious that many participants interpreted the miracles of Jesus as evidence that He was challenging the economic and political structures of His day. Such interpretation is questionable. I believe it draws its roots from the resurgence of amillennial or covenant theology that confuses Israel and the church, and thereby equates the message of the Old Testament prophets with the commission of the New Testament church.

There was a strong emphasis on "the kingdom" at Wheaton '83, without much explanation of how that could co-exist with the similarly strong emphasis on the local church.

We can recognize the limitations of a conference like this. We don't have to accept everything that is said. But we better be prepared to realize that we are not always right, and that we should be listening to our third world brethren, who made up 60% of Wheaton '83.

Let me quote again from the Letter to the Churches, this time on a matter that some of our missionaries and commending assemblies have yet to learn: "As children of the same Father, we recognize that we are to be accountable not only to those who support our ministries, but also to those to whom we minister, including the local churches."

So we Christians of the western world need to talk to, and listen to, our brothers from the less developed nations. More than that, we, of all people, who profess so strongly our adherence to the truth of the one body, need to relate more closely to the members of that one body, wherever they are found. I

INTEREST

SEPTEMBER 1983 Volume 49 No. 2

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COVER: Air view of the new Emmaus campus and Dubuque, Iowa, on the Mississippi River.

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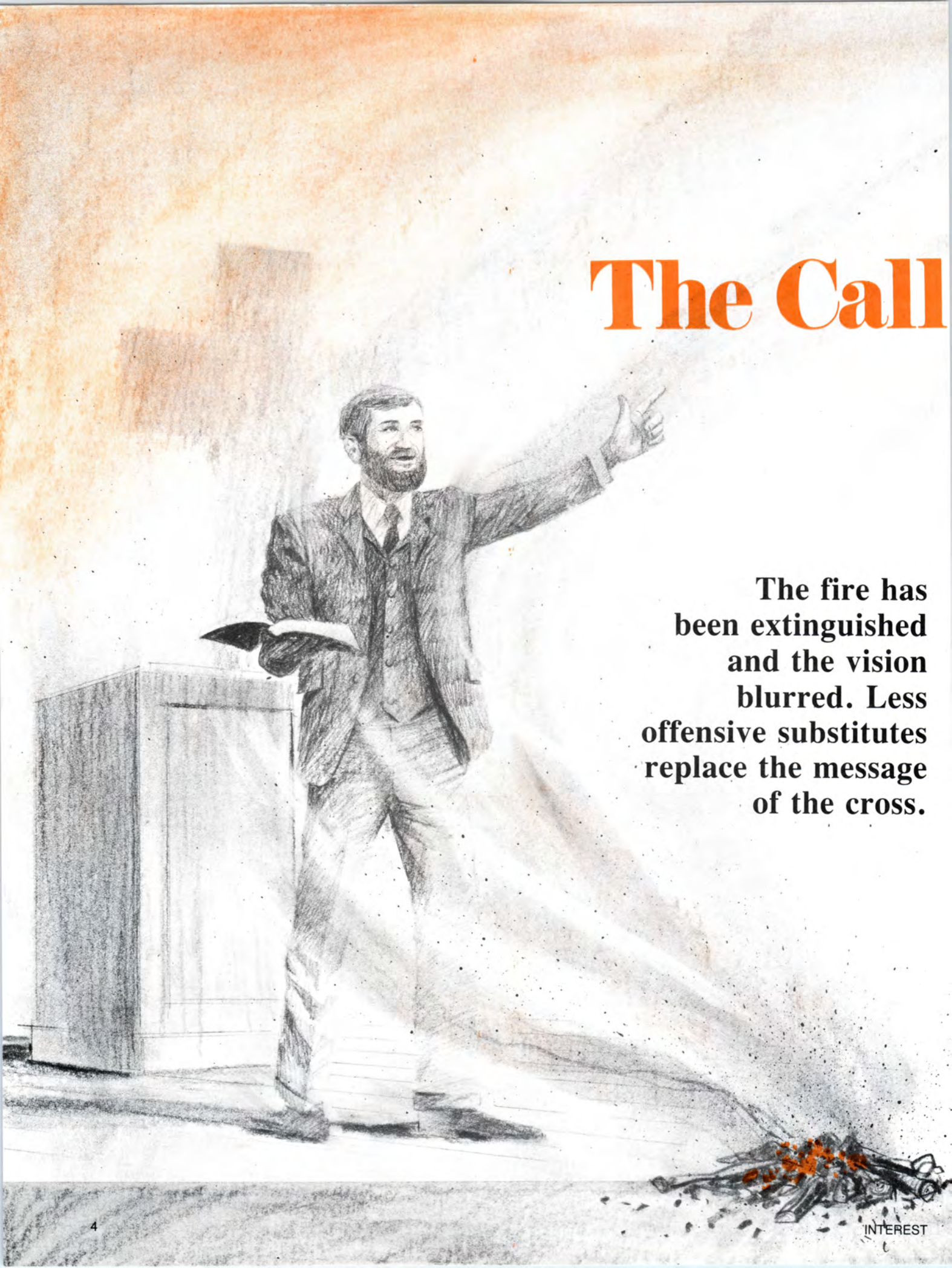
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The Call



The fire has been extinguished and the vision blurred. Less offensive substitutes replace the message of the cross.

to Evangelize

by Dick Saunders

WHERE HAVE ALL THE EVANGELISTS GONE? I ask this question after pondering it for a long time. I ask it after spending 27 years as an itinerant evangelist. I ask it after visiting hundreds of assemblies of God's people around the world.

I hope I won't sound facetious when I answer the question, but it would appear that most of the evangelists have gone to their eternal rest in heaven.

Our hearts are stirred as we recall the names of so many who were called of God to evangelize and who counted not their lives dear but gave their all to spread the glorious message of salvation. Everything in their world fell into second place. That included wives, children, comforts of home and all material possessions. Like Peter they could say, "We have forsaken all to follow Thee" (Matthew 19:27).

If these men were here today they would be criticized for acting irresponsibly toward their families and their children's education. They would be urged to receive counseling about the father's place in the home. Many young men of today who have been called to evangelism have been subjected to just such criticism and counseling. As a result, some have chosen the easier path followed by so many materialistic, comfort-seeking Christians of this twentieth century.

Those men of old knew that the world lay broken by sin. They saw the millions rushing on to eternal darkness, loss and despair in hell. Because they saw this, nothing could hold them back from delivering their souls from the outpouring of the simple, life-changing message of the Gospel of God's redeeming love.

There were men like John Wesley who rode some 80 miles a day on horseback. Often rising before sunrise, they preached as many as six sermons a day. They sought every possible opportunity to gain a listening ear and preach the Savior's love.

Then there was Gypsy Smith, Dwight L. Moody, Billy Sunday, and Bramwell Booth. Besides these better known names, hundreds, yes thousands of men on both sides of the Atlantic pitched their tents, hired halls, built wooden tabernacles and preached wherever men assembled. They won souls, planted assemblies, and instructed groups of Christians in towns and villages across the land.

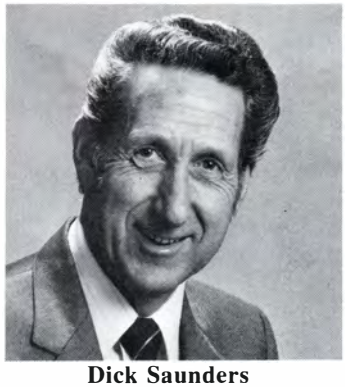
Remembering the past serves only to focus attention on the bleakness of the present. There remains still the question, "Where have all the evangelists gone?" Let me suggest three root causes for the sad state of affairs that exists today.

THE FIRE IS EXTINGUISHED

Many a new Christian has experienced that burning in his heart to communicate the simple message of the gospel. He has known that fire for souls, a fire which seems at first to be inextinguishable. Alas, so many called to the ministry of evangelism who once knew that burning fire now look back with regret to realize that the fire which seemed inextinguishable has gone out.

How did this happen? With regret and knowing the possibility of offending some, I have to say that this fire has so often been extinguished in the Christian colleges and theological

Continued on page 20



Dick Saunders

One year ago INTEREST published an article by Kevin Dyer entitled, "Where Have all the Prophets Gone?" A British evangelist, Dick Saunders, saw that article, but found a different burden on his heart. Mr. Saunders is well known for his city-wide campaigns in England and his frequent visits to North America for Gospel series in local assemblies. He submitted to INTEREST the accompanying article.

A New Campus for Emmaus

BIBLE SCHOOL TO LEAVE CHICAGO IN 1984

CLASSES RESUME this month at Emmaus Bible School. Incoming students will move into the old dorms just as they have for the last 29 years. Familiar professors will teach the Bible and related subjects in familiar classrooms. Outwardly everything will be as usual.

In another sense nothing will be the same. An undercurrent of activity, excitement and expectancy will pervade all that happens in the months ahead.

Emmaus will be getting ready to move. A new campus has been purchased in Dubuque, Iowa. The two old buildings in the Chicago suburb of Oak Park have been put up for sale.

In early summer of this year, Emmaus Bible School signed a contract to purchase the former Aquinas Institute of Theology in Dubuque. Negotiations had been in progress since early May, as reported in our July/August issue (page 16). Many of the faculty and several trustees visited the Aquinas campus. Meetings were held with officials of the city of Dubuque, the University of Dubuque, and the Dubuque Chamber of Commerce. All indications were that the campus was well suited to Emmaus' needs and that the school would be warmly welcomed by leaders of the Iowa community.

The asking price on the Aquinas Seminary was $2.2 million dollars. An Emmaus offer of $1.75 million was accepted, with the sellers agreeing to finance the sale at modest interest for one year while Emmaus seeks to sell its Oak Park property.

In addition to the purchase price and related financing charges, Emmaus will face relocating costs. Eventually a gymnasium will need to be erected. The school's Long Range Planning Committee advised the Board of Directors that the total cost of the move, after sale of the Oak Park property, would approach a million dollars.

The new campus, 17½ acres in size, has an estimated replacement value of $20,000,000. It is located in the western part of Dubuque (see front cover photo). On the east is a golf course and on the south and west are residential areas. A series of interconnected buildings contain 183,000 square feet of floor area (compared to 80,000 square feet in Oak Park). There are offices, classrooms, lounges, a library, and 225 student bedrooms. There is a dining hall, a fully-equipped kitchen, and a laundry. There is a 550-seat semicircular auditorium and a similar sized chapel with marble walls and floors.

The heating system has its own building, with separate boilers for natural gas and fuel oil, making it possible to use whatever fuel is cheapest at the time. Heating costs are not expected to be much higher than they have been in Oak Park. Maintenance costs may be less. Emmaus currently employs three full-time maintenance men as well as using student help.

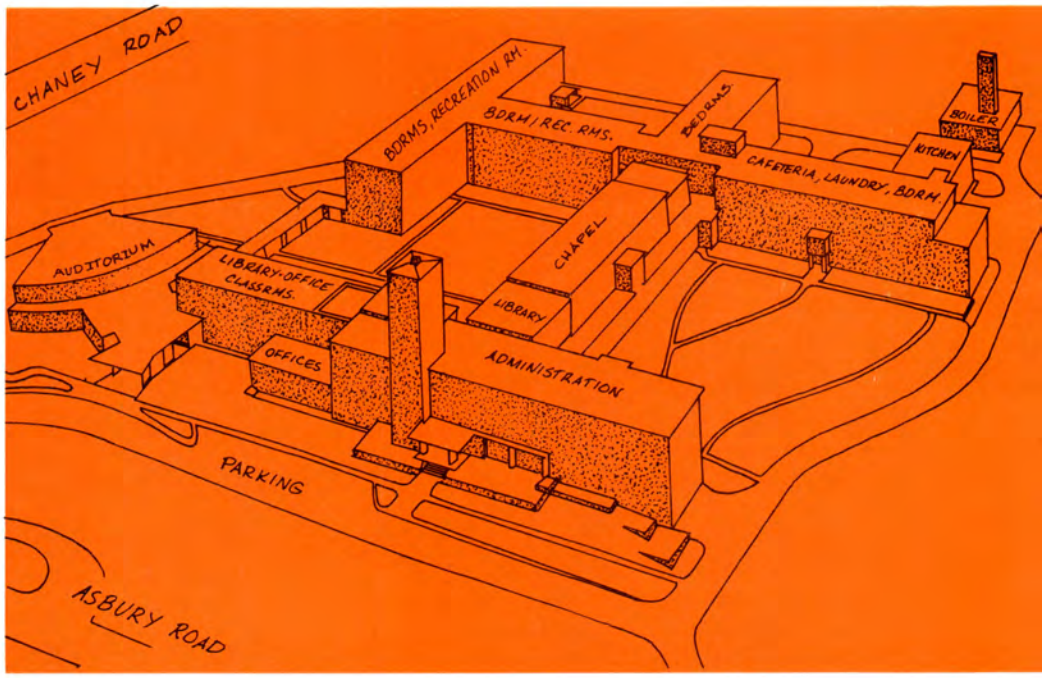
Age is a factor in all this. When Emmaus bought the YMCA in Oak Park it was already an old building. That was 1953, three years before the Dubuque seminary was opened.

ROOM TO GROW

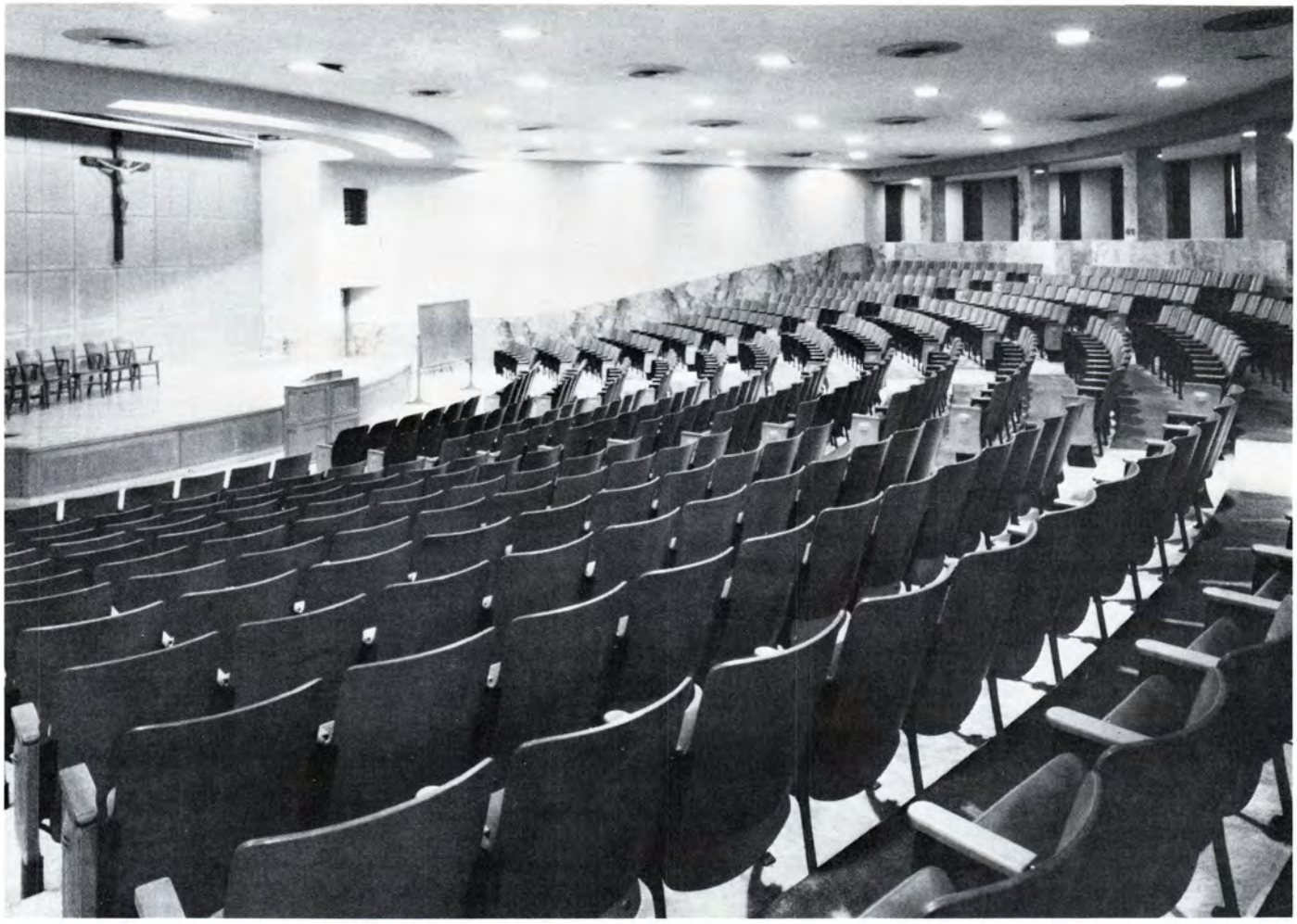
Emmaus Bible School has been sorely in need of room to expand—both to handle more students and to develop new programs. Dormitories are operating at capacity, and any influx of students beyond the present 170 would be crippling. Library, dining room, and classroom space are all needed. The school has never had a satisfactory auditorium.

The Emmaus Correspondence School has long been crowded into basement quarters. Warehouse space is rented elsewhere to store the





The 500-seat auditorium at the southwest corner of the campus.



printed courses awaiting distribution.

The search for space has been going on for a long time. The Groveland apartment building was purchased in 1960 to serve as a men's dorm, but other attempts to buy Oak Park property have not been successful. Offers were made on a building for the correspondence school in 1976, on the large Oak Park Club adjacent to the campus in 1979, and on an apartment building for married students in 1980. The Lord seemed to close every door.

In 1981 a long range planning committee was formed. Now the search for supplementary property became a search for a new campus. Facilities were considered both inside and away from the Chicago metropolitan area.

It soon became evident that location was a major factor in price. Usable facilities in the Chicago area were two or three times the price of the Dubuque property, and often required extensive remodeling.

Office space is *renting* for $10 a year per square foot in the Chicago suburbs, and for $15 downtown. With 183,000 square feet of floor space, the Dubuque property is being *purchased* for less than $10 a foot.



The Oak Park main building, housing all but the men's dormitory.

PROS AND CONS

Price is far from the only factor involved in the decision to move. The board of trustees gave careful consideration to many matters. Faculty and staff members were asked for their reactions about the move and how it would affect the lives of their families. The student body was polled, and a meeting was held with elders of Chicago area assemblies.

The most serious problems about moving were these: (1) the initial difficulty of finding student employment until the people of Dubuque gain the same confidence in Emmaus students that has been earned in Oak Park; (2) moving away from the 20 to 30 Chicago-area assemblies with which Emmaus has had such a close relationship; and (3) the problem of finding Christian service assignments for students in a smaller city lacking a variety both of assemblies and of inner-city service opportunities.

Time will no doubt see these problems resolved, but they are concerns for which prayer and wisdom are needed.

The final decision rested with the board of trustees, an unpaid group of 20 drawn from all across North America. An executive committee of eight trustees, mostly from the Chicago area, meets monthly with the school administrators. The recommendation to move was presented to the executive committee by the administration and the long-range planning committee. From there it went to the full board, which, after meeting with the staff and faculty, gave it unanimous approval.

The main building at Dubuque, with auditorium entrance at left.





The marble walled chapel that served the Catholic seminarians.

NEW FRIENDS AND OLD

A Mississippi River town of 64,000, Dubuque is the cultural and industrial hub of northeastern Iowa. Three colleges are within walking distance of the new campus, and a vocational school is nearby, fitting nicely into Emmaus' plans to make supplementary educational opportunities available to its students.

Dubuque is 200 miles from Chicago, and about the same distance from Minneapolis and Des Moines. There are many healthy assemblies in Iowa, a state that has been quite supportive of Emmaus Bible School. So, while the school is sorry to move away from some of its friends, it is also conscious of moving closer to others. I



The fully equipped kitchen serves a large dining room.

A typical student bedroom. Emmaus will bring its own room furniture.



Readers desiring to share with Emmaus in the cost of purchasing and moving to a new campus may send their gifts to INTEREST, *PO Box 294, Wheaton, IL 60189. Attach a note indicating the funds are to be used for the Emmaus campus. Make check or money order payable to Letters of Interest. A U.S. tax deductible receipt will be sent for U.S. dollar donations and a Canadian tax-deductible receipt for checks or money orders in Canadian funds.*

As with all funds intended for the ministry of commended workers or assembly-related organizations, Letters of Interest makes no deduction for its own expenses, but directs the money in full to the intended ministry.



The growing teenager is bombarded from every side. Internal changes complicate things. With all these pressures he needs models and examples more than he needs critics.

Hazards that Face Youth

by Nellie E. Stover

AN ARTICLE FOR SUNDAY SCHOOL TEACHERS & PARENTS

YOUNG PEOPLE are threatened by the changes that are occurring in our world today. The changing morality and rejection of biblical standards have pulled the rug out from under them. There are no guidelines left except those we provide in the home and the church.

In addition, growing teenagers face natural changes in themselves. What they are undergoing bodily, emotionally and mentally is little short of traumatic. In the midst of all this, the spiritual side sometimes suffers adverse consequences. As a result, we lose many of our young people in their Junior or Senior High years. Even when parents demand their attendance at services, this does not guarantee their submission or allegiance to the Lord.

The Gospel of Jesus Christ can provide the purpose in life that young people seek and need, even though they may not be convinced of this. So it is of great importance to reach them with the claims of Christ before it is too late. If their parents have not succeeded in winning them for the Lord by the time they enter their teen years, that opportunity may come to the Sunday School teacher or youth leader. If they *know* you love them, and if you show by your trust and confidence in the Lord that He can truly meet a person's deepest needs, they may come through.

CHARACTERIZED BY CHANGE

Solomon said: ''To everything there is a season, and a time to every purpose under the heaven'' (Eccl. 3:1). The normal changes of adolescence are designed by God to make men and women out of our boys and girls. The process is not usually easy, either for them or us. They need help to get through these changes successfully and happily. Someone has said that at this stage of their lives they need models and examples far more than they need critics.

The dramatic bodily changes that teens go through can trigger differing reactions. To some, the changes are a matter of pride and delight. To others they are an embarrassment. They are upset by complexion problems, by voice and bodily contour changes—all caused by hormonal activity. These changes don't occur at the same age for each one, and if they are slow developers, they worry that they may not be normal. They need reassurance that each person has his own growth and development rate built in.

Teenagers undergo changes in size, appearance, capacity and function. Their bodies are attaining the capabilities of adults, but in mind they are immature. Physically, they sometimes find it hard to cope with the strong desires brought about by the rapidly occurring sexual changes. They need our understanding and encouragment so they will feel free to express their fears and worries to us, and to ask important questions about sexual matters.

Emotional instability characterizes this period. Nobody can fluctuate so easily between the heights of delight and the depths of despair as a teenager. Many things that seem mere trifles to adults loom large in their thinking.

Being ''up'' one day and ''down'' the next can make a person very hard to get along with. A good verse for dealing with such instability is Proverbs 16:32: ''He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.''

Happily, **young people also undergo changes in their ideals.** They are now starting to turn away from the self-centeredness of childhood and to think of others and their needs. We should encourage this and take advantage of it to train them to show Christian love to others in practical ways. We should also teach them to square up their ideals with the Bible.

Another change now occurs, which most adults consider anything but a happy one. **Childhood credulity turns into adolescent cynicism and criticism.** They no longer believe things just because we say they are true. They demand proof for what we say, and this is right and good. It proves that they have brains and are using them. They are spiritually questioning. Too often adults resent this attitude, but it is a healthy one. They have a right to ask us for a ''Thus saith the Lord.'' I Thessalonians 5:21 exhorts us to ''prove all things'' and ''hold fast that which is good.''

Many Sunday School teachers do not welcome questions in class. Nor do they encourage pupil participation, because they are afraid they will not know the answers. This is sheer spiritual pride. There is nothing wrong with having to say, ''I don't know.'' Nobody knows everything. Your class would know you were a phony if you pretended you did.

If you find yourself in such a situation, just say: ''Let's see if we can come up with the answer to that by next week.'' Suggest sources that might produce the answer.

When next week comes, don't

For many years Nellie Stover has been a writer and conference speaker in the field of Christian education. She has conducted workshops in many Sunday School conventions in the eastern states, handling topics like Parents and Children, the Christian Life, and the Sunday School. This is her second article in INTEREST. ''Making Your Lesson Live'' appeared in the March 1982 issue.

Nellie's husband Gerald, a commended worker, has been a frequent contributor to INTEREST. The Stovers live at 105 Church Rd., Lansdale, Pennsylvania 19446.

forget to ask the class what answers they have found. That way you become a learner together with them, which creates a surprisingly happy bond between you and your pupils.

Dr. Clarence Benson, a wise Christian educator, said, "No one need be disturbed by this natural tendency to question matters credulously accepted by children and experimentally settled by adults. It is criticism in adolescence that leads to conviction in adult life. . . . Truth will only be strengthened by criticism and it is the inalienable right of every growing mind to demand proofs."

VICTIMIZED BY THE TIMES

It is not easy to be a young person today. The hedonistic philosophy of the world bombards him from every side. It feeds on the nature of young people to question their parents' values and life-styles. The very volume of the voices raised in disapproval of righteousness tends to make the teenager question whether his elders are really right in demanding clean living and self-denial.

Moral standards have been wiped out. Professional people leading our nations have decided that each individual has the privilege of deciding what is right for himself (compare Judges 21:25 and Isaiah 5:20-21). Former Chief Justice Douglas of the United States Supreme Court said, "Nothing is more certain than that there are no absolutes."

Such viewpoints make our Bible meaningless, so that we cannot look to it for guidance in moral matters. If there are no absolutes then there is no fixed base for sociological law—we are governed by what seems good for the given moment. We have "situation ethics" instead of God-given standards.

We wonder how men can be so blinded. Think of the havoc that would result if there were no standards for money, medicine, construction, preparation of food, etc. Terrible havoc has been created in the moral life of our land. Our young people have been robbed of an anchor of incalculable importance.

Just as the legal profession has turned away from the Bible and its standards, so has secular education. The theory of evolution has permeated and colored all teaching. Carl Sagan, the astronomer who appears so often on scientific programs, says: "The cosmos is all there is or ever has been or ever will be." This leaves us with an uncertain beginning and no hope for eternity.

Adults sometimes have an unrealistic approach to the spiritual needs of saved young folks.

Psychology has been guilty of clouding moral issues by urging the self-gratification of individuals. As recently as twenty years ago, many psychologists refused to deal with the concept of man's soul because they couldn't put it in the laboratory and test it. They replaced the soul with the mind and defined psychology as the science of behavior.

It has been jokingly said, "Psychology *sold* its soul, then *lost* its mind and is now having trouble *controlling* its behavior." The significance of this statement should not be lost in its humor. Marriage breakdown, sexual promiscuity and a frightening rise in teenage pregnancies are some of the results attributable at least in part to the trends in psychology.

Peer pressure is something else that must be reckoned with by all who deal with young people. The importance of friends cannot be overestimated. Parents used to worry about their children learning to smoke and use bad language from their peers. Now they worry about drugs and drinking and sex. Foul language assails our ears at every turn, even sometimes in the college classroom. Our young people would have to wear blinders and earplugs to avoid contact with evil.

Teens follow their peers in using drugs and alcohol because they think it is a sign of being grown up, and because they want to feel good. Those who feel unloved use these things to dull their hurts. Those who feel incompetent use them to escape their responsibilities. Many take the ultimate route of escape by committing suicide.

As parents and teachers, we must be alert to depression and to the dangerous temptations and serious needs our young people face. We must seek to give them a solid foundation in the Word and an unshakable confidence that God loves them and stands ready to forgive their sins.

Teach them that *true* friends will never do anything to hurt them or lead them astray. Know their friends, make them welcome in your home and provide opportunities for them to make the right kind of friends.

JEOPARDIZED BY ADULTS

Young people sometimes feel that the whole adult world is lined up against them. This ought not to be. It comes about because of parents who criticize and nag, teachers who are never satisfied, and aunts, uncles and grandparents looking down their noses at the younger generation. Young people should be able to look to the adults in their lives for support, and guidance and encouragement.

Parents are often unwise in their dealings with teens. Surveys attest to the fact that they do not spend enough time with them. Boys complain that they practically have to make an appointment to talk with their fathers. Girls confide in other girls as ignorant as themselves, because their mothers are "too busy" to listen to them.

Often when they do talk, the parents don't really listen. Or they treat the young folks as though they don't have any brains. They have brains and they know how to use them, but they need guidance because they are short on experience.

It is ironically true that we both sell them short, and at the same time expect entirely too much of them. Sometimes it seems we actually expect our young people to be more spiritual than we are.

Many parents criticize constantly but never commend when good things

are done. Some don't realize that teens really appreciate restraints and guidelines, even though they feel obligated to gripe about them. When you set limits, they know you care. They really feel unloved when parents let them do as they please.

One of the worst hazards young people face is **a poor example set for them by adults.** It is absolutely disastrous for adults to say one thing and do another. Children of all ages will ignore what you say and do as you do. Inconsistent living condemns you *and* them.

Young people do not respect wishy-washy, namby-pamby adults. They like grown-ups who know what they believe and why, and who stick by their convictions the way Joshua did. "Choose you this day whom you will serve," he said to the people of Israel, "whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land you dwell: but as for me and my house, we will serve the Lord" (Joshua 24:15).

Adults sometimes have **an unrealistic approach to the spiritual needs of saved young folks.** If you want to hold your teens, recognize that they need a challenge. They want to feel needed—important to family and church. Give them opportunities to experience the joys of serving the Lord. There is nothing more exciting and rewarding.

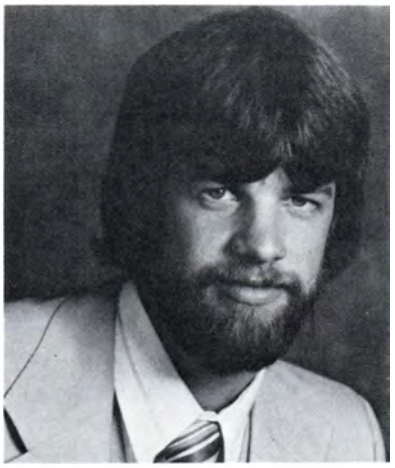
Create opportunities and programs that will enable them to serve and minister. Include them in services in nursing homes, and give them the pleasure of providing special music and companionship.

Involve them in tract distribution and in ministry to children and other teens who are needy. Set up a work schedule and provide transportation so they can do chores for the elderly who cannot afford to hire someone to help out.

Let us teach our young people "by love to serve one another" (Galatians 5:13). Challenge them to "serve the Lord with gladness" (Psalm 100:2). Encourage them to invite others to "taste and see that the Lord is good" (Psalm 34:8). I



Duane Brown



Terry Schutter

NEW WORKERS

JEFF BOERGER

Marineview Chapel in Vancouver, British Columbia, has commended Jeff Boerger to the work of the Lord. Following studies at Regent College, Jeff spent a year of internship at Marineview. He anticipates serving the Lord in Lansdowne, Ontario.

DUANE BROWN, 613 Poplar St., Atlantic, Iowa 50022

The Atlantic (Iowa) Gospel Chapel has commended Duane Brown to the service of the Lord. For several years Mr. Brown has been involved in children's work both in D.V.B.S. and camps. He retired from an electrical business in 1982 to devote full time to the Lord's work and for the past year has ministered in assemblies in Iowa, Texas, Kansas and Colorado. This fall he anticipates ministry in Georgia and North Carolina.

Duane and his wife Alice will appreciate prayer as they engage in these ministries.

CURTIS CALDWELL, 213 S. Walnut DeSoto, Illinois 62924

Neighborhood Bible Fellowship in Carbondale, Illinois, has commended Curt Caldwell to the work of the Lord in southern Illinois. The Caldwells have been active in the commending assembly since its inception in 1979. Curt has the gift of evangelism and has been used in bringing people to the Lord. He has taken an active interest in helping believers grow in the Lord, through personal contact with them and in the teaching ministry at Neighborhood Bible Fellowship.

Curt and Cathie have two children, Nathan 3 and Noah 1.

MR. & MRS. JOHN CLUNAS, 239 Marion Dr., McMurray, Pennsylvania 15317

Six assemblies in the Pittsburgh, Pennsylvania, area have commended John and Margaret Clunas to an evangelistic work in western Pennsylvania.

Originally commended to the Lord's work in the United Kingdom, Mr. Clunas conducted an evangelistic ministry there for fifteen years. In 1980 the Clunas family moved to Rhode Island, and in 1982 to the Pittsburgh area to help inaugurate an area-wide, evangelistic effort.

It is with great expectation that the elders of the participating assemblies acknowledge the call of God to John and Margaret and their family. Those assemblies are: Browns Hill Bible Chapel and Friendship Gospel Chapel in Pittsburgh; St. Clair Bible Chapel, Bridgeville; Bible Truth Chapel, Murrysville; Waynesburg Bible Chapel; and Eighty-Four Bible Chapel.

MR. & MRS. RANDY MEYERS, 2800 Croasdaile Dr., Apt. L-7, Durham, North Carolina 27705

For several years, Randy and Ronianne Meyers served the Lord in Zambia, commended by the Gospel Center in Durham and Parkway Gospel Chapel in Winston-Salem, North Carolina.

The Meyers are back in the United States and do not anticipate returning to Zambia. They continue in active service in the Gospel Center and in neighboring assemblies, and the Christians continue their commendation of the Meyers to this new area of ministry.

MR. & MRS. TIMOTHY J. RALSTON

The Christians at Richland Bible Fellowship in Richardson, Texas, have commended Tim and Carol Ralston to serve the Lord among assemblies in Canada.

During the past four years at Richardson Bible Fellowship, Tim has demonstrated a servant's heart and a commitment to the local body. He is a capable expositor of the Scriptures and is gifted musically.

TERRY SCHUTTER, % Camp Sun-Chi-Win, Union, Michigan

The Gospel Chapel in Muskegon, Michigan, has commended Terry Schutter to the work at Camp Sun-Chi-Win in Union, Michigan. Terry has served at the camp and in other young people's work for the past six years and has seen definite spiritual results through his teaching and discipling activities. He has now been asked to direct and manage the camp.

ROBERT (BOB) YOUNG

Two California assemblies, Atascadero Gospel Chapel and Community Bible Chapel in Hayward, have commended Robert Young

to the work of the Lord in California. Originally commended in 1953, Bob and Viola served the Lord in Zambia until 1975, when they returned to the U.S. for the education of their children. Mr. Young took up secular employment, continuing to minister in various places by invitation and in home Bible studies. He has recently been invited to move to Hayward and minister among the believers at Community Bible Chapel.

HIS MANSION, P.O. Box 771, Hillsboro, New Hampshire 03244

Contoocook Valley Bible Chapel in Hillsboro, New Hampshire, has commended two people to the service of the Lord at His Mansion.

Dorothy Christiansen disciples young women and instructs young people, helping them improve their skills in reading and preparing them for high school General Equivalency Diploma tests. She also serves the assembly through ladies Bible studies and in the Community Christian Academy.

Dot became a Christian through the ministry of His Mansion, and since 1979 has assisted there. The elders now commend her formally to this service.

Vivian O'Connell is a widow who has worked at His Mansion since 1980, serving as Executive Secretary to Stan Farmer. She is the mother of four children, three of whom have served in various capacities at His Mansion.

Vivian is a godly woman. Her assistance to Stan and her outreach to the members of the His Mansion family have had a significant effect on many lives.

Grace Chapel in Tenafly, New Jersey, has commended **Lorelei Gray** to the work at His Mansion for one year. Lori was a missionary in Bolivia, serving with International Crusades, and since her return has been active in ministries to young people and adults in her home area.

ADDRESS CHANGES

WORKERS CHANGES

Jim and Connie Matthews,
247 Poplar Ave.,
Hayward, California 94541

George and Jerrilyn Mercado,
2358 Coldstream Dr.,
Burlington, Ontario L7P 3J4

ASSEMBLY CHANGES

BURLINGTON, COLORADO, Burlington Gospel Chapel, 314 12th St. Mail to PO Box 341, 80807 (303/346-7618 or 346-5240).

TOMS RIVER, NEW JERSEY, Toms River Bible Church, % Gary Walter, 309 Hemlock Lane, Lakehurst, NJ 08733 (657-5599 or 657-9768).

NEW YORK, N.Y., India Gospel Assembly, 47-14 Glenwood St., Littleneck 11362 (Formerly at 899 Teller Ave., Bronx). SS 10, BB 11.

WINSTON-SALEM, NORTH CAROLINA, Parkway Gospel Chapel, % Paul Bonardi, Route 2, Box 563, Mocksville, NC 27028 (919/998-3667).

NORTH AUGUSTA, SOUTH CAROLINA, North Augusta Bible Chapel, Martintown Rd. and Hammond Dr., % E. S. Sawyer, Box 6351, 29841 (803/593-4263). BB 9:30, SS 11, M 7, Wed. 7:30.

NEW LISTINGS

MESICK, MICHIGAN, Sherman Gospel Hall, % Chancey Spencer, Fifteen Rd. RFD 1, 49668 (616/885-1304) BB 10, SS 11:15, G 7, Wed. 7.

GRETNA, LOUISIANA, Household of Faith Chapel, 712 27th St., Gretna (suburb of New Orleans). % Orille Lewis, 2421 Cascade Dr., Marrero, LA 70072 (504/341-5273). See Reports. BB 11, G 12:30, Mon., Wed., Fri. 7:30, Thurs. 7; Sat. SS 9:30 am

CONFERENCES

SEPT. 16-18—HARTFORD, CONN.

Annual Bible conference at Prospect Gospel Chapel, 576 Prospect Ave. Speakers: Joseph J. Muller, Donald Welborn and Thomas E. Wilson, Jr. Friday 7:30 p.m., Saturday 2:30 and 7, Sunday 10:30, 2:30 and 6:30. Contact Thomas E. Woods, 31 Strickland St., Manchester, CT 06040 (203/643-4477).

SEPT. 16-18—LEESBURG, FLORIDA

The second annual Florida Youth Workers Retreat at Camp Horizon. Speakers: Geoff Tunnicliffe, Tim Ayers, Jack Nelson and others. Contact Mike Nelson, Camp Horizon, PO Box 1552, Leesburg, FL 32748.

SEPT. 24-25—PITTSBURGH, PA.

Annual fall conference at Friendship Avenue Gospel Chapel, 4917 Friendship Ave. Meetings Friday 8:00 pm, Saturday 2 and 7, Sunday 10, 2, and 7. Speakers: Neil Dougal, Dr. James Naismith, and Boyd Nicholson. Accommodations available. Contact John M. Duff, 430 Carnegie Ave., Clairton, PA 15025 (233-7179).

SEPT. 30-OCT 1—ASHEVILLE, N.C.

Annual Land of the Sky Youth Retreat at Camp Rockmont. Speaker: Gary Stewart. For further information, contact Clarence A. Low, 32 Pressley Rd., Asheville, NC 28805.

OCT. 1—TORONTO, ONTARIO

The 37th annual Ladies Missionary Conference at Martin Grove Collegiate, Martin Grove and Eglinton Ave., Islington. Missionary speakers: Marilyn McMullen, Ruth McClure, Peggy Green, Dr. Mary Gordon, and Louise McClelland. Services at 10 and 2. Overnight accommodations available. Contact Mrs. Emily Hayhoe, 132 Rometown Dr., Mississauga, Ont., L5E 2T4 (416/274-6808).

OCT. 1—RALEIGH, NORTH CAROLINA

Thirty-second Women's Missionary Conference at North Raleigh Chapel, 5421 Six Forks Rd. Speakers: Gertrud Harlow and Lois Logan. Meetings at 10 a.m. and 1:30 p.m. Contact: Mrs. Donald Pelon, 5523 Newberry Dr. 27609 (919/847-3140).

OCT. 8-9—WESTBROOK, MAINE

Annual conference at Spring Hill Gospel Hall, 225 Spring St. Meetings Saturday 3 and 7; Sunday 10:30, 2:30 and 6:30. Speakers: Leonard Lindsted and Dan Snaddon. Hospitality provided. Contact D. F. Chick, 95 Maple St., 04092.

OCT. 28-29—KEYSTONE HEIGHTS, FLA.

Annual Women's Missionary Conference at Park of the Palms in north central Florida. Speakers: Lois Logan and others. Contact: Park of the Palms, Keystone Heights, FL 32656.

NOV. 1—HARTFORD, CONNECTICUT

Northeast workers discussion, prayer and fellowship at Prospect Gospel Chapel, 576 Prospect Ave., 9 a.m. to 3 p.m. Subject: Developing Elders. Contact Jim Mayer, 2073 Maple View Ct., Westfield, NJ 07090.

NOV. 4-5—KANSAS CITY, MISSOURI

A Mid-America Renewal Seminar at Calvary Bible College, sponsored by Kansas and Missouri assemblies. Seminars and small group discussions led by Jean Gibson, Mark Porter, Bill Greenaway, and Jack Davies of Fairhaven Bible Chapel in San Leandro, California. Fee $25 per person ($45 for husband and wife), includes $10 advance registration fee. Accommodations additional. Attendance limited to 400. Write to Mid-America Renewal Seminar, % Pete Youngberg, 2807 Main Court, Lawrence, KS 66044.

SUNDAY SCHOOL CONVENTIONS

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OCT. 6-8—BOCA RATON, FLORIDA

At Bibletown Conference Center. Registration fees: before Sept. 21—$12, after Sept. 21—$14. Daily rates: $6.00 per person, $5.00 for students. Accommodation information available on request. Write to ICEA Florida Southern Sunday School Convention, Accommodation Dept., PO Box A, Boca Raton, FL 33432.

OCT. 20-22—DETROIT, MICHIGAN

At Cobo Hall. Registration fees: before Oct. 1—$10, after Oct. 1—$12. Daily rate $5.00, students $4.00. Accommodation information available. Write to International Sunday School Convention, 24200 Woodward Ave., Pleasant Ridge, MI 48069 (313/399-6500). Speakers at Detroit include J. Vernon McGee, Tim and Beverly LaHaye, and Josh McDowell.

Conference announcements for the December issue should arrive at INTEREST by October 10. No charge for first announcement; $20 prepaid for each additional appearance.

WITH THE LORD

FLORENCE CLARK, 99, of Brookfield, Illinois, on May 28. She lived in the British Home for many years where she loved to witness for the Lord to the residents.

ANNIE K. DICKSON, 92, of Marble Hill, Missouri on May 21. Born in North Ireland, she was in fellowship at Troost Avenue Gospel Hall in Kansas City, Missouri, for many years, and was in fellowship in Marble Hill at the time of her homecall.

ERVIN D. DRESCH, 94, of Keystone Heights, Florida, on May 27. For more than 60 years Mr. Dresch served the Lord among Spanish-speaking people in south Texas, commended to the work by Turner Road Gospel Chapel in Windsor, Ontario. Mr. Dresch was also the Spanish translator of *Palabras Fieles,* the paper published by Carl Ostertag in St. Louis.

WILL R. ELLIOT, 94, of Keystone Heights, Florida, on May 23. For many years Mr. Elliot was a representative of Wheaton College in Wheaton, Illinois.

ROBERT M. FORTUNE, 82, of Summit, New Jersey, on June 9, of congestive heart failure. He was in fellowship at Austin Gospel Hall in Chicago for ten years and then in Maplewood (NJ) Gospel Chapel since 1935. He was a board member of Christian Missions in Many Lands and, as a manufacturer of dry goods, he was of great assistance to many missionaries in the provision of cloth materials.

HOLLIS N. JOHNSON, of Jacksonville, Florida. He was in fellowship at Dean Road Bible Chapel, an assembly he was instrumental in starting in 1956. A generous brother, he was given to hospitality.

MABEL L. MILLER, 99, of Boulder, Colorado, on May 3. In fellowship at Boulder Bible Chapel, she loved the Lord and His people, and was a constant intercessor in prayer.

MONTIE LEE PAGE, of Overland Park, Kansas, on April 9, following a severe lung infection. She was in fellowship at Overland Park Bible Chapel, where she served actively.

GEORGE C. SHEAROUSE, Sr., 71, of Savannah, Georgia, on March 1. He was in fellowship at Savannah Gospel Chapel since its beginning more than 50 years ago. He served the Lord in hospitality and as a consistent witness.

DORA THOMPSON, 85, of South Houston, Texas, on May 23, after a lengthy illness. She was saved in 1919 and in 1926 married Robert I. Thompson. Together they served the Lord for many years, first among railway men in South Africa where they lived in a railroad caboose for six years. Later they moved back to Dora's home state of Texas where she conducted an active ladies and children's work.

NOTICES

"I WAS IN PRISON and ye visited me": You can visit through letters. Share your faith with lonely prisoners who need to know that someone cares. For information, write to Prison Ministry, PO Box 435, Spruce Pines, North Carolina 28777.

USED COMPUTER WANTED: Upgrading your home or office computer? Why not send the old one for tax credit and fulfill a need in the Lord's work to: Christian Mission for the Deaf, Box 1254, Flint, Michigan 48501.

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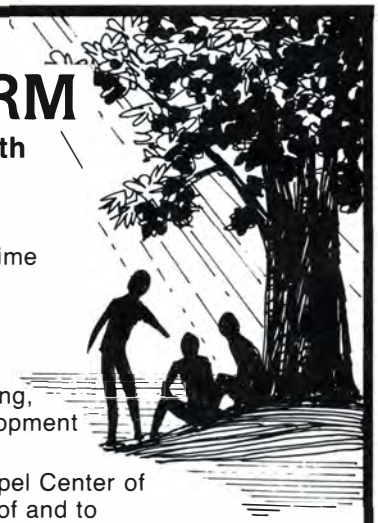


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Waynesboro, Georgia 30830
(ph. 404/554-4606
404/722-7048)

Founder: Mr. Edgar Murrah
• Administrator: Mr. Michael Lewis

Getting Together

INTEREST REPORTS ON TWO GATHERINGS OF ASSEMBLY LEADERS

VITAL NEEDS

Shiloh Bible Camp hosted this year's Northwest Workers Conference. Some thirty men and women participated in three days of study and recreation, May 24-27. They were joined in evening services by Christians from Cosmopolis, Centralia and Longview, the three assemblies in western Washington that are closest to Shiloh. Commended workers were in attendance from assemblies in eastern, central and western Washington, as well as from Oregon, Idaho, Alberta and British Columbia.

The Northwest Workers Conference has never been large, probably because workers in the western states and provinces are so widely separated. The great distances in the west leave some full-time workers in lonely places and make it difficult for small assemblies in remote areas to survive. Sensing the need for a conference that would keep scattered assemblies in contact with each other, the late David Sharp of Solvang, California, was instrumental in starting the conference in 1976 (INTEREST, Dec. 1976, p. 12). It has continued annually, usually held in Washington. The 1980 conference was canceled one day before it was due to begin because the second explosion of Mount St. Helens was raining lava over western Washington.

This year's conference included ministry from **William Dawes** of Duncan, B.C.; a chalk talk by **Venture Coy** of Boise, Idaho; and a testimony from **Leon Crawford** of Yakima, Washington, who is leaving shortly for short-term missionary service with Mark Mattix in Bolivia. **Gordon Fraser** of Woodburn, Oregon, reported on his Mormonism seminars. **Lewis Doane** of Portland gave a slide presentation on some of the early preachers in western assemblies, especially H. A. Ironside.

Ted and Lucille McKellar were present, representing Mount Carmel Bible School in Edmonton, Alberta. Ted spoke at one of the meetings using the school's audio-visual presentation. **Don Dunkerton** of Emmaus Bible School slipped away from a student team touring in the west to give a short report on Emmaus.

In founding the conference, David Sharp had wanted to encourage the planting of new assemblies in the west and the strengthening of those already in existence. Consistent with this burden was the theme chosen for the 1983 sessions, "Vital Needs in Today's Assemblies." Invited speaker was **James A. Stahr,** editor of INTEREST. In four sessions on this theme he presented the Need for Renewal, for Growth, for Leadership, and for Worship. Questions and discussions followed most of his presentations.

PASTORAL ENRICHMENT

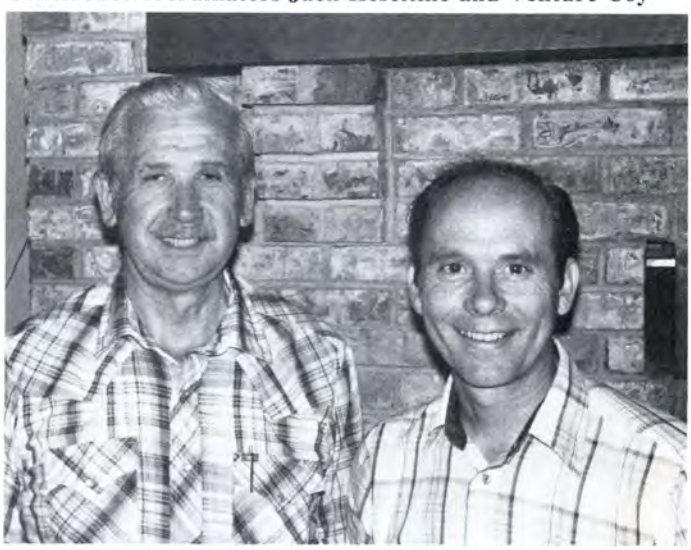
Conferences can play an important role in developing Christian attitudes and behavior. This is especially true in the lives of full-time workers, elders and their wives.

Fresh insights into God's Word are needed. Conferees should be encouraged and refreshed by an atmosphere of love for God, concern for a lost world, and tangible expressions of brotherly love. In short, conferences should be times of renewal and rededication.

Eunice and William Dawes of Duncan, British Columbia



Conference coordinators Jack Heseltine and Venture Coy





Vincent Strigas leading a morning session at SCOPE '83



Gordon Fraser reporting on Mormonism seminars

Quotes from Vincent Strigas

ON COUNSELING:

Biblical counseling is the hour when a person is faced with his responsibility.

When people are responsible, they always feel better. When they are irresponsible, they always feel worse.

Every sinful habit can be changed. Learned behavior can be unlearned. But not everyone is willing to pay the price. It's always painful to change.

The only way to get rid of a habit is to replace it with a new habit.

It's not enough to stop doing what is wrong. You've got to start doing what is right.

Guilt is a wonderful thing when used properly. Man is not a victim of his conscience, but a violator of his conscience!

The solution to a problem is to find out what is wrong, and how to deal with it. The goal (of counseling) is never to make a person feel better for the moment, but to give him a lasting solution.

ON RECONCILIATION:

If we offend someone, there's no excuse for not going to him and asking forgiveness.

These were among the goals which were realized at SCOPE '83, the second ''Spring Consultation on Pastoral Enrichment,'' sponsored by and held at International Crusades in Prospect Heights, Illinois. SCOPE drew 130 men and women from Canada and the United States to spend a full week in May considering the theme, ''Pastoral Care.'' Invited resource person was **Vincent Strigas** of Mesa, Arizona.

Mr. Strigas led most of the sessions. Out of his years of pastoral experience he shared lessons God had taught him in counseling, facilitating reconciliation, and using the keys to effective communication.

In addition, Strigas dealt with the content and spirit of preaching. He spoke of right emphases which must permeate the ministry and pitfalls which endanger the servant of God. He showed how to handle coldness of heart and how to establish priorities which honor God.

Reagan Benedict, a new staff member of International Crusades, spoke on helping the fallen. **Mrs. Virginia Strigas** ministered to the women on how wives of Christian leaders should pursue the holiness of God.

As each of the two, week-long sessions progressed, the conferees developed new friendships and a warm sense of love for one another.

Many shared how God had dealt with them at SCOPE: ''He brought strength and renewal to my dry and thirsty soul''. . . . ''Vincent Strigas modeled a true servant's spirit''. . . . ''Freshness, fellowship, frankness''. . . . ''I have already registered for next year!''

Next year's plans include a week on evangelism and another week on ministry to young people.

QUOTES FROM VINCENT STRIGAS

Continued from page 17

When there is unforgiveness, we usually overreact. We don't deal with the issue, but act on the basis of emotion.

We always respond to a person on the basis of how we feel about him.

When someone turns against us, we need to win him back by doing whatever it takes. We need to become peacemakers.

Here are several suggestions for reconciling marital difficulties:

1. Make a list of all the things you are doing wrong.
2. Stop them.
3. List all the things you used to do right but no longer do.
4. Begin to do them.
5. Learn to genuinely forgive one another.
6. Don't throw the past at one another, or make accusations.
7. List the problems you can both agree on.
8. List all the problems you can't see eye-to-eye on.
9. Ask yourself: "What must I do to solve this problem?"

ON SHEPHERDING:

It is essential that each of us learn to express his love. This has been one of the missing ingredients in the church.

We often fail to recognize that our enemy is Satan, not people. So we react to people instead of dealing with the situation in a way that honors Christ.

We always respond with the maturity we have. How much we can learn if we can hear another point of view!

We can't always do anything about those outside of us, but we can do something about ourselves.

Those who have the privilege of ministry must remember that ministry is servanthood. . . . You become a real leader in the Christian community when you become a servant.

You are not qualified to preach until you love the people you preach to. Love comes through surrender and repentance. I

REPORTS

RAPID GROWTH IN QUEBEC

The number of French-speaking, evangelical churches in the province of Quebec has doubled since 1976. So reports the quarterly magazine *Thrust*, a publication of The Evangelical Fellowship of Canada.

There are now some three hundred evangelical French congregations in the province. Two Baptist groups have a total of 50 organized churches, and an equal number of gatherings not yet organized into churches. The Pentecostal Assemblies of Canada (PAOC) have grown from 19 churches in 1976 to 100 today. According to *Thrust*, the Christian Brethren had two congregations in 1945, and more than 50 at the present time. There are smaller numbers of Mennonite Brethren and Christian and Missionary Alliance churches.

The *Thrust* report says that all these groups "operate either residential or extension theological training programs, with the result that 80 percent of the pastors are French Canadians."

Some years ago the Brethren assemblies in Quebec were chartered by the Quebec legislature as the Christian Brethren Church of Quebec. The granting of legal status ended the jailing of street preachers and most other forms of persecution that had been common in the early days.

The activities of assemblies in Quebec are reported in the newsletter called "News of Quebec," available without charge from PO Box 1054, Sherbrooke, Quebec J1H 5L3.

ISLAMIC SEMINARS

"Do you know that I consider myself a Muslim?"

With this beginning, **Ron George** captured immediate audience attention. He went on to explain that a Muslim, by definition, is one who is wholly submitted to God.

The occasion was an "Islamic Awareness Seminar" held in Lawrence, Kansas, and sponsored by the Lawrence Bible Chapel. The seminar was attended by 50 area believers, ages 8 to 80.

The city of Lawrence is a university community. Some three to four hundred students from eighteen Muslim countries make the city an excellent mission field in which to put into practice the principles learned. In fact, the opening session was attended by several Iranians, a good example of the willingness of Muslims to talk about God. As some of them interacted with Ron and **Quentin Foulkes,** an English businessman who assisted Ron, they gave a glimpse of the problems in effectively communicating the gospel in unambiguous terms.

Seminar leader Ron George has been working with Muslims for many years. He was recently commended by an English assembly in view of his North American seminars (INTEREST, May 1983, p. 12). The seminars include fast-paced, informative slide/tape presentations on needs and opportunities in the Islamic world. Easy-to-understand lectures give a basic grasp of culture, beliefs, and practices of Islam, and show how to use these concepts to build bridges. Opportunity is given for application of the principles by working through case studies. Practical suggestions are offered on contacting Muslims in this country and specific approaches to take.

Those who live in areas with sizeable Muslim populations are invited to sponsor seminars. For further information, contact Ron George, PO Box 26, Tunbridge Wells, Kent TN1 1AA, England. For a local recommendation contact John Williams, Carriage Hills Gospel Chapel, 5726 Nogard St., Kansas City, Kansas 66104.

Sara Townsend, Lawrence, Kansas

LEAGUE OF NATIONS

Grace Chapel in Tenafly, New Jersey, recently held a series of meetings with **Neil Dougal** of Worcester, Mass. In advance of the meetings, young people, under the leadership of **Kenneth Barrett,** visited every home in the neighborhood with invitations to the meetings, introductions to the assembly, and offers of Emmaus Correspondence courses. There was an immediate response of visitors and several new people have been added to the assembly.

The fellowship now is a veritable league of nations. Egyptians, Jamaicans, Armenians, Greeks, Romanians, Czechs, Filipinos, and Swiss, besides the English, Irish, Scottish, German, and French, all fellowship happily together.

Robert J. Watson, Correspondent



Household of Faith assembly, Gretna, Louisiana

Household of Faith

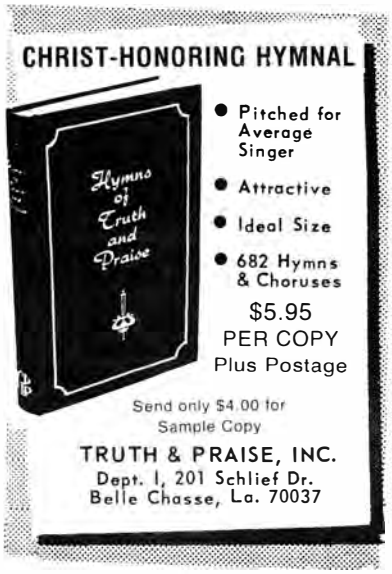
Four years ago, **Raymond Lewis,** a former baseball player with the New York Mets, walked into Good News Bookstore in Belle Chasse, Louisiana. There he met **Vernon Schlief.** Raymond had just recently trusted the Lord, alone in a parking lot, and was looking for security.

Vernon recommended some books and offered to help Raymond with Bible study. As they studied, learning about New Testament principles, Raymond kept bringing along new converts. Soon there was a nucleus of about ten young men, well educated and devoted to the Lord, being grounded in the Scriptures through the teaching of Vernon and other elders from the Belle Chasse assembly.

About a year and a half ago, the new group bought a little building, with a seating capacity of 100, in Gretna, Louisiana, a suburb of New Orleans. At that time about 15 people met to remember the Lord. The group has grown to over 50, all newly saved.

The Household of Faith Assembly, though still in its infancy, gives evidence of maturity. It is gifted with evangelists, teachers and pastors, and is well ordered with capable, concerned, hard-working elders. The meeting schedule shows an intensity of devotion to the work: Bible Study, Monday, Wednesday and Friday nights; Leaders Bible Study and Prayer on Tuesday; Prayer Meeting, Thursday; Youth Bible Study, Saturday morning, 9 a.m. to noon; Breaking of Bread, Sunday at 11, Preaching service 12:30 to 3:30. The rest of the time the Christians are on the streets preaching—for which they have been arrested and jailed on occasion.

Prayer is requested for this assembly, and that the work may spread throughout the south.



THE CALL TO EVANGELIZE

Continued from page 5

seminaries of our lands. I am, of course, convinced of the value of a good Christian training. I know the importance of obtaining the highest levels of education available today to enable us to reach the millions whose standard of education is higher than that of any preceding generation. Such training is embarked upon to equip a person for the role of giving himself in the sacrificial service of God, in the pursuit of broken sinful men. All too often, I have noticed, it becomes nothing more than an ego trip. Such is Bible knowledge that does not lead to total surrender, to a willingness to lose one's life for Christ's sake and the Gospel. Such is Bible knowledge that does not make men holy. Such is Bible knowledge that does not result in a burning desire to share Christ with the dying world.

So often the graduates of our schools return to their assembly or local fellowship with no other desire than to display their newly acquired knowledge of Scripture. The years set aside for study should have resulted in a humble, holy, self-disciplined, Christ-centered life. Instead, they may end in nothing more than the ability to expound Scripture without love for the lost and without a passion for souls.

THE VISION IS BLURRED

I for one am thankful for the new emphasis accepted by many assemblies in recent years in commending men to a full-time pastoral and teaching ministry in an assembly. I know some will feel very differently than I do about this matter. However, I have witnessed during my nationwide traveling in North America that the progressive and growing assemblies are usually those with a full-time resident worker.

Having so said with great sincerity, I am nevertheless convinced that many commended workers know in their heart and soul that they did not receive a call to a pastoral ministry but to evangelism! Not all, of course. Many are indeed called to pastoral and teaching work. They know their gift and their calling, and they would be out of God's will if they failed to shepherd and teach. Yet the question remains, "Where are the evangelists?" I am certain that there are many in a settled, pastoral, teaching situation who know that they are not fulfilling or exercising the evangelistic gift that God has given to them.

There is no greater need than that of the lost. There is no greater privilege than to bring them to Christ.

Can it be that there are so many with the gift of the teacher but so few with the gift of the evangelist? That gift is characterized by a tender, loving compassion for souls. It begins with a love for Christ that results in that burning love for people that overshadows every other human love. To bury the evangelistic gift, to stifle that love, is a tragedy. To seek the material comforts which a settled ministry may offer, or even to allow our deepest, tenderest love for a wife and children to interfere with that evangelistic call is to allow the vision to be blurred.

Oh, what a privilege to be called to the task of seeking the lost. I am convinced that the reason so few are answering that call to evangelism is because the cost is too great. Yes, there is a cost, a cost that only those involved know anything of. But there is also a joy and a reward beyond the ability of pen or tongue to tell.

If you are called to be an evangelist and have allowed modern thinking and modern life-styles to cause you to be disobedient to that call, now is the time to be done with lesser things. There is no higher calling. There is no greater need than the needs of the lost, dying people of this generation. There is no greater privilege than to seek them and win them for the Savior.

THE MINISTRY IS NO LONGER RESPECTED

There is yet another reason why evangelists are so hard to find today. I believe the voices of many potential evangelists have been silenced by assemblies that now have little or no desire for a simple, forthright, Bible-centered Gospel ministry. We thank God for the Bible study groups that He is using to win many to the kingdom. We have our youth programs reaching the community kids with the challenge of Christ. Yes, we praise God for our summer camps, Sunday schools, and Coffee Hours, all of which are reaching some for the Savior. Alas, however, I have noticed that even in these things we are replacing preaching directed to the conscience and will of men with an intellectual approach to the Scripture. There is also an emphasis, an almost sick emphasis, on counseling, psychology, and the psychoanalyzing of individuals, until personal counseling takes the place of Gospel preaching.

Ultimately the gift of the evangelist is no longer recognized within the assembly. We lecture, we debate, we counsel, we philosophize, but we fail to preach the simple, glorious, life-changing certainties of the Gospel. We are in danger of siding with the world into the thinking that the preaching of the cross is foolishness.

Let us make room for the evangelist. Let us acknowledge his gift and give him opportunity to exercise that gift in the assemblies and churches throughout the land. Let those of us who are called, ignore our critics and let us use our gift under the guidance and controlling hand of our risen Lord. Let us seek by all means to save some.

My prayer is that from this new generation of preachers many will receive the call of the evangelist, and will respond by going out to evangelize the world at this time of unprecedented need. I

QUOTES

DEADLINE: Letters for the December issue should reach INTEREST by October 10.

RANDY and SILVIA AMOS, Rt. 50, Tuckahoe, New Jersey 08250

Along with some local brethren, we have been laboring for about three years in southern New Jersey, south of Atlantic City. Through a cassette tape ministry and home Bible studies, we have sought to spread the Word.

In the last year and a half we have seen a real working of the Holy Spirit. A number have believed the gospel, been baptized and have separated from other religious systems. Most have been added to the Linwood Gospel Chapel assembly fellowship. They have been attracted without any gimmicks, simply a desire to hear the Word and obey it, apart from the tradition of men.

There has been a cost for some and also some satanic opposition, but our God is overruling. Please pray for godly growth and the long-range goal of planting New Testament assemblies in this area.

May 23

DAVID and MERYL COLLINS, 40 Ransom Ave., Sea Cliff, New York 11579

The work is going well in Sea Cliff. This is the village's 100th anniversary. It was founded and grew out of religious conferences and summer meetings. We are seeking to take advantage of this as we consider evangelism this summer and fall. A monthly coffee house with a gospel thrust has stimulated many to work and has provided fellowship with other evangelicals.

We have just completed a Sunday day of prayer, following the ideas presented in an INTEREST article [May 1982]. The time was not only profitable in intercession, but also in stimulating and encouraging all who participated. We prepared lists of chapel activities, missionaries, friends in need of salvation and a chapel directory which will also benefit our personal prayer time in the future. We spent the evening service remembering the various missionaries we support. For some this was the first time they became aware of the people and their needs.

During the past year there has been an increase of opportunities to minister in other assemblies. We rejoice in new opportunities to serve the Lord and in fellowship with other brothers and sisters.

May 27

VENTURE and DARLENE COY, 814 Baker St., Boise, Idaho 83706

The Northwest Workers Conference was well attended and the ministry brought by **James Stahr** was heart searching and profitable.



Phil Guikema

This week we are conducting our annual VBS and we are encouraged with the ones who are willing to help.

My prison class has been changed to Friday mornings which is much better since it will allow men from the closed custody units to attend. I plan on teaching a series on the Tabernacle with the purpose of giving them a deeper appreciation and understanding of Christ and His work for us.

June 10

GILBERT and SUSAN GLEASON, 34 SE 70th Ave., Portland, Oregon 97215

I have been serving the Lord in a full-time capacity at Grace and Truth Chapel for two years. My major responsibilities include sharing in the preaching and teaching, coordinating the Family Bible Hour with the home Bible studies, and giving support to the elders by administering the various aspects of the work.

It is thrilling to watch God bring healing and growth to the body. Yet it is challenging to see what He still wants to do in and through us.

June 6

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

We thank the Lord for three boys who accepted Christ this week as we ended the AWANA clubs for the summer. Next week we are having an AWANA awards banquet at a local restaurant.

I plan on speaking at Camp Horizon, holding a week of VBS this summer, and attending Skyland Bible Conference.

June 9

MIKE and SUSAN HAMEL, 3213 SE 73rd, Portland, Oregon 92706

We are encouraged with the work here at Laurel Park Chapel. As an assembly we are putting a real emphasis on evangelism and adult education this coming year, as we realize that we have not done the job we need to in these areas. We are excited about what the Lord will do as we focus on knowing Him and making Him known.

June 14

ROBERT and SHARON JOHNSTON, 4971 Hyde Park Dr., Troy, Michigan 48098

Our ministries are confined primarily to the Detroit-Windsor area, with half our time spent working with Lakeside Bible Chapel. This is a newer assembly, having been in their own building just over two years. We have seen the congregation double in that period and there are many other evidences of the Lord's blessing on this local church.

Our oldest daughter Susanne has just graduated from William Tyndale College and is to be married on July 23 to David Harrington. Scott is employed by the Board of Education in Windsor, but anticipates studying at International Crusades in the fall. Jennifer begins her last year of high school this fall.

June 6

WILLIAM and MARY KING, 306 Apollo Dr., Wilmington, North Carolina 28405

Each week we have new families attend the chapel and this keeps us busy with visiting in the homes. It also gives us opportunity to present the gospel and, in some cases, lead a soul to Christ.

Recently a young Catholic girl who had been coming to the Bible studies and thought she was saved, invited us to her home to talk to her husband. In discussing with him the way of salvation, she realized she had never made a personal commitment herself and accepted Christ as her Savior that night. We are still praying for her husband's salvation. We are thankful for a Christian lady in our fellowship who conducts Bible studies and contacts people outside the assembly by this means.

Mary travels 40 miles each week to a Bible study in Southport. We are trusting the Lord for the outcome of this effort. We would love to see an assembly established there.

I am writing from Siler City where we are conducting a VBS. So far five or six have professed salvation. **Frank Kollinger** of Ecuador is in Wilmington while we are in Siler City.

June 13

SERGE and LILLIANE LaFRANCE, 3652 Chateaufort, Longeuil, Quebec J4K 3T9

Our involvement locally is sharing the teaching ministry with three others. This per-

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Vernon and Gladys Schlief, 50th Anniversary



Richard and Virginia Strout with Mark, Paul, Joel and Lois

mits me to help out in another assembly. Plus, I do pastoral visits and some training of capable young men. For this we ask your intercession.

June 6

ANDRE and DOROTHEE MARCHILDON, 10885 Clark, Montreal, Quebec H3L 2S9

Dorothée and I were saved ten years ago and have two children, 8 and 6 years old. We have worked in various responsibilities of our assembly in Duvernay. Then the Lord blessed in the establishment of a new assembly in Montreal West. This was the start of what is now our ministry. Establishing and supporting assemblies are the main objectives of our lives and we do this by working with other gifted workers. Since new assemblies have a need for somebody to deal with financial, administrative and organizational problems, the Lord has led us to serve mainly in that capacity, along with the pastoral work.

We seek to apply New Testament principles in the establishment of new assemblies—seven at this point—by working in a team like Paul, Barnabas, Timothy and others. Such a work is above our strength as one couple. We are grateful to participate in new developments as the Lord leads other couples with the same vision for Quebec and the world. New and exciting things are happening in Quebec.

June 7

EARL and FERN MILLER, Box 518, Pittsboro, North Carolina 27312

On February 15 I had a very serious heart attack. We had planned to move here to the Pittsboro Christian Home the middle of March, but this delayed our move by one month. We arrived here on the 15th of April.

I did make a remarkable recovery, and am regaining strength slowly. My voice is not normal yet, but I did preach once since we are here, and have wonderful fellowship in the assembly. I am looking forward to regaining my normal strength and to carry on in whatever ministry is required of me.

May 23

CARL OSTERTAG, 54 Steeplechase Dr., St. Peters, Missouri 63776

The 1983-84 *Palabras Fieles* has been completed, by God's gracious provision, and thousands are once again on their way to the Spanish speaking people of the world, proclaiming the glorious gospel of our Lord Jesus Christ. Letters and phone calls from missionaries who did not receive their P.F.'s last year emphasized the urgent need for this literature.

June 1

HAROLD and VENA PRESTON, PO Box 23227, Lexington, Kentucky 40523

INTEREST Magazine has been used to stir up considerable interest in the new work here. The number of prayer partners has increased and we have had several visitors as a result of reading about us in the magazine. Visitors should phone (606) 272-8094.

We have also had several responses from the U.S. and overseas regarding the tape ministry *Worship and Remembrance* by Dan Smith (See ad elsewhere in this issue).

We have enlarged our basement meeting room from 15 × 18 to 18 × 24, giving us comfortable seating for 40 people. We value the prayers of the saints.

June 10

DOUG and JEAN PRICE, 69 St. Laurent Pl., Elliot Lake, Ontario P5A 2V9

June 4 and 5 was a time of celebration; Elliot Lake Bible Chapel celebrated its silver anniversary. Many came from the surrounding area, and old timers from across Ontario and Quebec gathered to renew old acquaintances and recapture the past. Speakers were **Gaston Jolin** and **Jack Correll.**

Highlight of the occasion was the mortgage burning on the Saturday evening. A prayer of thanksgiving was given for the past, for strength and courage to meet the future, and that God's truth might shine forth until He comes.

June 20



ARTHUR DURNAN
BIBLE LANDS PILGRIMAGE
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ARNOLD and JANET REYNOLDS, R.R. 2, Lennoxville, Quebec J1M 2A3

I am thankful that during the last three or four weeks my health has improved considerably. I was not as good as usual while in the West Indies and reached a low ebb the first week in May when the doctors discovered I had a high blood sugar level. It is down to about normal and I am glad to be able to enjoy work once again.

Sundays I have been preaching in either the English or French assemblies in Sherbrooke. Wednesday evenings I have a Bible study at the French assembly in Granby and last Saturday I gave three studies on II Peter at a French conference in Montreal.

French work throughout Quebec continues to be encouraging, despite minor setbacks. We value prayer for the work in general and ourselves in particular.

June 15

VERNON and GLADYS SCHLIEF, 201 Schlief Dr., Belle Chasse, Louisiana 70037

Things are going well here. We just had our Deep South Conference with over 300 attending, mostly from the four local assemblies.

Gladys and I will be celebrating our 50th wedding anniversary July 2, combined with a celebration of over 41 years in full-time service for the Lord.

I am bubbling over for just this morning another black man came into our store and in the course of the conversation I learned he is very interested in learning more about God's Word. He wants to bring eight or nine brethren over and let me teach them. Pray with us that something may develop from this.

June 4

RICHARD and VIRGINIA STROUT, 1469 Dagenais, Sherbrooke, Quebec J1G 2B4

Our main responsibility at the Cookshire assembly is in Bible teaching and organization. This year the French men have taken over all the responsibility of the evangelism ministry and are doing a fine job. Many of them are witnessing to their families and friends and in one family alone we have seen three brothers or sisters with their spouses come to the Lord.

Virginia has seen growth in her ladies Bible study group where they are studying the women of the Bible. Together she and I have started a third Sunday School class, teaching the children ages 8 to 13. Our big need is for more Sunday School teachers.

Our oldest son Mark was married in May and he, along with his wife, are serving the Lord full time among the French Canadians. He is the technician in the recording studio at Bethel Bible Institute and helps in the teaching ministry at the chapel.

June 14

ALLAN and JOYCE WEBER, 6 Bluebird Place, Elmira, Ontario N3B 1W6

We were invited to help two small assemblies in Northern Ontario for two weeks. Joyce and I and our son John helped with the meetings and with visitation work. We also covered another town, where there is no evangelical church, with door-to-door visitation.

June 13



VIEWPOINT

by Walter L. Liefeld

Question:

Does the New Testament teach fasting?

ANSWER:

Any answer requires some qualifications. Some understanding of the Old Testament is also necessary. To begin with, there is no question but that fasting was common in the Old Testament era. It was not part of the temporary Mosaic laws. Therefore, one would need some clear principle against its continuation in order to forbid it today.

At the same time, even in the Old Testament there were some serious cautions about fasting. Isaiah criticized a fast which was only a religious practice and did not reflect a genuine inner attitude (Isaiah 58:3-7). True fasting, he declared, is "to loose the chains of injustice . . . to set the oppressed free . . . to share your food with the hungry . . ." (vv. 6-7).

Fasting in the New Testament is, therefore, to be understood against the background of a common Old Testament practice which needed to be carried out with proper intent and attitude. When Jesus commented in the Sermon on the Mount on contemporary religious practices, He chose fasting as an example of a potentially hypocritical activity (Matthew 6:16-18). When Jesus was asked why His disciples did not fast like the disciples of John the Baptist and the Pharisees, He answered that people do not fast at a wedding celebration. (One reason for fasting was mourning.) But, He added, there is cause for fasting when the bridegroom is taken away (Matthew 9:14f.). Does this refer to Jesus' death or perhaps to the post-ascension period, i.e., today?

Paul fasted after his conversion on the Damascus road (Acts 9:9). This may have been similar to an Old Testament fast of repentance. However, he also fasted, along with the other prophets and teachers, at Antioch several years later (Acts 13:1-3). It was while they were worshipping and fasting that the Holy Spirit told the group to separate Barnabas and Paul for their divinely appointed work. After this they fasted and prayed further. One wonders whether some earnest fasting today might not result in a greater expansion of evangelistic and missionary work.

In some later copies of the New Testament text, the word for fasting appears after the mention of prayer in Matthew 7:21, Mark 9:29 and I Corinthians 7: 5. It is held by most scholars that these are additions to the inspired text. Even so, it would show that those who made the additions when copying the text were so used to fasting along with prayer that they assumed this was part of Jesus' teaching.

In summary, fasting seems to be assumed, if not actually commanded, in the New Testament. Abstinence from food would seem to be appropriate for a specific limited period of time. (For some, medical advice is probably wise.) It is important that one have sound, biblical reasons. Many people find that fasting helps them to a greater concentration on and awareness of the spiritual realm.

Moderation in food (and in other consumer items) is always appropriate. Some say that there are medical benefits in fasting which are gained equally well by consistent moderation. We should also remember Isaiah's words about fasting to give to those in need. Christians in America need to divert more of their food and possessions to the third world, and to disadvantaged people in our own inner cities as well.

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Telephone Prayer

by Mary Dieckmann
Toms River, New Jersey

Lord, I don't mean to complain. But why did You put a 19th century woman like me in the 20th century? In a day of food processors, I still like to use a hand grater. I dry my clothes outside on a line. Candlelight and fireplaces appeal to me. Their warm glow and fragrance appear more friendly than electric light.

While it matters to no one if I shirk most modern conveniences, there is one invention I should be more willing to use. Help me to conquer phone-a-phobia, because with the telephone I can encourage someone and brighten their day.

Actually, what I fear is not really the telephone. It is more the long conversations which might eat into my carefully programmed day. I am afraid that while on the phone I might commit myself to some task that I would really rather not do.

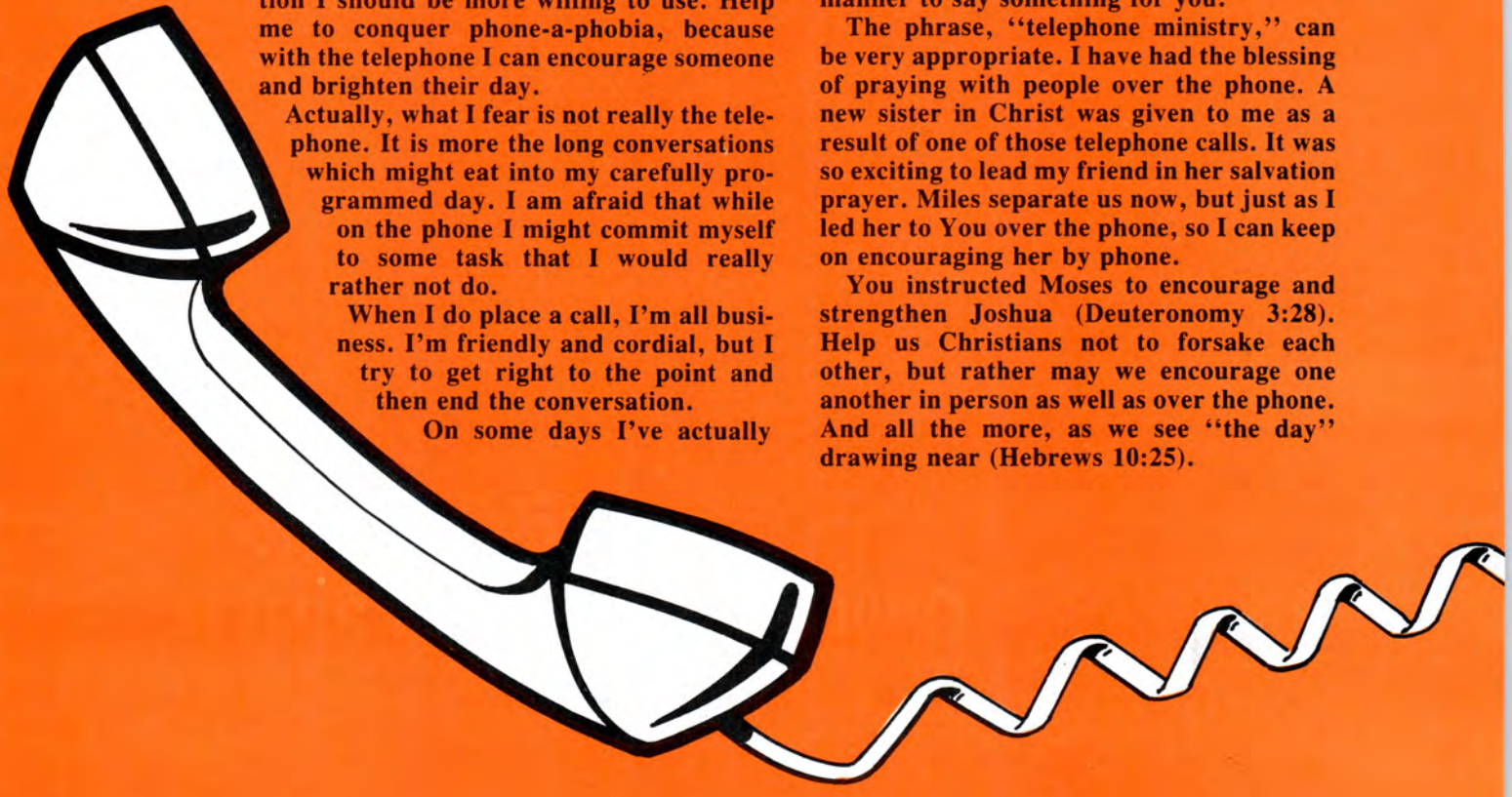
When I do place a call, I'm all business. I'm friendly and cordial, but I try to get right to the point and then end the conversation.

On some days I've actually gotten depressed because I had several calls to make. I tend to stall and put them off as long as possible.

I know it's not Your will that I become a busybody, but don't let me use that as an excuse for not caring. Fill my heart with loving thoughts for my friends, because You have said, "Out of the abundance of the heart, the mouth speaks" (Matthew 12:34). Please use my voice in a constructive manner to say something for you.

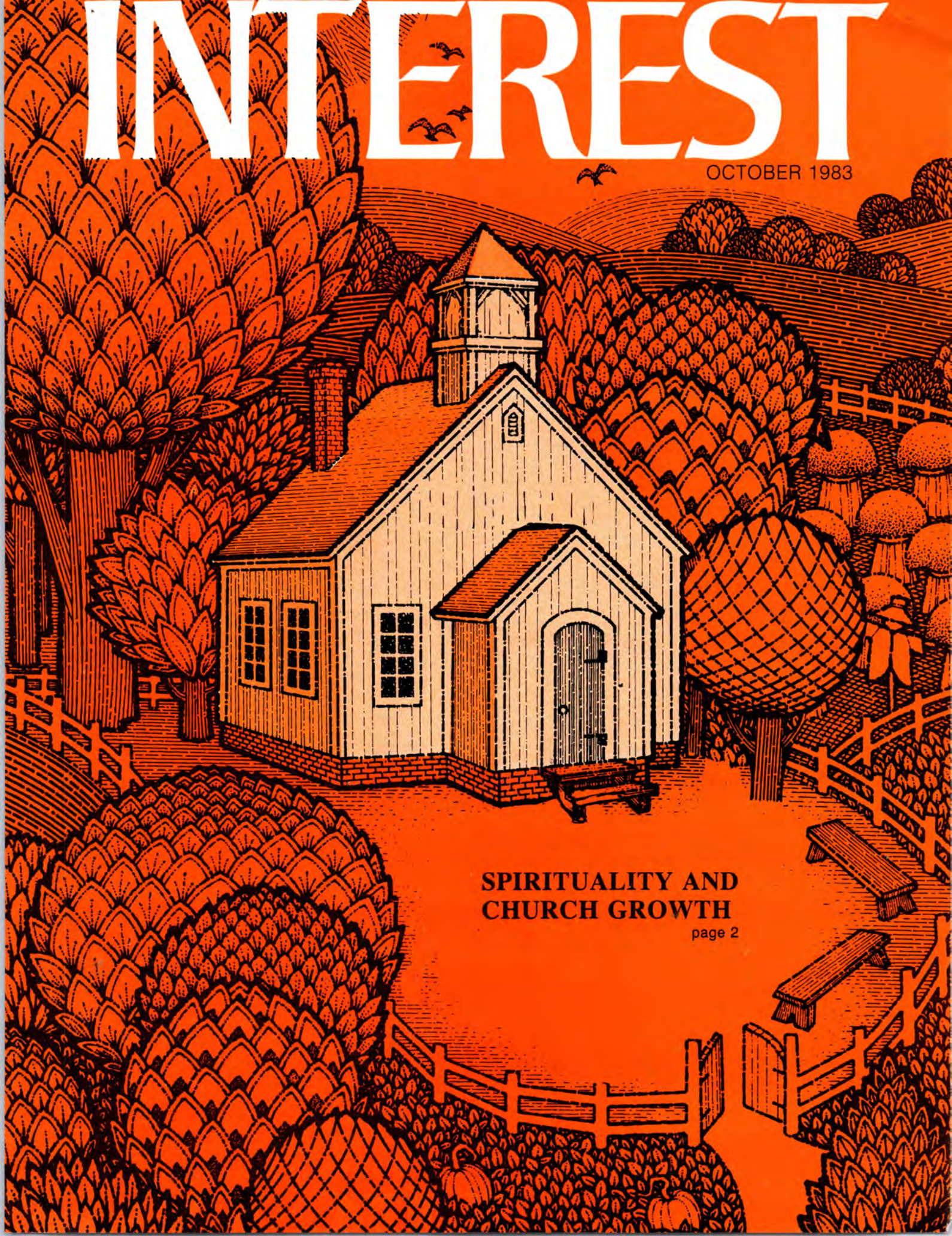
The phrase, "telephone ministry," can be very appropriate. I have had the blessing of praying with people over the phone. A new sister in Christ was given to me as a result of one of those telephone calls. It was so exciting to lead my friend in her salvation prayer. Miles separate us now, but just as I led her to You over the phone, so I can keep on encouraging her by phone.

You instructed Moses to encourage and strengthen Joshua (Deuteronomy 3:28). Help us Christians not to forsake each other, but rather may we encourage one another in person as well as over the phone. And all the more, as we see "the day" drawing near (Hebrews 10:25).



INTEREST

OCTOBER 1983



SPIRITUALITY AND CHURCH GROWTH

page 2



EDITOR'S PAGE

by James A. Stahr

Spirituality and Church Growth

LET'S NOT APOLOGIZE FOR EMPHASIZING WHAT THE BIBLE EMPHASIZES

Did you ever visit the cliff-side pueblos of Mesa Verde National Park?

Tucked into huge caverns recessed into high, vertical cliffs are the well preserved remains of large Indian villages. National Park tour guides lead you down narrow access trails cut out for the tourists (the Indians used ladders, ropes and toe-holds). Then they take you through the ruins.

"The second story of that house," says the guide, pointing to one of the Indian dwellings, "was added on in 1276, the first year of the long drought."

How does he know? The walls are of masonry construction, but the ceilings and floors have tree-trunk beams. By drilling out a tiny core from the cross section of a beam, the pattern of tree rings can be seen. This core is matched against the so-called "tree-ring calendar," revealing the exact year when that tree was cut down.

Certain trees of the Southwest produce annual growth rings that are sensitive reflections of the moisture available to the tree. A distinct sequence of wide and narrow rings develops, depending on the annual rainfall. The sequence has been tied to our calendar by checking beams from forts and missions whose construction dates are known. Then, working through a series of overlapping samples, the tree-ring calendar has been carried all the way back to the time of Christ.

In nature, growth is directly related to rainfall. Lack of growth is evidence of disease or drought. There is a spiritual lesson in this.

We all know that the Bible uses rainfall and heavy dew to illustrate the blessing of God and the work of the Holy Spirit (Leviticus 26:3-5; Proverbs 19:12; Haggai 1:9-11; Hebrews 6:4, 7; James 5:17-18). Yet for some reason we have totally failed to expect church growth to result from spiritual blessing. Instead we do the opposite. We assume that growing churches must be compromising biblical truth and abandoning New Testament methods. We assure ourselves that smallness and stagnancy are the price we must pay for spirituality.

The New Testament records say just the opposite. The New Testament churches were growing churches. Growth is normal to a healthy church just as it is to a healthy tree. The book of Acts records church growth, and makes no apology for defining that growth in numerical terms.

Acts 2:42 is a favorite text of preachers. It offers an excellent sermon outline. A New Testament church is characterized by four things: the teaching of the Bible (the apostles' doctrine), fellowship, the breaking of bread, and prayers.

How often have I preached from this text! Yet, had you cited verses 41 and 47 and said to me that *growth is also a characteristic* of the New Testament church, I would have replied that you must not measure spirituality by numbers. Numbers are carnal. Growth is not a measure of spiritual renewal.

I was wrong, of course, but it took many years before the actual words of Scripture overcame my preconceptions. Let us look at those words as found in the book of Acts. The quotations are taken from the New King James Version of the Bible.

Acts 2:41, 47—"That day about three thousand souls were added to them. . . . And the Lord added to the church daily those who were being saved."

That's growth—numerical growth—steady growth. Before long they had 5,000 men, as well as women and children. If they didn't mind counting members, why should we be so reluctant about it?

Acts 4:4—"Many of those who heard the word believed; and the number of the men came to be about five thousand."

Acts 5:14—"And believers were increasingly added to the Lord, multitudes of both men and women."

The author of Acts likes mathematical terms. He shifts now from addition to multiplication:

Acts 6:1, 7—"The number of the disciples was multiplying. . . . The word of God spread, and the number of the disciples multiplied greatly in Jerusalem."

Acts 9:31—"Then the churches throughout all Judea, Galilee and Samaria had peace and were edified. And walking in the fear of the Lord and in the comfort of the Holy Spirit, they were multiplied."

In that last passage, as well as in the next, the ministry of the Holy Spirit is related to church growth:

Acts 11:24—Barnabas "was a good man, full of the Holy Spirit and of faith. And a great many people were added to the Lord."

Some churches grow by becoming larger. Others grow by pushing their people out into evangelism and the planting of new churches. The next two passages illustrate geographical growth and the steadily increasing number of local churches.

Acts 13:49—"The word of the Lord was being spread throughout all the region."

Acts 16:5—"So the churches were strengthened in the faith, and increased in number daily."

Is it possible to read this series of passages without concluding that growth is indeed a characteristic of a New Testament church? In view of this New Testament emphasis on growth, how can we possibly describe ourselves as practicing biblical principles if we are not seeing conversions and the addition of new people to our fellowship?

A word of caution is in order. We are not saying that numerical growth is a proof of spirituality. We know that some false religions grow rapidly. We know that carnal preachers draw carnal crowds. We know that cancer is a form of growth, and that the mustard seed grows into a high bush where the worldly birds find shelter (Matthew 13:31-32).

The distinction may be a little hard to follow, but it is important. Growth is *not a proof* of spirituality. Never use growth to justify your behavior or methods. But growth *is a measure of spirituality*. Always use lack of growth as a reason for checking up on your behavior and your methods and your spiritual vitality.

And then start developing an attitude of expectancy. Expect the normal. Begin looking for growth, because growth is one of the trademarks that identify a church that is truly following a New Testament pattern. I

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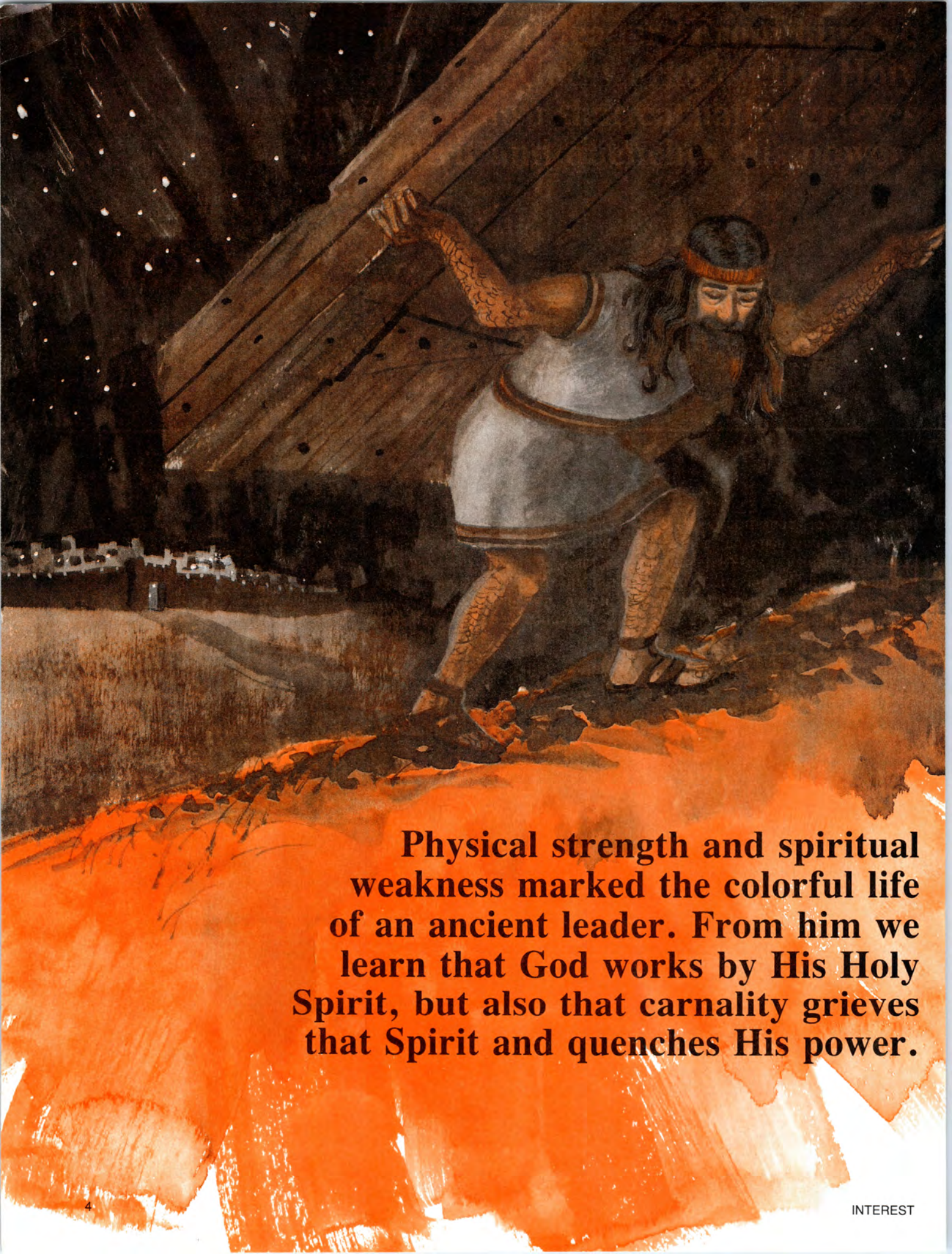
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Physical strength and spiritual weakness marked the colorful life of an ancient leader. From him we learn that God works by His Holy Spirit, but also that carnality grieves that Spirit and quenches His power.



Samson

by Carl Armerding

THE SPIRIT of the Lord is mentioned more often in connection with Samson than He is with any of the judges that came before him. This is rather remarkable, in view of the fact that Samson was such a carnal man.

Perhaps even more remarkable is the linking of Samson with David, Samuel and the Prophets in Hebrews 11:32. That verse is a part of the great roster of men and women of faith.

The historical record in Judges (chapters 13-16) concentrates on Samson's adventures but says almost nothing of his lengthy service to Israel as a judge. No details of his work are given, but only the twice repeated statement that he judged Israel for 20 years (15:20; 16:31).

As far as the sacred record goes (Judges 13), Samson was neither expected nor asked for. His mother was barren. Then an angel of the Lord informed her that she was to give birth to a son (vv. 2-5). When she made that known to her husband Manoah, he started praying. "O my Lord, let the man of God whom Thou didst send come again unto us, and teach us what we shall do unto the child that shall be born" (v. 8).

The Lord granted his request, repeating the instructions that had already been given to his wife. She was not to drink anything alcoholic nor eat any unclean food (v. 14). Her child was to be a Nazarite from his birth (v. 5) so those restrictions would apply to him as well as to her.

THE NAZARITE VOW

From Numbers 6 we learn that Nazarites were men or women who took a special vow of separation unto the Lord (v. 2). They were to drink nothing alcoholic, nor for that matter eat any fruit of the vine, even grapes or raisins (vv. 3-4). Their hair was not to be cut, the men's beards were to remain unshaven, and no dead body was to be touched during their period of separation (vv. 5-8).

In Samson's case, he was *to be born* a Nazarite instead of taking a vow later on. For him, the marks of separation would begin while he was in the womb and continue throughout his life. As we shall see, Samson failed to keep his separation. But he had a good beginning.

So it was that Manoah's wife gave birth to her first child. She named him Samson. He "grew and the Lord blessed him. And the Spirit of the Lord began to move him at times in the camp of Dan between Zorah and Eshtaol" (Judges 13:24-25). The phrase "began to move him" is expressive of powerful emotion. We are

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The author, now 94, has been 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.

Mrs. Armerding was called home in 1964. Dr. Armerding presently resides in the Western Assemblies Home, 350 Berkeley Ave., Claremont, California 91711.

They threatened to burn her if she didn't solve the riddle. She solved it, and they burned her anyway.

not told how long that lasted.

When he was grown, "Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines" (Judges 14:1). This was more than a physical descent. When he told his father and mother about the woman he had seen, they asked, "Is there not a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines?"

Samson ignored their plea for separation. "Get her for me," he asked his father. "She pleases me well" (v. 3).

Just why she pleased him we are not told. Her people at that time held Israel in bondage (v. 4). Was he trying to curry favor with them? "It was of the Lord," the Bible says, in that "he sought an occasion against the Philistines." But that does not mean that it was the Lord's will for him to marry an unbeliever.

This was a test for Samson. The same God who tested Adam and Eve by planting a tree whose fruit was forbidden, was here testing His servant Samson. How different the story would have been if, like Boaz with Ruth, he had introduced this Philistine maiden to the God of his fathers.

THE LION AND THE BEES

The encounter with the young lion, of which we hear next (vv. 5-6) and for which "the Spirit of the Lord came mightily upon him," should have taught Samson that the Lord may use even Satan to stop us (I Peter 5:8). Samson killed the lion, but ignored the warning. He went merrily on his way to Timnath, and "he told not his father or his mother what he had done" (Judges 14:6).

Had Samson been content with his victory over the lion, the story might have had an entirely different ending. Instead, when he returned later to claim his Philistine bride he could not resist the temptation to "turn aside to see the carcass of the lion" (v. 8). Instead of rotting, the body had dried hard in the hot sun, and a swarm of bees had nested in it.

How tempting was the honey! But the Lord had said that a Nazarite should not touch a dead body.

Samson did not even hesitate. "He took thereof in his hands, and went on eating, and came to his father and his mother, and gave them, and they did eat. But he told not them that he had taken the honey out of the carcass of the lion" (v. 9). That in itself seems to show that he had an uneasy conscience about what he had done.

What Samson did is suggestive of what we so often do when we recall some glorious victory over him whose besetting sin is pride. We enjoy going into detail, even to exaggeration, just to glorify ourselves instead of giving God the glory.

The results which followed speak for themselves. Following the wedding traditions of his day, Samson made a feast for the 30 young Philistine men who were to be his attendants. Secretly hoping to provoke a fight, he asked them to solve a riddle they had no chance of solving (vv. 10-13).

The riddle referred to the lion and the honey: "Out of the eater came forth food, and out of the strong came forth sweetness" (v. 14). What is it?

In Samson's riddle, there is no hint that he had slain the lion by a power not his own. Or that the sweetness came out of something he was forbidden to touch. "Who can bring a clean thing out of an unclean? Not one" (Job 14:4).

Under threat of burning her to death, Samson's companions forced his bride to find out the solution to his riddle (Judges 14:15). For a whole week she wept before Samson. Finally, "because she lay sore upon him," he revealed the secret. She lost no time in making it known to "the children of her people" (vv. 16-17).

So it was that he who could rend a roaring lion with "nothing in his hand" now acts as if he had nothing in his head either. What else could he have expected from one of the daughters of the Philistines?

The men of the city told him that they knew the solution to his riddle. Samson's reply was, "If you had not plowed with my heifer, you would have not found out my riddle" (v. 18). He was fully aware of what they had done.

A ONE-MAN WAR

At this point, I dare say, many of us would have given Samson up for good. But "the God of patience" did not give him up. The Spirit of the Lord came upon him again (v. 19). Undeserving as he was, the Lord came to his help even to the point of allowing him to give vent to his anger in killing some who were not directly involved in what had just taken place. We may question why the Spirit of the Lord should come upon Samson for this, unless it was to repay the Philistines for the trick which they had played on His unworthy servant. At any rate, Samson was able to pay off the bet associated with the riddle (vv. 12-13) and provoke "an occasion against the Philistine" invaders (v. 4). But the wedding was canceled (v. 20).

In view of all this we may wonder why Samson had any further dealings with the Philistines. But his thirst for revenge was not easily quenched. When he learned that his bride had been given to one of his attendants, he bode his time and plotted retaliation (15:1-3). In this connection it is to be noted that the Spirit of the Lord did not come upon him as before. He would have no part in the wanton destruction of "the standing corn, with the vineyards and olives" (v. 5).

Samson destroyed the crops by catching 300 foxes, tying them in pairs by the tails with burning firebrands jammed into the knots. Imagine the frenzy of the animals when he let them go in the tinder-dry fields (vv. 14-15).

Now it was the Philistines' turn to take vengeance, but they took it on

the bride and her father, burning both to death (v. 6). Samson retaliated with a merciless slaughter of those who did this.

Next we read of 3,000 Jews who decided to end the fighting by capturing Samson and turning him over to his enemies (vv. 11-12). Samson agreed to go peaceably, but the Lord would not allow the Philistines to harm him. When they "shouted against him, the Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands" (v. 14). Finding on the ground "a new jawbone of an ass," Samson used it as a weapon to kill his enemies (v. 15). In so doing he had again violated the law of the Nazarite.

Once again Samson took all the credit to himself. "With the jawbone of an ass have I slain a thousand men" (v. 16). How slow he was, and how slow we are, to learn that victory is not by might nor by power but by the Spirit of the Lord (Zech. 4:6).

A DEEPER NEED

When he had finished his boasting, Samson threw away his unusual weapon. He named the place Ramath-lehi, or "the lifting up of a jawbone" (Judges 15:17). How different from Samuel after his great victory over the Philistines. Samuel erected a monument and called it Ebenezer, "the stone of help," saying, "Hitherto hath the LORD helped us" (I Samuel 7:12). But Samson's song was all about himself and what he had accomplished with the jawbone of an ass. Yet he did not keep it as a souvenir. It did not meet a deeper need, a need that only the Lord could satisfy.

Next the record tells us that Samson was extremely thirsty (Judges 15:18). Not unmindful that the primary reference here is to physical thirst, I believe we may also discern a spiritual longing which only "the Fountain of living waters" could satisfy (Jer. 2:13). Perhaps sensing this, Samson called on the Lord for help. I consider this the high point of his whole career.

In response to Samson's cry, "God clave the hollow rock which was in Lehi, and water came out of it" (Judges 15:19, Darby's translation).

Samson destroyed the crops by catching 300 foxes, tying torches to their tails, and releasing them into the tinder-dry fields.

What we have here is comparable to Exodus 17:6, and like it is, I believe, a beautiful type of Christ. He is the One who said, "If any man thirst, let him come unto me and drink" (John 7:37).

When Samson had quenched his thirst, "his spirit came again and he revived" (Judges 15:19). He named the new water source En-hakkore, "the well of him that cried." The words "which is in Lehi unto this day" suggest that the place was permanent, the kind of a well that never runs dry.

For the next twenty years Samson judged Israel (Judges 15:20). Those years are not described, but Samson would have followed the pattern of other victorious judges, going from place to place holding court and settling disputes (I Samuel 1:15-17). We may be quite sure they were not easy days, but of them we have no record. What is recorded has to do with the personal life of Samson, a man of great physical strength, but morally as weak as water spilled on the ground.

In his poem *Samson Agonistes*, Milton describes him as one to whom "the high gift of strength" had been committed, but who:

> Under the seal of silence could not keep
> but weakly to a woman must reveal it
> O'ercome with importunity and tears.

DARKNESS AND SELF-DESTRUCTION

In the last chapter of Samson's life no mention is made of the Spirit of the Lord. The time had come when the Spirit could no longer defend one who had failed to heed repeated warnings. And so we have the tragic statement that Samson knew not "that the Lord was departed from him" (Judges 16:20).

As in his younger days, Samson again got involved with pagan women. First it was the harlot in Gaza (16:1-3). He escaped the consequences of this largely due to his great strength. When his enemies trapped him in the city, he carried off the doors of the city gate on his shoulders.

Then it was Delilah (v. 4). This time Samson didn't get away with it. In addition to his immorality, Samson again broke his Nazarite vow of separation, not by touching a dead body but by allowing his hair to be cut (v. 17). With his hair gone he was powerless (v. 19). So the Philistines seized him, put out his eyes, and brought him to Gaza in chains. There "he did grind in the prison house (v. 21).

Oblivious to the relationship between Samson's separation and his strength, the Philistine jailors ignored the regrowth of Samson's hair and beard (v. 22). With it his physical strength returned also. But he did not recover his spiritual strength. He ended his days in darkness and in self-destruction (vv. 27-30).

Our Lord is one who will not break the bruised reed nor quench the smoking flax (Matthew 12:30). He can find even in such a life that which enables Him to put Samson's name among the heroes of the faith (Hebrews 11:32). We have a suggestion of this in the closing words of Samson's story, where we are reminded again of his twenty years of service (Judges 16:31). The judgment seat of Christ will make clear all that is included in that brief remark. Then, even a cup of cold water given in the name of a disciple shall in no wise lose its reward (Matt. 10:42). And "then shall every man have praise of God" (I Cor. 4:5). I

The Love

Veteran missionary, John M. Davies, labored for many years in India. He is well known in North America as a writer and a widely traveled Bible teacher. Now 88 and restricted by health problems, he resides at 1575 Beach Ave., Apt. 302, Vancouver, British Columbia, V6G 1Y5.

The accompanying article was written earlier this year for publication in INTEREST.

THE GOSPEL is the unfolding of God's love for man. "God so loved the world that He gave His only begotten Son" (John 3:16). God "spared not His own Son, but delivered Him up for us all" (Romans 8:32).

Jesus Christ was delivered into the hands of men to be crucified. There on the cross He was offered as a sacrifice to put away sin forever. "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

Thus the gospel demonstrates the love of both Father and Son for mankind. It is also the unveiling of the love of the Lord Jesus for His Father. On the night of His betrayal, speaking of Gethsemane and the events that would follow, He said to His disciples, "That the world may know that I love the Father, . . . arise, let us go hence" (John 14:31).

Thus, " 'Twas love that sought Gethsemane, or Judas n'er had found Him." It is also stated that Christ "loved the church, and gave Himself for it," that eventually He might present it to Himself as a redeemed company, washed from all uncleanness (Ephesians 5:25-26). It would be "a glorious church, not having spot or wrinkle, or any such thing," but rather found to be holy and without blemish (v. 27).

His love of humanity sent Christ to the cross. His love for the church purchased and prepares it for a glorious future. But the Apostle Paul saw in that love an even more personal element. Paul gloried in the fact that the Son of God "loved *me*, and gave Himself for *me*" (Galatians 2:20).

Bystanders in Bethany saw Jesus' passion for individuals at the tomb of Lazarus. "Behold, how He loved him!" they said as Jesus wept openly (John 11:35-36).

The people of Jerusalem were indifferent to His love as He wept inwardly and privately over their city: "O, Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matthew 23:37).

In Gethsemane Jesus wept "with strong crying and tears" (Hebrews 5:7). This was in view of the bitter cup He would have to drink at Golgotha.

When the soldiers came to arrest Him, and when Peter in his impulsive, fleshly zeal cut off the ear of the servant of the high priest, the Lord touched that ear and healed it. In that way He canceled the evidence which could have been brought against Peter by the high priest. But He also rebuked Peter, saying, "Put up thy sword into thy sheath. The cup which my Father hath given me, shall I not drink it?" (John 18:11).

Death and the curse were in our cup—
O Christ, 'twas full for Thee!
But Thou hast drained the last dark drop,
'Tis empty now for me.
That bitter cup—love drank it up;
Left but the love for me.

Not much wonder then that the true Christian, standing by the cross, bows his head in worship and appreciation.

A CHALLENGE

Among Paul's many references to divine love, there are three and only three that use the specific phrase, "the love of Christ." The first is Romans 8:35, where we read these words: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"

Paul's initial question is a challenge thrown out in view of the seven things he then lists as enemies, indicative of the persecution the Chris-

# of Christ

by J. M. Davies

tians were experiencing at the hands of pagan Rome. It is estimated that five million Christians suffered martyrdom during that period. Many were thrown to lions. Others were burned to death after being wrapped in sackcloth and dipped in tar.

Paul's list is a graphic description of a wide range of sufferings, any of which Christians may be called to pass through. But the love of God must not be read in such circumstances. An older brother taught me this many years ago. In 1926, when I returned to Chicago from a term in India, my first visit was to see brother Barnes. He had been suffering from paralysis for four years. Just the day before my coming, another visitor had told him his suffering was a punishment for failing to keep the Sabbath. That visitor was a member of one of the Seventh Day denominations. I was curious to know how brother Barnes had responded.

"I do not read the love of God in circumstances," he said with beaming countenance. "God has erected one monument to His love, and that is the cross of Christ. The cross silences every doubt and cancels every fear."

Paul taught this: "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ?" (Romans 8:34-35).

A CAPTIVITY

The phrase appears again in II Corinthians 5:14, where we read that "the love of Christ constraineth us."

This love, says Paul, was one of the levers which motivated him in his service. The word translated "constrain" occurs a dozen times in the New Testament, and is translated ten different ways. For example, Peter's mother-in-law was "taken with" a great fever (Luke 4:38), Jesus was "thronged" by a multitude (8:45), and Jerusalem would one day be encircled by enemies that would "keep it in" on every side (19:43). The word appears again in Luke 22:63, where we read of the men that "held" Jesus as a prisoner.

In these examples we see the word being used to speak of a captivity. So the love of Christ makes the believer a captive. But this captivity is the antithesis of legality, of being governed by rules and regulations. The difference between legality and the constraint of the love of Christ is the difference between the bondage of the fold and the liberty of the flock.

A COMPARISON

In one of his prayers for the Ephesian believers, the Apostle Paul uses the phrase "the love of Christ" for the third and final time. In Ephesians 3:19 he prays that they may "know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

In their Greek dictionary, Liddell and Scott state that the word translated "passeth" was used when speaking of the sun at its zenith. What a suggestive idea! To know the love of Christ is the zenith of knowledge. There is no other knowledge to compare with it.

Some years ago it was my privilege to be in Plymouth, England, and I visited the building used by the early brethren in that city. It had a long, oak table, around which they gathered for Bible study sessions. John Nelson Darby was there in his sunset years, and listened to the discussion. Eventually one of the brethren turned to him and asked, "What have you to say regarding these matters which we have been considering?"

This was Darby's reply: "It is wonderful to be able to study the Word of God regarding these important subjects of prophecy. But now there is one thing that occupies and fills my mind more than any other. It is the great fact that Jesus loved me."

To know the love of Christ is to know that which surpasses all other knowledge. It is to know that which brings the believer into the blessed captivity that gives a new direction to life. And it is to know a security that throws out a challenge that none of our enemies can overcome.

May it be ours to rest in His love, to serve in it, and to rejoice in it. I

"As-Is" Love

by LoraBeth Norton



PATTY IS TEN and she lives down the street. I noticed her right after we moved in. Whenever we drove past, she was sitting on her front steps or standing in the yard.

Overweight and unkempt! That was my first impression. But being a compulsive waver, I'd stick up a hand and smile as I'd go by.

Sometimes Patty would suddenly appear when we were working in the garden or mowing the lawn. She would never say anything, but I'd ramble on anyway, telling her about the weeds or the insects attacking my zucchini.

Seeing her up close confirmed my impression of untidiness. In fact, it would be fair to say that Patty was dirty. Her hair was thick and uncombed, her purple shirt was stained.

For over a year I worked at talking with her. We graduated to one-word responses, but she never volunteered a thing.

Then my daughter was born. A month later I had the baby out in the yard when Patty made one of her abrupt appearances.

"Whose baby have you got?" she demanded.

I laughed. "My very own!"

There was still no smile, but something flickered in her eyes. Before I knew it, I heard myself say, "Would you like to hold her?"

I quickly placed a clean, white diaper on Patty's shoulder to protect my baby from the chocolate stains and sweat and grime.

"You need to hold her head," I said. There was no protecting Kendra's soft, red fuzz from the grubby hand.

That was the beginning. Patty materialized each time we brought Kendra out. All summer long she came, camping every day on our sidewalk, waiting for her chance to push the stroller and maybe even hold the baby.

At first Patty didn't say anything to Kendra. She'd just hold her and stare into her face. Then she began to wrinkle her nose and smile. And gradually Patty started talking. I had to smile as I'd hear her parroting my own phrases: "Can you smile, little one?" "Hey, Munchkin!"

The phone calls began. "Can Kendra come out?"

"She's asleep now, Patty."

"Where were you yesterday?"

"We had to be away, Patty. We can't always go out for a stroll."

My husband summed it up: "That baby is the only person in Patty's life who accepts her, just the way she is."

And I wept, because my own kindness to Patty comes hard. I'm turned off by her grubbiness and her weight and her sloppy speech and her slowness. So, it seems, are her peers and even her family.

That's why Patty, ten years old, looks to a little baby for warmth and affection. If ever a child needed a stronger self-image, it's Patty.

This story isn't over. It will continue to be written as long as we all live on the same block. God is helping me turn my sympathy for Patty into love. Love that puts an arm around her shoulders. Love that says "Come

on inside while I get my sneakers on.'' Love that places my own little daughter into a lonely child's arms.

There's a message here for all those who teach and guide children. For Sunday School teachers and boys' and girls' club leaders. For camp counselors. For moms and dads, and for next-door neighbors.

The curriculum of Pioneer Clubs puts it this way: **children must experience success in an atmosphere of acceptance to develop self-worth.**

For Patty, the success was getting a baby to respond to her. Kendra would flash that two-toothed grin at *anyone* kind enough to give her two words . . . but Patty doesn't care. What boosts her self-esteem is that Kendra smiles at *her*.

EXPERIENCING SUCCESS

Take a look at your ministry to children. How can your kids ''experience success''? Isn't that up to each one's own abilities, you may protest. After all, it isn't your fault if some young boy just isn't athletic. He can't possibly feel successful playing games.

One thing you do control is the programming of your club or activity. You can provide enough variety that each child will have a day in the sun. For example, that non-athletic child may be just waiting for the chance to shine at woodworking or skit writing.

You can also broaden your definition of success. Hitting in the winning run is an obvious achievement, but only one person can do that in any single ball game. So instead show children their value by pointing out small successes regularly. Learn how to build their self-esteem through praise.

Here are some specific suggestions that you may find helpful:

- **Describe rather than evaluate** their accomplishments. For example: ''You really gave your all in that soccer game,'' rather than, ''You were good, Tom.''
- **Praise when they don't realize** or appreciate what they've done: ''Your suggestions really helped get the party plans together, Jeanne.''

Children must experience success in an atmosphere of acceptance.

- **Praise should be genuine** and credible. Don't say, ''What a beautiful picture,'' to a nine-year-old who knows he can't draw. He'll never believe anything else you tell him, either.
- **Praise should be natural,** not dramatic. This is part of gaining credibility. A sincere ''good job'' counts more than a torrent of gushing words.
- **Most praise should be private.** Children (and adults) are often embarrassed or put off by public compliments. And when you make comments in front of the group, it is easy for your praise to be manipulative. For example: ''Keith is being very helpful this evening.'' That can have several negative results: (a) Others who were also trying to help may feel they've failed. (b) Keith may be embarrassed by being singled out. (c) The rest may ostracize Keith for being a ''teacher's pet.''

  A quiet word of appreciation is often more appropriate than public praise.
- **Don't praise personality.** According to one teacher, ''direct praise of personality, like direct sunlight, is uncomfortable and blinding.'' Stick to the particulars of a specific accomplishment.
- **Remember that the accomplishments** you're praising don't have to be major events. For my friend Patty, success is taking a baby for a walk around the block. When I say to her, ''I think you're Kendra's favorite stroller-pusher,'' she beams.

AN ATMOSPHERE OF ACCEPTANCE

Now let's get back to that statement of objectives. ''Children must experience success in an atmosphere of acceptance. . . .''

The ''atmosphere of acceptance'' is something I must create. If I want Patty to believe she's valuable, I have to make her feel wanted. Just allowing her to tag along isn't enough—I need to wave when she's a block away and call out, ''Want to go for a walk?'' I need to touch her. I need to say, ''Kendra and I missed you yesterday.''

Showing that kind of unconditional love is a great thing on paper. When the object is Patty, my high ideals evaporate. ''It would be so much easier to love her, Lord,'' I argue, ''if she'd just take a bath now and again. Or if she'd talk to me—I mean really talk.''

So I keep telling God. But He keeps pushing me out the front door, saying, ''Accept that child just the way she is, because that's the way I love you.''

If you only love children when they please you, or when they're bright and pretty and quick, they won't feel loved. It's unconditional love that makes them feel good about themselves.

How do you communicate such a love? Here are some guidelines:

- **Accept the child's best efforts** as good enough. It's often tempting to ''improve'' their work a little. That little girl's clay tiger would look more realistic if you reached down and shaped it a bit. But what does that tell her about her own competence?
- **Listen to the child.** Real listening means that when Jeff tugs at your sleeve and wants to tell you what happened in gym class, you give him your full, undivided attention. You try to see how he views his world, and you let him know you understand. You don't judge or evaluate . . . you just listen.
- **Respect the child.** Any time you embarrass or humiliate someone you cause him to lose respect for him-

Continued on page 23.

The author, LoraBeth Norton, is editor of ''Trails,'' a publication of Pioneer Clubs, a division of Pioneer Ministries, Inc. This article is adapted from another of the organization's publications, ''Pioneer Clubs Perspective.'' It is used by permission.

Pioneer Clubs (formerly known as Pioneer Girls) operates a children's program available to evangelical churches and assemblies. The organization may be contacted at P.O. Box 788, Wheaton, Illinois 60189 or at P.O. Box 447, Burlington, Ontario L7R 3Y3.

BOOK REVIEWS

THE KREGEL CLASSICS

At least one well-known evangelical publishing house specializes in reissuing classic volumes of the past. I refer to Kregel Publications, P.O. Box 2607, Grand Rapids, Michigan 49501. More than 80 commentaries are listed in Kregel's 1982-1983 catalog of available volumes. Also listed are about 20 devotional works, and 30 doctrinal volumes, as well as books of illustrations, sermon outlines and study outlines.

From time to time the book review pages of INTEREST have looked at various of these volumes, including the writings of authors like William Arnot, Andrew Bonar, A. B. Bruce, Robert S. Candlish, Frederic Godet, William Gouge, James Strahan, and David Thomas. Now we want to call attention to some newly issued volumes.

David Baron (1855-1926) was a Russian-born Jew. After he became a Christian he devoted himself to a two-fold ministry: explaining Christianity to his Jewish kinsmen and educating Christians regarding Israel. His 1925 volume, *The History of Israel*, has just been republished by Kregel under the title **Israel in the Plan of God** (1983, 320 pages, $12.95). In format, the book is a verse-by-verse exposition of four Old Testament chapters. In these great chapters Baron traces Israel's high calling, apostasy and punishment (Deuteronomy 32), Jehovah's covenant with Israel and the unconditional promise of the land (Psalm 105), the sins of the wilderness journey and apostasy in the promised land (Psalm 106), and finally blessing for the Gentile nations bound up with the ultimate, glorious salvation of Israel (Isaiah 51).

We turn next to three volumes released in January 1983 that form part of a series having an emphasis on the spiritual and practical application of the Bible passages. Alfred Edersheim (1825-1889), famous for his *Life and Times of Jesus the Messiah*, gives us **Practical Truths from Elisha** (1982, 326 pages, $11.95; originally published 100 years earlier as *Elisha the Prophet*). Joseph S. Exell (1849-1909), compiler of the *Biblical Illustrator* and editor of the *Pulpit Commentary*, both well-known sets covering the whole Bible, is the author of **Practical Truths from Jonah** (1982, 231 pages, $8.95). In contrast to Exell's four long chapters, there are 34 short chapters in **Practical Truths from Israel's Wanderings** (1982, 378 pages, $12.95), covering historical events from Exodus, Numbers, and the early chapters of Joshua. The author, George Wagner (1793-1870), was a British pastor who wrote several books for children.

These three volumes are quite readable, quite far removed from being tedious, technical commentaries. A fourth volume in the series, **Practical Truths from the Pastoral Epistles,** by Eugene Stock, was due for release in the summer of 1983 (352 pages, $12.95).

Another volume with many short chapters, each covering anywhere from one to a dozen Bible verses, is the **Book of Proverbs,** by David Thomas (1982, 816 pages, $18.95). Thomas (1813-1894) was pastor of Stockwell Independent Church in London for 29 years and was a prolific writer. The volume is described as an "expository and homiletical commentary," the latter adjective implying it is rich in suggestions that will be seed-thoughts for sermon preparation. But this volume reads with much more flow than Thomas' *Gospel of John*, reviewed in the February issue. The original 1885 title, *The Practical Philosopher*, suggests its character as being a series of thoughtful meditations on the various proverbs of the book of Proverbs.

In a very different style is Martin Luther's **Commentary on the Epistles of Peter and Jude** (1982, 311 pages, $12.95). Luther (1483-1546), writing three centuries before these other authors, is not reluctant to make occasional reference to the shameful and unchristianlike ways of the Pope (p. 91), or to call the bishops and ecclesiastics of his day Balaamites, "the throat of the devil, by which he draws so many souls to himself, and swallows them" (pp. 278-9). Thus the commentary reflects the great spiritual battle of those Reformation days. The doctrinal aspects of this are more evident in Luther's **Commentary on Galatians,** also available from Kregel (1979, 388 pages, $12.95).

In my own Bible study, Habershon's *Study of the Parables* has been extremely helpful. That volume, as well as her *Study of the Types* and *Study of the Miracles*, were reissued by Kregel back in the 1950's and 1960's. A new reprint from Ada R. Habershon (1861-1918) is **Hidden Pictures in the Old Testament** (1982, 284 pages, $7.95). The theme of the 18 easily read chapters is how the great truths of the New Testament message lie hidden in the simple stories of things like Abel's lamb and the brazen serpent, and people like David, Namaan, and the Queen of Sheba.

Habershon's volume is a paperback. All the others are in hardcover. All are available from your local Christian bookstore as well as from Kregel Publications. Do not order from INTEREST.



Emmaus Bible College

Dubuque, Iowa



VISION '84

The year of 1984 marks a major advance in the development of Emmaus. VISION '84 is a program that enlists you as a prayer partner. It includes:

The New Campus

In a miraculous way God has provided an ideal campus — on 17 acres of rolling hills in Dubuque, Iowa, at a very reasonable cost.

A New Experience

The traditional warm and exciting environment of Emmaus will be enhanced by many nearby activities — river sports, down-hill and cross-country skiing, as well as varied cultural and educational activities.

New Educational Programs

Emmaus will offer the traditional one and three-year programs, plus a college degree program and a vocational technical training option utilizing nearby colleges.

A New Campus

The facilities on the new campus have been kept in excellent condition since their construction in 1956 by the former Aquinas Institute of Theology. The 183,000-square-foot facility has been purchased at a cost of less than $10 per square foot. Now, Emmaus can handle a 35% increase in enrollment from our present 160 students. There are over 200 individual dormitory rooms with separate temperature control, lavatory, built-in dresser, bookcase, large closet, desk, chairs and bed. Each room provides a beautiful view of the campus.

Indoor facilities include student lounge areas, snack services, handball and racquetball courts. Outdoors there are tennis courts, fields for softball, football and soccer, and winter sports. The campus borders a public golf course and park, providing additional recreational opportunities.

A beautifully appointed dining hall and well-equipped kitchen is suited for providing delicious balanced meals. Excellence in food service is a part of the Emmaus tradition.

Twelve classrooms range from seminar to lecture-hall size. Each is well lighted with a pleasant campus view.

A large climate-controlled library with supporting offices and facilities will be a major plus for Emmaus students. The auditorium seats 550. The beautiful marble-floored chapel is another major asset.

The new campus provides a beautiful atmosphere for contemplation, spiritual growth, relaxation and recreation. Emmaus students will have the benefit of a real college campus with open space, yet they will live within walking distance of a shopping center, the largest hospital in the region and other businesses which will provide excellent sources of employment for the two-thirds of the Emmaus student body who work part-time.












A New Potential





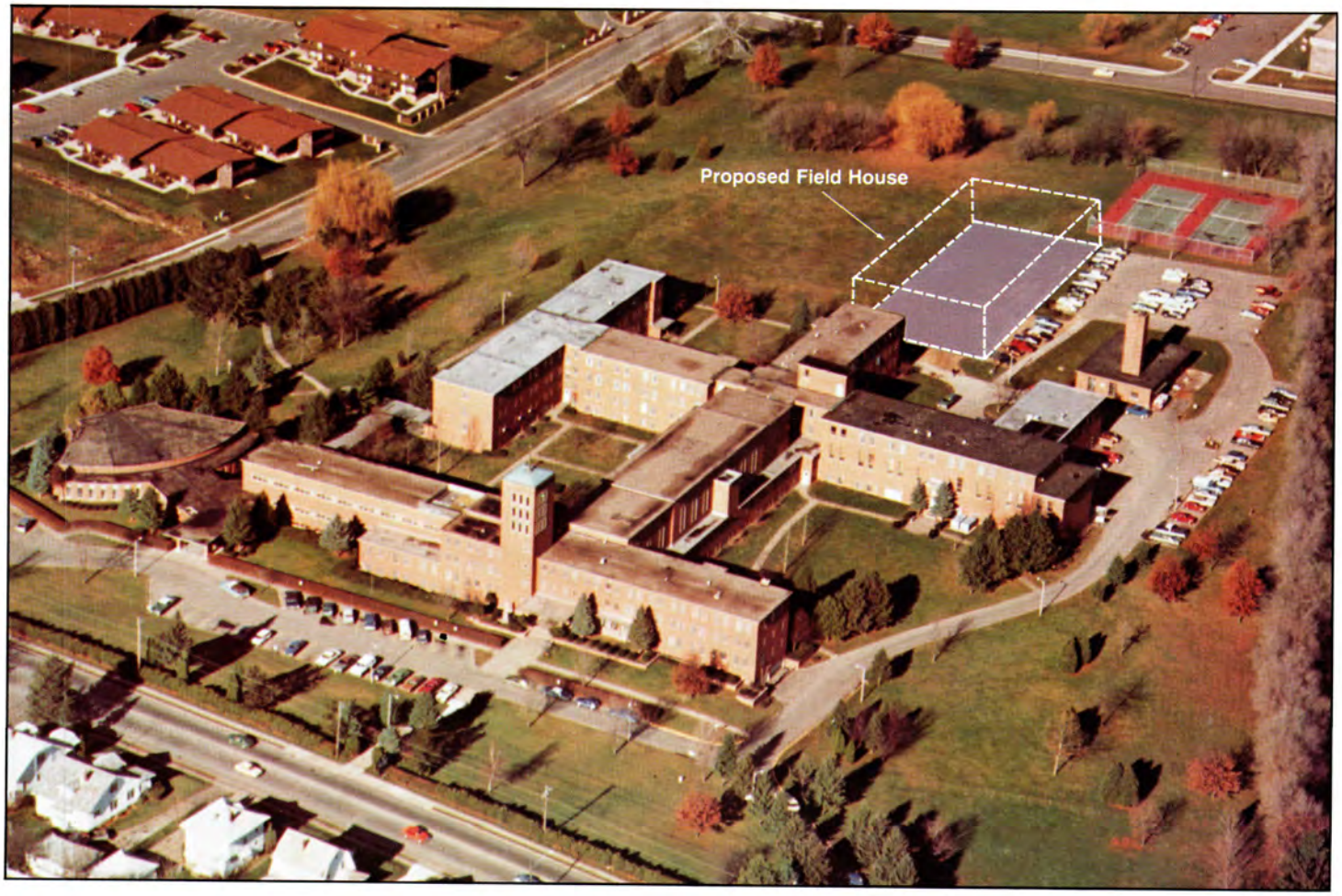
VISION '84 includes an estimated $500,000 field house addition (dotted line area) to the new Emmaus campus. This project will provide a home for intramural sports and intercollegiate sports activities, an important part of the program of developing the total person for Christ. Other than needing a new gym, the new facility is beautifully situated to provide outstanding support for Bible training. Housed under one roof, the dorms, classrooms and offices are highly energy efficient.

"VISION '84" is a program that includes the move to Dubuque, exposure to more students, new educational options and the planting of new assemblies. The "VISION '84" program seeks the commitment of 5,000 prayer partners to pray regularly for the college, the students and various Emmaus ministries — especially during the transition period.

The new facility and associated program changes provide each of us with a unique opportunity to help meet some of the challenges facing our youth and our assemblies in the decade ahead. As a faithful steward yourself, we invite you to join us in this effort to multiply the gifts of our dedicated faculty through a growing student body, through the printed word, video tapes and seminars.

"VISION '84"
holds great potential to bring glory to God.

As always, Emmaus values the fellowship of God's people. This is especially true at this time in the history of the College. Emmaus appreciates your prayer and your continued practical support.



New and Expanded Ministries

Supplementing the on-campus academic program, Emmaus will continue to expand its services to the assemblies by providing tools and models for church growth and renewal.

Correspondence Course Department

There are currently 62 courses of study for private, group and church use. A new line of group study courses is under development. Every 4 minutes someone in the world starts an Emmaus course. The opportunity for expanding this ministry to reach more people is limited only by our own collective vision.

Counseling Clinic

Individual counseling and teaching examples by qualified counselors will be added features to the Emmaus program in 1984. Residential counseling will be available in the Dubuque location. Elders and church leaders will be able to attend seminars on counseling as part of this ministry.

Youth Ministries

Sport, social and spiritual activities will be provided for assembly youth functions for young people in the surrounding region. These activities will provide a model of youth involvement reaching the whole of the young person. The goal is to encourage young men and women in spiritual growth.

Media Ministries

This relatively new ministry provides video cassettes for private, group and church use on the Christian family, the life of Christ, and other topics. It's a way to multiply the Emmaus faculty in 4 to 6½-hour sessions, available on a rental basis.

Church Planting

Establishing a local assembly and out-reach ministries will be a first-year challenge. Building on the base of a new assembly in Dubuque, the campus will support classroom teaching through real-world experience in the community. Additional assembly planting in this area will be prayerfully considered after the first year.

Conference and Seminar Ministries

Year-round ministry and instruction for assembly leaders and congregations will be provided from the new location. The new facility opens opportunities to provide adult study in the form of short courses, conferences and seminars — all in an atmosphere conducive to learning and growing.

Emmaus Bible College does not discriminate on the basis of sex, race, color, national and ethnic origin in administration of its educational and admission policies.

VISION '84





Harold Barrington



Carol Lee and Leland Stauff with Derek

NEW WORKERS

HAROLD BARRINGTON, 1252 E. Downing St., Mesa, Arizona 85203

Christians of Cornerstone Bible Fellowship in Mesa, Arizona, have commended Harold Barrington to the service of the Lord. Mr. Barrington has been engaged in full-time service for the past seven years, in a pastoral and teaching ministry. Before his entry into full-time service, he was employed by Sears Roebuck and Co. as a store manager.

Harold and his wife Dorothy have one married daughter.

MR. & MRS. CLIFFORD CAMPBELL, 338 Keltic Dr., Sydney River, Cape Breton, Nova Scotia B1R 1V7

Oakwood Bible Chapel in Windsor, Ontario, has commended Clifford and Norlene Campbell to full-time Christian service. After serving the Lord for two years at Elim Lodge in Peterborough, Clifford attended New Brunswick Bible Institute for three years. They will now be engaged in evangelistic, pastoral, church planting and camp activities. The commending assembly asks prayer for the Campbells as they serve the Lord in the Maritimes.

MR. & MRS. KENNETH DAUGHTERS, 14608 San Bruno Dr., Apt. 4, La Mirada, California 90638

Grace Bible Chapel in Fullerton, California, has commended Ken and Carol Daughters to full-time service for the Lord. For the past two years, while attending Talbot Seminary, Ken has headed up the youth ministries in the commending assembly, has ministered the Word in area assemblies and in Bible camps. He now plans to serve the Lord on a full-time basis in Southern California.

MR. & MRS. MELVIN DIXON, 1139 Linwood Ave., Niagara Falls, New York 14305

Weston Avenue Gospel Chapel in Niagara Falls, New York, has commended Melvin and JoAnna Dixon to full-time Christian service. The Dixons have been active in the Lord's work for the past 20 years in Niagara Falls and in Anderson, South Carolina. They have participated in Bible teaching, women's missionary work, visitation, counseling and youth work. God's blessing upon their work has been evident.

MR. & MRS. JAMES JENKINS, 4600 S. Pennsylvania Ave., #29, Lansing, Michigan 48910

Carriage Hills Christian Assembly in East Lansing, Michigan, has commended James and Elizabeth Jenkins to full-time Christian service in their community. Their activities will involve assisting the elders and deacons of the assembly and in spreading the gospel and teaching others the skills of evangelism.

The Jenkins' desire is to prepare for eventual service among Muslims.

LOIS NELSON, 1938 Roanoke, Colorado Springs, Colorado 80906

Westside Christians of Colorado Springs, Colorado, have commended Lois Nelson to the work at Camp Elim. Lois has been serving at the camp since 1967, after the homecall of her husband. Her basic ministry is in food preparation. She is also a faithful servant in the assembly.

MR. & MRS. HENRY PITMAN, % Mount Carmel Bible School, 4725 106th Ave., Edmonton, Alberta T6A 1E7

Christians at Turner Road Chapel in Windsor, Ontario, and Garland (Texas) Bible Chapel have commended Henry and Ruth Pitman to full-time service for the Lord. Mr. Pitman taught public school for seven years, then spent four years in Dallas Seminary. He will be teaching Old Testament studies and Public Speaking at Mount Carmel Bible School and working with St. Albert Bible Chapel.

The Pitmans have two children, Neil 4, and Stuart 1.

LELAND STAUFF, 67 Constitution Ave., Doylestown, Pennsylvania 18901

Grace Gospel Chapel in Doylestown, Pennsylvania, has commended Leland Stauff to the Lord's work in Doylestown and other assemblies as the Lord leads.

Lee and Carol Lee have two children, Derek 3 and Devin 1.

MR. & MRS. DARREL VALDOIS, 11 El Sereno, Colorado Springs, Colorado 80906

Westside Christians of Colorado Springs, Colorado, have commended Darrel and Barbara Valdois to the Lord's work at Family Life Services. Darrel and Barbara taught at the Colorado Springs Christian School for several years before joining the staff of the home. They have four children, Eric 7, Brynn 5, Ahneka 3, and Arianna 2.

COMMENDATION REAFFIRMED

Christians at Bakerview Gospel Chapel in Richmond, British Columbia, have extended the commendation for **Geoffrey and Jewel Tunnicliffe.** Geoff and Jewel have served the Lord since 1974, working with International Crusades in Belize, France, St. Lucia and recently in refugee work in Hong Kong and elsewhere. Geoffrey now serves as Director of Communications for International Crusades, Box 203, Prospect Heights, Illinois 60070.

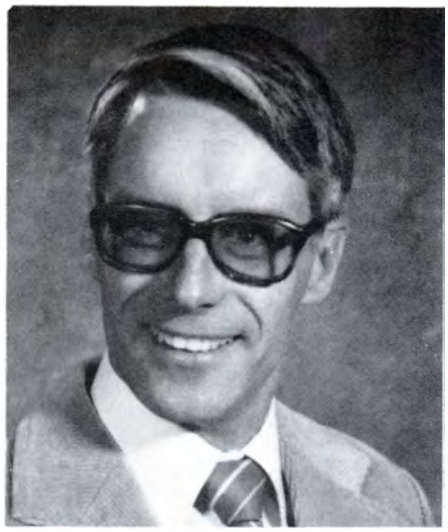
FOREIGN MISSIONARIES

Ireland: Hazelwood Bible Chapel, in Missouri, has commended **Charles Pope** for one year's service with Ireland Outreach. Charles is taking a leave of absence from a teaching position in order to participate in this work.

France: Groupe Biblique du Richelieu in Quebec has commended **Odette Beauregard** for two years' service in Firminy, France, with International Crusades. Odette has served faithfully in Sunday School and youth work and radiates a good testimony.

Dominican Republic: Granville Chapel, Vancouver, British Columbia, has extended the commendation of **John and Sheila Shannon** to the work in the Dominican Republic.

New Guinea: Auburn and Westmount Bible Chapels in Peterborough, Ontario, have com-



Charles Pope

mended **Carl and Patricia Whitehead** to the Lord's work in Papua New Guinea with Wycliffe Bible Translators.

Evergreen Bible Chapel, Federal Way, Washington, has commended **Reginald Howard** to the Lord's work in Papua New Guinea.

Kenya: Dunning Park Chapel, Detroit, Michigan, has renewed the commendation of **Dale and Chris Hamilton** to the Lord's work in Africa with the Africa Inland Mission. Dale is a missionary pilot. Chris is a registered nurse, and the daughter of missionaries Mert and Jane Wolcott. The Hamiltons have three children, Heather 4, Sarah 2 and infant Joshua.

Zambia: Hamilton Road Gospel Chapel, London, Ontario, has commended **Chris Brown** to the work in Zambia. Chris is a registered nurse and plans to assist in the mission hospital at Chitokoloki.

India: Hamilton Road Gospel Chapel, London, Ontario, has commended **Mary Lou Grimo** to the work in India. Mary Lou is a registered nurse and will be working at the Harriet Benson Memorial Hospital in Utar Pradesh.

South Africa: After serving the Lord for nine years in Tanzania and the past twenty years in Kenya, **Roger (Bert) and Bonna Banzhaf** are considering a change of ministry to greater involvement in the development of media for evangelism and discipleship, a change that may lead to a move to South Africa. In connection with this change, a letter of commendation has been received from Village Bible Chapel in Framingham, Massachusetts. Another letter from Burlington (Colorado) Gospel Chapel indicates that assembly's commendation will no longer be applicable, but wishes God's best for the Banzhafs in their new endeavors.

Belgium: Bethel Bible Chapel in Red Bank, New Jersey, has commended **David Dunlap** to Christian service in Belgium to work among assemblies. David has been a staff worker with Inter-Varsity Christian fellowship and spent one summer in Europe with Operation Mobilization. He plans to go to Belgium this fall.

ADDRESS CHANGES

WORKERS CHANGES

Mike and Beth Dixon, 736 Baffin Bay Rd., Columbia, South Carolina 29210

John and Annette Ferris, 3423 Forest Lane, #266, Dallas, Texas 75234

Jerald and Jane Hubbard, 117 Crestview Dr., Wise, Virginia 24293

David Leathem, 12704 Cornell Court, Hudson, Florida 33567

Timothy and Carol Ralston, 45 Bredin Parkway, Apt. 202, Orangeville, Ontario L9W 3X1

Arnold and Janet Reynolds, 3785 Glenday, R.R. 2, Lennoxville, Quebec J1M 2A3

Robert and Mary Ann St. John, Jr., 3600 Lockshire Dr., Richmond, Virginia 23236

Clara Suchard, 220 Commissioners Rd. W., Apt. 6, London, Ontario N6J 1Y1

ASSEMBLY CHANGES

BROOKSVILLE, FLORIDA, Brooksville Bible Chapel, 102 Bell Ave. % Charles Widboom, 27137 Popiel Rd., 33512.

CHICAGO, ILLINOIS, Palos Hills Christian Assembly, % Thomas Carrick, 7231 S. Wolf Rd., Apt. F5, Indian Head Park, IL 60525.

TOPEKA, KANSAS, Topeka Gospel Chapel, % Leonard Eugene Corkill, 5441 SW Davis Rd., 66604 (775-6350 or 775-6240) BB 9, SS 10:15, FBH 11, Wed. 7:30

HOBOKEN, NEW JERSEY, Hoboken Gospel Chapel, BB 10:15, SS 11:15, G 7, Wed. 8

MEMPHIS, TENNESSEE, Grace Gospel Chapel, % Bob Chambers, 3680 Rhodes Rd. 38111 (901/396-7949). BB 9:30, FBH 11, G 7, Wed. 7:30

PORT ARTHUR, TEXAS, Believers Chapel, meets in a home at 3920 Cobblestone, 77642 (formerly at 4185 Magnolia, Beaumont). BB 10, FBH 11, Thurs. 7. Visitors to Beaumont, Port Arthur, or Orange are invited to contact the assembly (409/724-0265 or 769-4586).

PENTICTON, BRITISH COLUMBIA, Preston Avenue Bible Chapel, % Graham H. Stokes, 77 Preston Ave. V2A 2K1 (493-7870).

ASSEMBLIES DISCONTINUED

PEMBROKE, ONTARIO, Pembroke Bible Assembly (met in homes).

STRATFORD, ONTARIO, Rebecca St. Gospel Hall. Due to lack of growth and community interest, Christians have decided to join the fellowship at Tavistock.

NEW LISTINGS

WAYNESBURG, PENNSYLVANIA, Waynesburg Bible Chapel, 800 E. Greene St. % William H. Skelton, 176 Huffman St. 15370 (412/627-9589). SS 10, FBH 11, Fellowship 12, BB 7:30, BS Tues. 7:30, P Thurs. 8:30

On November 6, 1981 five believers met for a deeper commitment to Bible study. After three months a Sunday School was begun and shortly thereafter a Family Bible Hour. Nearby assemblies have provided gifted Bible teachers to supplement local gift. The believers have now grown to 20 adults and 14 children. Elders and deacons have been recognized. In July the former Nazarene church building was purchased and the assembly moved into its new facilities.

SEATTLE, WASHINGTON, East Kent Bible Chapel, meets in Pine Tree Elementary School, 27825 - 118th Ave. SE. BB 9:30, Fellowship 10:45, FBH 11:15 Thurs. 7:30 (in homes)

CONFERENCES

OCT. 1-2—CAPITOL DISTRICT, N.Y.
Annual Bible conference at Northway Bible Chapel, Moe and Par del Rio Rds., Clifton Park, New York. Meetings at 3:30 and 7 p.m. Speakers: Clark McClelland and William Wilson. For information and accommodations contact Otto Werres (518/374-7458).

OCT. 7-9—OMAHA, NEBRASKA
Annual fall conference at Keystone Bible Chapel, 7840 Maple St. Speakers: William MacDonald and Paul Sapp. Contact Lyle Rockhold, 6811 Mason St. 68106 (402/556-0869).

OCT. 8-10—MONTREAL, QUEBEC
Twelfth annual Thanksgiving conference at Bethel Gospel Chapel, 4250 de Maisonneuve W. Meetings: Sat., 7 p.m., Sun., 10, 4 and 6, Mon. 10 and 3. For accommodations contact Carl Worrell Sr., 671-2545 or John Huggins 634-0914.

OCT. 8—CLEVELAND, OHIO, LADIES
Annual Cleveland ladies missionary conference at Gracemount Gospel Chapel, 2285 Noble Rd., Cleveland Heights, 10 a.m. to 4 p.m. Contact: Mrs. Douglas Domeck, 3286 Longwood Dr., Norton, OH 44203 (216/825-6131).

OCT. 11-13—WORKERS AND ELDERS
National Workers and Elders Conference at Countryside Bible Chapel, Lexington, Mass. (Speakers and topics listed in July/August issue.) Contact Ronald D. Eames, 75 Montvale Rd., Weston, Mass. 02193

OCT. 15—FLINT, MICHIGAN
Annual Bible conference at Civic Heights Bible Chapel, 3610 Wisner St., 2:45 and 6:45. Speakers: C. Donald Cole and Ian Cameron. Music by the Oakwood Chorus and the Harvesters Quartet. For accommodations contact Ed Bills, 7151 N. Elms, Flushing, MI 48433.

OCT. 15—DES MOINES, IOWA
The 35th annual women's missionary conference at Central Gospel Chapel. Speakers:

Celoa Brown and Naomi English. Contact Myrna Baird, 3125-46th St., 50310.

OCT. 15—ASHEVILLE, N.C.

One-day conference at Asheville Gospel Chapel, 350 Old Haw Creek Rd., 10 a.m. to 4 p.m. Speakers: Dr. Gerald Stover and others. Contact Walter R. Peck, 15 Bent Tree Rd., 28804.

OCT. 21-23—HOUSTON, TEX.

Annual Houston conference with speakers Tom Taylor and Bob Constable. For accommodations contact Glen Lemon, 4046 Panama, Pasadena, TX 77504 (713/487-0131).

OCT. 22—FAMILY BIBLE HOUR

The 24th annual radio conference at Martingrove Collegiate, Toronto, Ontario. Theme: "The Word of Life at the Speed of Light." Meetings at 2:30 and 6:30. Speakers: Rob Lindsted, Arnot McIntee, and Boyd Nicholson. Also a slide presentation, "Out of my Bondage," by Far East Broadcasting Company, the thrilling story of a young man who was saved through a gospel broadcast, escaped from Russia, and is now broadcasting the gospel back to Russia.

Contact the Family Bible Hour, 7 Strathmore Rd., St. Catharines, ON L2T 2C4.

OCT. 29—NEW ENGLAND WOMEN

Semi-annual missionary conference for New England area women at Bethany Chapel, Swansea, Massachusetts. For information contact Jean Donaldson, 97 Stratford Rd., Seekonk, MA 02771.

NOV. 1—NORTHEAST WORKERS

A day of discussion, fellowship and prayer at Prospect Gospel Chapel, 576 Prospect Ave., Hartford, Connecticut, 9 a.m. to 3 p.m. Theme: Developing Elders. Contact: Jim Mayer, 2073 Maple View Ct., Westfield, NJ 07090.

NOV 19—COLUMBIA, S.C.

Annual Thanksgiving conference at Bethany Chapel, 2917 Park St. beginning at 10 a.m. Speakers: Elliot and Carroll Van Ryn. Contact: W. F. Hersey, 1700 Marley Dr., 29210.

Conference announcements for the January issue should reach INTEREST by November 10. No charge for first announcement; $20 prepaid for each additional appearance.

WITH THE LORD

DONALD IRVING BRADFORD, 73, of Topeka, Kansas, on May 5. He was saved at an early age and had a deep interest in the Lord's work. He helped establish Topeka Gospel Chapel 26 years ago. He has been in failing health for the past four years.

MABEL M. FITCH, 93, of Greensboro, North Carolina, on July 20. She was in fellowship in Shannon Hills Chapel from the time of its inception, and was a faithful tract distributor. Along with her late sister, she went door-to-door in Greensboro and surrounding towns, and, after her sister's homecall she continued the ministry in shopping malls.

SARAH KEATING, 93, of Chicago, Illinois, on August 13. Mrs. Keating was in fellowship at the Oak Forest Gospel Chapel.

RUTH E. LLOYD, 80, of Fayetteville, Pennsylvania, on June 26. She has been in fellowship with assemblies since her conversion at 16, and was known for her hospitality and loving spirit. She is survived by her husband John.

MARY (WILLS) McKINNEY, 72, of Anaheim, California, on July 9 as a result of a fall. She was saved as a young girl and has been in fellowship in assemblies since then, for the past eleven years at Grace Bible Chapel in Fullerton. She was a faithful prayer warrior for the assembly.

JOHN T. RAE of Honolulu, Hawaii, on May 24, after a lengthy illness. For the past six years he was confined to a wheelchair.

John and his wife Eleanor have served the Lord in Honolulu for 29 years. They were used of the Lord in the founding of Waialae Kahala Gospel Chapel. For the present, Mrs. Rae plans to continue in the work there and the commending assemblies request prayer for her.

FRANK SINEK, 46, of Fullerton, California, on July 6 as a result of an auto accident. He had been saved for only six years and demonstrated great spiritual growth. He was a plumber by trade and greatly helped in maintaining facilities at Grace Bible Chapel.

ROBERT GREG WILKINSON, 31, of Irvine, California, on June 22, while on a flying mission with his U.S. Marine Corps reserve squadron at Camp Douglas, Wisconsin. He was raised in Los Angeles area assemblies and attended Grace Bible Chapel.

NOTICES

OPPORTUNITY for a retired couple: Live in an apartment at Van's Christian Home. Do maintenance inside and out for the home and the chapel. A vibrant, growing assembly. Quiet Iowa city of 12,000. Contact Milo Vande Krol, 1511 7th Ave. East, Oskaloosa, Iowa 52577 (515/672-2373).

CHRISTIAN SERVICE opportunity in Sunbelt. Fast-growing Bible Correspondence Course ministry to Texas prisoners needs volunteers—administrative and office. Challenging opportunity for retirees. Write: Write-Way Prison Ministries, Garland Bible Chapel, 1420 W. Ave. B, Garland, Texas 75042 (214/272-1436).

GOSPEL TAPES: Eight different messages. Use in personal work or assembly outreach. $.50 each. Bible teaching tapes, series or individual tapes, Philippians, Titus, Tabernacle, Decisive Faith, Self-Discipline, etc. Write for list: Spread the Word, 331H E. Callowhill Rd., Perkasie, PA 18944.

FLORIDA RENTALS: Two-bedroom masonry house, central heat and air conditioning, fully furnished and equipped. Available for fall and late spring and also annual lease. For dates and rates contact: Carroll Van Ryn, 1 Bradford Blvd., Frostproof, Florida 33843 (813/635-4196).

MANAGER NEEDED for Christian bookshop. Supplemental income necessary. Associated ministries where help is needed: Christian school teachers, assembly ministries, teacher for adult education and Bible college. Contact John Musselman, PO Box 884, Culpeper, VA 22701 (703/825-9147).

FLORIDA HOME: 2 bedroom, masonry home, central heat and air conditioning. Property fully maintained. Located in Shepherd Retirement Community in central Florida on Lake Reedy. $39,990, furnished. Contact Carroll Van Ryn, 1 Bradford Blvd., Frostproof, Florida 33843 (813/635-4196).

LOOKING FOR a Christian interested in refurbishing aircraft. We strip, repair, and repaint small executive aircraft. Benefits include: Christian fellowship, group insurance, possible stock options. Please contact Executive Aircraft Painting, Inc., Bob Klutch, P.O. Box 446, Leesburg, Florida 32748 (904/326-2442).

EVANGELIST ARTHUR DURNAN Bible Lands Pilgrimages '84: Israel, Petra and Egypt (April); Holland, Switzerland, Austria and Oberammergau Passion Play in Germany, plus Israel (August); China and Hong Kong (November). Free brochures. Write Evangelist Arthur Durnan, Box 71, Southampton, Bermuda (809/294-0792).

USED COMPUTER WANTED: Upgrading your home or office computer? Why not send old one for tax credit and fulfill a need in the Lord's work. Christian Mission for the Deaf, Box 1254, Flint, Michigan 48501.

BIBLE LANDS TOUR: Fifteen-day tour of Greece, Egypt and Israel in March 1984. A rewarding experience for any Bible-loving person. Explanations and Bible references by experienced tour host. Write to John M. Martin, Box 668, Tavistock, Ontario N0B 2R0.

CUSTODIAN WANTED for chapel and grounds. Retired couple and general handyman preferred. House with all utilities provided, plus small salary. Apply to Walter P. Busse, % Grace Gospel Chapel, 2262 5th Ave. N., St. Petersburg, Florida, 33713 (813/392-2979).

BOYNTON BEACH, FLORIDA: A group of Boynton Beach Christians continues to seek God's will and blessing with respect to forming a new fellowship. Those wishing to join in prayer for and pursuit of this opportunity, call William F. Crouse (305) 734-2711.

NOTICES are carried at the flat rate of $20. Maximum length 40 words. Payment must be sent with order.

REPORTS

EMMAUS BIBLE COLLEGE

The trustees of Emmaus Bible School have voted unanimously to change the name of the school to Emmaus Bible College.

The change of name expresses a reality that has existed for a number of years, namely, that classroom instruction at Emmaus is clearly at college/university level. This is evident in the course material, the research and study assignments, and the qualifications of the professors.

The change of name does not indicate any relaxation of Emmaus' intense concentration on Bible. While supplementary educational opportunities will be offered to students, the one-year and three-year Bible curriculums will still be central to the Emmaus program.

Emmaus is well along in the accreditation process with the American Association of Bible Colleges. Officials of the Association were among those who suggested that a name change would be appropriate.

Credit for Emmaus courses is already transferable to many Christian colleges. The combination of accreditation and the name change will make it easier for students to transfer credits to other colleges and universities in order to earn a degree. Emmaus itself does not grant degrees because it does not offer a full four-year program. In this respect it is like the many junior colleges that exist today.

The name change will also help students entering the business world. They will find it easier to get a starting pay scale that takes into account their college-level education.

Introduction of the new name is timed to coincide with Emmaus' entrance into the Dubuque community. Since all reprintings of literature and stationery will require an address change, the additional name change will add nothing to the cost. A later change of name would involve considerable expense, as well as being confusing to the people of Dubuque.

CHURCH PLANTING TEAMS —LOCATIONS WANTED

International Crusades has begun a new dimension to its ministry. In late August six families arrived at the School of World Missions to begin training for church planting in the United States and Canada. Two of the families will form a team for Canada, the other four will train as two teams for the United States.

The training will emphasize the practical issues of evangelism, discipling, church planting and development. It is expected that the training will be accomplished by April 1984.

International Crusades is interested in locating sites for these new local assemblies. A desirable location would be one where there are already three or four families, willing to commit themselves to assist one of these teams in planting a new church.

Anyone interested is encouraged to contact the school. Write to Earle Fries, Director, School of World Missions, Box 203, Prospect Heights, Illinois 60070 (312/870-3800).

Site research is under way, so contact should be made as soon as possible.

EVANGELISM EXPLOSION

Several assemblies have taken advantage of the offer by INTEREST (February 1983) to subsidize half of the tuition for attendance at Evangelism Explosion clinics.

Svend Christensen of Charlottetown, Prince Edward Island, took four young people with him to the clinic held in Walden, New York. He reported that it was a very worthwhile experience and they were preparing to institute the program at Charlottetown Bible Chapel. They hoped to have five teams ready for outreach by September 1. The trainees who went to the New York seminar have already witnessed a couple of professions of faith in Christ.

The offer by Letters of Interest is still open. Interested assemblies should write for information on procedure (INTEREST, Box 294, Wheaton, IL 60189). Clinic applications are available from Evangelism Explosion, Box 23820, Fort Lauderdale, Florida, 33307.

CREOLE NOT WASTED

In 1964 **Curtis Holmes** was sent by five Detroit assemblies to the Lord's work in Haiti. He labored diligently, the first eight years as a single man and then from 1972 along with his wife **Mavis.** They served faithfully in Bible school, teaching and counseling.



Curtis and Mavis Holmes with daughter Marilyn and son Jay

In 1981, due to ill health, the family was forced to return to the United States. They settled in Denver and began work with the Denver Gospel Hall and in the inner city. They missed the Haitian work, and felt that their eighteen years experience and knowledge of the language were wasted. What Curtis Holmes didn't know was that the Lord still had a use for the Creole he and Mavis had learned.

In the spring of 1983, the U.S. government brought fifteen Haitians to Denver. None of them spoke English. The Holmes have been able to provide them with a vital connection with American culture. Mavis now teaches a Creole Bible class and Curtis assists in job hunting, interpreting, and with many other everyday needs.

Though the Holmes can never return to Haiti, their language skills are being used as they continue to provide a much-needed witness for the Lord.

TORONTO MEN'S CLASSES

For many years, **James Gunn** taught the fundamentals of the Christian faith in evening Bible classes in Toronto. His particular concern was to teach young men who would be potential teachers and leaders in local assemblies. In recent years **David Long, William West, David Adams** and others have shared the teaching ministry.

Mr. Gunn has gone to be with the Lord, but his work continues. Classes resume this fall with sessions scheduled for October 17, 31, Nov. 14, 28, Dec. 12, Jan. 9, 23, Feb. 6, 22 and March 7, all at Cen-

tral Gospel Hall, in Toronto, from 7:45 to 9:30. Teacher for these sessions will be **Dr. James Naismith** for the first half and **David Adams** for the second. Theme: ''The Doctrine of Salvation.'' All men are invited.

COFFEEHOUSE IN QUEBEC

An English-language assembly in Southeastern Quebec, the Huntingville Community Church, has launched a coffeehouse ministry to reach college and university students. A committee under the leadership of commended worker, **Lee Picard,** has been planning such a ministry for the past two years. Recently a suitable site was found in the center of Lennoxville, and a one-year lease was signed on July 3.

The coffeehouse will provide a medium in which to develop friendships. Evangelism will be primarily on a one-to-one basis, but there will also be special speakers, movies, debates and Christian music.

SOUTH CAROLINA

Bethany Chapel of Columbia, South Carolina, celebrated ''owing no man anything'' with the paying off of the last mortgage on their chapel and fellowship hall in June. **Eugene Hollingsworth,** who moved to Columbia in the mid 1940's to help plant the first assembly in the state capital, returned to be the special speaker for the occasion. The assembly began meeting in a private residence in 1945 and moved several times before purchasing its present building in 1967.

A GROWING SCHOOL

Victory Christian School has begun its ninth year of operation and continues to enjoy the blessing of the Lord. For the first seven years, the school met in the South Side Bible Chapel. In late 1982 a larger facility was purchased, containing 20 classrooms, a gym and 11 acres of playground.

The school is now able to offer an expanded curriculum, including the 12th grade and five career options. The new address of Victory Christian School is 10255 Musick Rd., St. Louis, Missouri 63123. Eventually the South Side assembly will move into the same building.



VIEWPOINT

by Walter L. Liefeld

QUESTION:

Do the dead know what is happening on earth?

ANSWER:

This is a very difficult question to answer, not only theologically but also personally. Theologically, there is very little teaching in Scripture on the subject. Personally, many of us have wondered in times of bereavement whether our loved ones were aware of what those they left behind were doing.

First of all, there is no doubt that there is consciousness after death. Surely we are conscious of the Lord Jesus Christ. It would make no sense for Him to want us to be with Him (John 14:3; 17:24) if we were not conscious. How else would we behold His glory? Further, we may assume that we will know each other. The only limitation the Lord seems to indicate is that we shall not have the same kind of marriage relationship as we do here (Matthew 22:30). That does not mean that couples will not know each other, and it would be hard to imagine that love in heaven would be any less than it is here.

We may also suppose that after the rapture, as the final events of prophecy are being fulfilled, those who are with the Lord will be aware of the final events on earth.

But how much do the dead know *now* about events on earth? The Scripture that some quote in this respect is Hebrews 12:1: ''Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us'' (NIV).

The imagery here is that of a stadium with a race in progress. The word, ''cloud,'' was often used in Greek literature to picture a group of people crowded together. The term, ''of witnesses,'' is *martyron*. This word developed in meaning from one who bore testimony to one who suffered for his or her testimony. While it could also mean here one who witnesses something, there is another Greek word, *not* used here, that clearly means ''spectators.'' If the writer had wanted to portray a crowd of spectators, one would think he would have chosen this other word. The word he did use emphasizes the aspect of bearing testimony, and probably refers to the ''heroes of faith'' described in the previous chapter. It is difficult, therefore, to determine from this passage whether those in heaven are aware of the events and details of our lives or not.

There are other considerations that might be introduced. If our loved ones are with the Lord Jesus, who knows everything, will they share that perfect knowledge? I do not know any Scripture that implies a knowledge of things on earth. No doubt our Lord can communicate to the consciousness of those who are in His presence anything He chooses to. But would the troubles and sins of earth be fit knowledge of those who are in eternal peace and joy? It is difficult and perhaps unwise to speculate beyond this.

I would like to offer a ''pastoral'' word here. Often those who have been recently bereaved are desperately lonely and depressed. The idea that the departed loved one may be thinking of them might be a comforting thought. I would hesitate to deprive a grieving person of any potential comfort. Nevertheless, a kind word that the awareness of the presence of Christ far outweighs even the best earthly thoughts might be helpful. Even that might be hard for some to accept. Another approach is that the fact that our Lord knows all our thoughts and feelings is even more important to us than whether our loved ones do.

I would urge those who seek to counsel the bereaved to realize that love and understanding are more important than theological statements to those who are grieving. All our explanations may be of little value to them. In fact, our words may sound like ''pat'' answers given without a full realization of their overwhelming feeling of loss. It is usually better just to ''be there,'' offering love and sympathy in simple earnest words, than to try to provide answers to the mysteries of life.

LETTERS to the editor

I have just read the review of The Expositor's Bible Commentary [June, p. 20], and wonder if your reviewer was aware that Dr. Frank Gaebelein went to be with the Lord on January 19.

W. J. Huxster,
Whiting, New Jersey

Many, many letters of encouragement have come to us as a result of the story of our case in the April issue of INTEREST. Although we are doing our best to answer everyone within a reasonable amount of time, Steve and I would like to express our deep gratitude to your readers for their letters, gifts and prayers.

We encourage everyone to keep praying for our Christian testimony in this present situation, so that some day, in looking back on this very challenging period of time, we'll know that we've done our best to honor Christ through it all.

Lois Linscott,
Centralia, Illinois

EVERY GOOD AND PERFECT GIFT

I enjoyed your well-written editorial, "The Balance of Truth: Keeping Good Works in Their Proper Place" [June, p. 2]. However, the statement "Paul is not saying [in Ephesians 2:8-9] that faith is a gift," is a bit misleading without at the same time pointing out that elsewhere he does say just that: "For it has been granted to you on behalf of Christ not only to believe on him. . . ." (Phil. 1:29); and, "The grace of our Lord was poured out on me abundantly, along with the faith and love that are in Christ Jesus" (I Tim. 1:14). Peter makes a similar claim: "To those who . . . have received a faith as precious as ours (II Pet. 1:1—quotations are from the New International Version).

"Every good and perfect gift is from above, coming down from the Father" (James 1:17). Faith is no exception. We that have been born from above cannot take one whit of the credit for our own salvation. Paul does not say, "For by your foresight and good sense to believe you have been saved, and that is commendable," but rather "by grace . . . so that no one can boast."

Stephen Pribble
Clinton, Ohio

NO BIBLICAL SUPPORT

The elders here were quite interested in your interview with Stan Farmer in the June issue. He was here some months ago and we were quite impressed with his work, particularly in view of the fact that they seemed to be able to add new converts continuously.

Mr. Farmer stated that their elders and deacons have placed different interpretations on women's participation in a "church meeting" before and after the Breaking of Bread service. We cannot follow their logic.

Robert W. Mojonnier
Keystone Heights, Florida

I was saddened at some of the contents of the dialogue between you and brother Stan Farmer from the "hills of New Hampshire." We sure appreciate the work he and his staff are doing at "His Mansion," but there is no biblical support for what is being done in the assembly in allowing women to take public part after the passing of the emblems. As long as elders and brethren are present they are still in church capacity as being "come together."

The Word of God is never contradictory. "Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (I Tim. 2:11-12).

For the last two hundred years the godly men and brilliant Bible expositors among the assemblies never would encourage women's participation. This departure might be popular with the "liberation movements," but it must be a grief to the Holy Spirit.

Neil Dougal,
Worcester, Massachusetts

MAKING ROOM FOR NEW LEADERS

I must commend you for the excellent editorial "Passing the Baton" in the July/August issue. You are right on when you say that the leaders of growing churches must themselves experience growth—personal growth. They must learn how to handle new problems inherent to larger congregations. They must learn how to train potential leaders who will share the responsibilities with them.

My observation is that one of the problems with church growth is reluctance on the part of the older members to give newcomers a voice in the assembly. Probably one of the greatest reasons for church division and members leaving is that they feel they are not wanted, or that they are wanted provided they leave the leadership in the hands of those who have been in the assembly for many years.

Doug Robinson,
Peterborough, Ontario

What bothered me in your article was the lack of mention of women as leaders, and "passing the baton" to them, too. Women and men are both needed in the church as leaders.

I've been trained all my life in my church, college, and family to be a leader. I think this is so important in the assemblies.

Carol Haadsma,
Zeeland, Michigan

Editor's Note: I was dealing with a problem I have often seen, namely, a small nucleus of older men concentrating power in themselves and showing an unwillingness to share the reins with others. Frankly, I have not observed this among the women of the assemblies. There the young and the old often function as a team. Younger women are as likely to be organizers and leaders as the older ones, whether in outreach activities, youth ministries, visitation, community service, social functions of the assembly, or evangelistic Bible classes.

DOES GOD COMMAND ANGER?

"Viewpoint" is one of my favorite columns, and the immediate reason for this letter, particularly "Does Ephesians 4:26 permit anger?" [July/August p. 15]. I do not wish to criticize Walter Liefeld's answer; I would just like to present

an alternate viewpoint.

Ephesians 4:26 not only permits anger but exhorts it. Ephesians has been described as the "Joshua" of the New Testament. Ephesians leads us into our heavenly inheritance. It exhorts us to stand, withstand, and having done all to stand. The Israelites in Canaan were met by strong and desperate enemies, and so are we.

How does a man fight best? When he is fighting-mad, of course! This is not to lose ones temper. This is to have it at its highest point of efficiency; its strongest and sharpest. And this is the anger we are exhorted to exercise.

Joshua was so angry with his enemies that he would not let the sun go down till they were all dead! We are exhorted to be angry and sin not, and never let the sun go down; never give place to the devil, till he will be chased out of the very heavens.

God is angry with the wicked every day. When I think of what sin has cost me in 71 years, I am angry. God forbid that I should let the sun go down on that anger. But the anger Ephesians warns against is that ugly malicious thing that leads to hate and murder. May we put it away along with all evil.

Howard Underwood,
Regina, Saskatchewan

If I were to write the article I would title it, "Does God *demand* anger in Ephesians 4:26?" I believe this passage is teaching all of God's people, even the mature and saintly ones, that there is a place for anger.

Since Scripture refers to our Lord's temple-cleansing as "zeal" rather than anger, I really hesitate to use that as an illustration of anger in our Lord. A more fitting and justifiable case is found in Mark 3:5.

I am surprised that so many evangelicals use the New International Version since it employs paraphrasing so liberally and thereby waters down meanings. Ephesians 4:26 is an example: "In your anger do not sin." The imperative verb is interpreted as a prepositional phrase ("in your anger") without any "ancient textual authority" to justify the change. The King James "be ye angry" is quite adequate and much more accurate.

Ray M. Jones, Jr.,
Baldwin City, Kansas

I COULDN'T CHANGE HER MIND

I wish to express my appreciation to John Williams for expressing his thoughts on divorce in your July/August issue.

Some three years ago my wife left me. It was a tragedy in my life, the lives of our children, and in the assembly. Even after much pleading, prayer and tears she filed for a divorce. There was nothing I could do to change her mind.

After reading and hearing some of the authorities on the subject one begins to feel like divorce is the unpardonable sin and that divorcees should be locked up where the dreaded disease won't contaminate the rest of Christianity. I felt Mr. Williams was very compassionate and understanding as he talked about the reality of divorce because of the hardness of heart and the freedom of remarriage for those who are the innocent victims of the sins of an unfaithful spouse.

I am also very thankful for a loving group of elders and brothers and sisters at the Laurel Park Bible Chapel who have been very kind and understanding. But most of all I thank my God who has been faithful and mighty to keep me from stumbling and who will make me stand in the presence of His glory blameless with great joy. No one can take that away, not even a wayward spouse.

If any of your readers are going through similar trials and would like to write to me, please feel free to give them my address.

Gary Sanseri
Portland, Oregon

Editor's Note: We always forward letters addressed in care of INTEREST.

Regarding "What the Bible Says About Divorce" by John Williams: was this article intended to teach something or to destroy John Williams' credibility as a Bible teacher?

Christ was asked a question by the Pharisees in Matthew 19:3. John Williams states this question was answered in verses 8-9. My Bible says Christ gave the answer in verses 4-6.

The author says that "as far as Christ was concerned, divorce, like sin, was an intruder. It was absolutely not part of God's plan for man or ever could be!" Why then does he go on to say Christ O.K.'d divorce under certain circumstances? Is not God's plan, Christ's plan?

Mr. Williams says the parallel passages in Mark and Luke "must not be read as if in conflict with the Matthew passages." Why not? The so-called exception clause was given for the hard-hearted Israelites, not for the priesthood. Leviticus 21:7 forbids a priest to marry a divorced woman.

In I Peter 2:5 we are a priesthood. In Romans 6:2 we are said to be "dead to sin," and no provision is to be made for the flesh (Rom. 13:14). Thus in Mark 10:5 Christ speaks to the Pharisees of the hardness of their hearts. He then speaks to His disciples (v.10), those who were to teach the church, and gives no exceptions.

For years your magazine contained articles that could be recommended to younger Christians as sound scriptural teaching. Now it is necessary to warn against them.

Robert M. Reed
Waterloo, Ontario

I was surprised to read an article on divorce in which there is no emphasis on the indissoluble relationship of Christ and the assembly—the one and only standard for "marriage in the Lord."

The retrograde step of the Mosaic Code in assigning a right of separation because of infidelity would find no answer either in Christ's union with the assembly (Eph. 5:30-32), Jehovah's link with Israel (Hosea 2:19-20), or in the words of the Lord Jesus, "but from the beginning it was not thus" (Matt. 19:8). If the truth, as set out in the creation of Adam and Eve has not been adhered to in other ages, surely it is the assembly responsibility and privilege to maintain it today in all its originality and purity.

Neil Short,
Willowdale, Ontario

QUOTES

DEADLINE: Letters for the January issue should reach INTEREST by November 10

New assemblies springing up in Quebec

Bookstores reach Mormons in the mountain states

Radio broadcasts reach into Latin America and Eastern Europe

WILLIAM and VIRGINIA ANDERSON, 10805 Deshire Place, Culver City, California 90230

We have completed four years of service at California Center for Biblical Study, which has been functioning for eighteen. Hundreds of young people have been helped to live for Christ, and to think about life's issues from a biblical perspective. Now the school has suspended classes. Perhaps the work God wanted to do through CCBS has been completed and now there are new ministries to be started.

As faculty and trustees explore possibilities, I trust we shall have prayer for wisdom and guidance in our search and deliberations.

July 20

NELSON and JAN ANNAN, 506 Date Palm Dr., Lake Park, Florida 33403

During the past year we have prayed much about a move [from Edmonton, Alberta] and considered several different opportunities of service. Finally, God gave us clear direction and on August 14 we begin our move to West Palm Beach area.

I will be serving in a full-time capacity with the Christians at Palm Bible Chapel. This assembly demonstrates real unity and love, and has tremendous potential for growth. We look forward to what God will do in and through us in Florida.

June 27

WINNIFRED BELCH, 931 Armour Rd., #218, Peterborough, Ontario K9H 7H1

Since my husband passed away two years ago, the Lord has been so good to me. In January I moved into a senior citizen apartment complex built by the assemblies in Peterborough. It is beautiful and there are many Christians here. In February we started a ladies prayer meeting in my apartment with six. It grew to 16 and we now have a Bible study as well. One lady has been saved. I pray the Lord will open up other avenues of service for Him.

August 4

ROBERT E. BILLINGS, Jr., 106 W. Bernhard, Hazel Park, Michigan 48030

I returned to Michigan on June 10 to spend the summer ministering primarily with the Christians of Lakeside Bible Chapel, Sterling Heights. A major part of my work is door-to-door evangelism. Last week I led a 22-year-old man to the Lord. He did not seem to have been witnessed to before, but almost immediately grasped that salvation is by faith.

We hope to start a home Bible study for men within two weeks. Women who show openness are invited to one of our two ladies' Bible studies. Often it is easier to get an unsaved person to a home Bible study than to a meeting in the chapel.

July 15

FREDERIC and CAROLE BOVEY, 6095 Janet Lane, Florissant, Missouri 63033

The assembly which we are serving and our family have been experiencing the purifying fires of our loving and faithful Lord. We would have had it differently, but our omniscient Lord chose the path. It has left the saints with a sweetness of spirit and a high level of dedication which had waned over the past four years. We can still use prayer.

Carole is expecting our sixth child in October.

July 5

ROY and EVELYN BUTTERY, 95 d'Youville, Chicoutimi, Quebec G7H 2W4

The local assembly continues to grow. We have just baptized eight and several more will be taking the course on baptism shortly. There are over 100 at the Lord's table, with a growing and flourishing Sunday School of some 80 and there are always new ones coming in.

Our problem now is a suitable meeting place. We have made an offer on some property and the city council has just approved the building site. By mid-August we should be ready to proceed with the construction, Lord willing. Pray with us for these matters.

July 5

JEAN-PIERCE and LUCIE CLOUTIER, C.P. 1433, La Pocatiere, Quebec G0R 1Z0

For many years there was no testimony here for the glory of God. Now there is a small assembly of twenty born-again Christians who gather regularly. Pray that the gospel will spread through this region and that the name of the Lord Jesus will be glorified here in La Pocatiere, about 100 miles east of Quebec City.

July 5

ROBERT and RUTH CRAWFORD, 133 Broad St., Akron, Pennsylvania 17501

I seldom get out to a meeting now. This is my 50th year as a commended worker, and not like I had planned it, but I do all I can. We continue in prayer for all the workers in the field of harvest.

August 19

MIKE and BETH DIXON, 736 Baffin Bay Rd., Columbia, South Carolina 29210

The work seems to be progressing steadily and Christians are growing and getting more active in serving the Lord. Please pray for more fruit to result from our witness. Pray also for new, mature Christian families to be added to our number so that we can function more effectively as a church. The fall holds much potential, but lasting fruit will occur only as we pray.

We thank God for the healthy daughter He has given us, Ruthanne Caroline. Also, God has graciously enabled us to purchase a house not far from the chapel.

July 18

STEVEN and GAIL FAULKNER, 355 Plouffe St., North Bay, Ontario P1B 4E9

Five years ago God began to very definitely burden my heart concerning knowing and being rooted in His Word. We were two-year-old Christians then and had been exposed to some tragic cases of groups very mixed up about true spirituality and godliness.

In 1978 we enrolled in Bible college, and in 1981 moved to North Bay, my wife's home town. We can see the guidance of the Lord in light of our involvement at Bethel Gospel Chapel.

Last fall Bethel Bible Institute was born at the chapel, with **Harold Fiss** and myself teaching Bible books and related subjects on Monday nights. This summer we are involved in an extension ministry in Callendar, ten miles south, where we are looking to the Lord to raise up an assembly.

July 8

JAY and DOROTHY FIPPINGER, R.R. 6, Decorah, Iowa 52101

We are using three alphabet forms for writing the Tai Dam language, the Asian language into which we are translating portions of the Scriptures. The reason for the multiple alphabets is to accommodate the different educational backgrounds and preferences of these scattered people. No matter which alphabet is chosen, the reader reads the same translation—the same spoken Tai Dam words. Recently the entire Gospel of Mark was published in these three alphabets.

ꪢꪱꪀꪱꪣꪮꪗꪒꪫꪱꪗꪫꪱꪉꪮꪗꪫꪱꪉꪮꪗꪫꪱꪉꪮ

JEAN and LILIANE LEPINE, CP 997, Ste-Anne des Monts, Quebec G0E 2G0

After a few years working in the assembly in Cap de la Madeleine and Grand-Mere, the Lord called us here to Gaspesie Peninsula. There is a good assembly here in Ste-Anne des Monts. We also work in Cloridorme, a young assembly of about sixteen persons. Every second week I travel the 90 miles to minister the Word of God there. We need your prayers for this assembly.

July 5

ARNOT and HELEN McINTEE, 7 Strathmore Blvd., St. Catharines, Ontario, L2T 2C4

The Family Bible Hour is now aired 86 times weekly around the globe, in fourteen languages. These include such major languages as English, Mandarin, Russian and Turkish. In response to our program in the Polish language, a lady wrote recently, ''Please send me literature and a New Testament because our priests preach only politics, but our souls are hungry for the Word of God.''

In addition to reaching millions in the Turkish language, an opportunity is now available to reach close to 150 million Arabic speaking people in the Middle East, where currently there is only one missionary for every 170,000 people. We thank God for exercised believers who are co-workers with us in reaching the lost by radio.

July 9

EDWIN and MARY ELLEN MESCHKAT, 3223 19th St., Lubbock, Texas 79410

We have been thinking for some time that we should ''pass the baton'' to some younger couple or persons for renewed beginnings and outreach. We have been seventeen years in Lubbock and have much to thank the Lord for.

The work here has been characterized by a transitory element, though many are going on for the Lord elsewhere. We are at the threshold of a new chapter and thank the Lord for some dedicated believers who form a working core. A couple of young men are planning some door-to-door visitation in the vicinity of the chapel.

August 2

RICHARD and ANNE MITCHELL, 6156 Lakes Rd., Duncan, British Columbia V9L 4J5

It is now three years we have carried on the Emmaus correspondence ministry here in British Columbia. We are planning a working holiday, to visit out-of-the-way students, and to encourage them as well as promote the Emmaus' associate instructor program. We have been told of some churches that are looking for a program to help in their evangelistic outreach and we know this will be what they are looking for.

I have had many opportunities to minister to the assembly as well as shut-ins in old folks' homes. We have also been responsible for the young people's program for the past two and a half years.

August 1



Liliane and Jean Lepine with Yanick

HELEN MONTGOMERY, Box 518, Pittsboro, North Carolina 27312

A visit to Immanuel Mission where I spent 32 years, has been much in my prayers recently. We are encouraged by some of the Navajo Christian men who are taking the responsibility of preaching and teaching in their own language, and also some of the women who teach the younger children. Please continue to pray for them.

The Lord has led me to the Pittsboro Christian Home, and I enjoy the good fellowship and ministry here.

August 9

HARRY and JEAN MORRISON, 15 Treeline Dr., R.R. #2, Washago, Ontario L0K 2B0

For the past three years we have been traveling back and forth to Wasaga Beach, a round-trip of 100 miles, not including additional miles for visitation. We do this two or three times a week. For the past two years a small church has been established in a rented school. We may not be able to use the school much longer as the principal is very much against it being used for outside purposes. This means we face the challenge of obtaining property and erecting a building. This may be the Lord's way of establishing a permanent testimony.

For almost 20 years I have shared in The Family Bible Hour, a radio ministry that has been blessed of God.

July 5

LESLIE and LOUISE MUIRHEAD, 5834 Rue Molson, Montreal, Quebec H1Y 3B8

In October 1977, **Norman Cornett** and I, along with 17 new believers, pioneered a new assembly in the east end of Montreal, in the suburb of Rosemount. In 1980 the Lord permitted another assembly to be started in the village of Riviere Beaudette on the Ontario-Quebec border, with five young families and several young singles. And, in May 1982, once again the Lord enabled us to start a new assembly in the suburb of St-Leonard. There are presently ten couples and two singles in fellowship.

Our main ministry is teaching in these three assemblies, with the two goals of evangelism and the formation of leaders. Once a week, in two of the assemblies, we have systematic Bible study, one in the Pentateuch and the other in the Gospel of Mark. These studies are occasions to teach the believers and to present the gospel to their friends and families, and the Lord has used them as the starting point of new assemblies.

The formation of leaders is accomplished through different methods. One is in collaboration with other assemblies and workers. Believers come to a central meeting place to receive systematic biblical instruction. Another method is having young men travel with the teachers to learn how to minister to the needs of the people and the assemblies.

TOM and SYLVIA PAUL, 225 Rue Raby, Terrebonne, Quebec J6W 4H6

Our Lord continues His faithful husbanding of L'Assemblee Chretienne de Terrebonne. We began with 30 adults last September and now number about 115 (including children), despite seven changes of location. We are seeking a permanent place to meet.

July 7

DON ROBERTSON, 401 MacArthur Blvd., San Leandro, California 94577

I am scheduled to teach some courses in the Discipleship Intern Training Program this year, as well as head up the college and university outreach. I also handle the administrative work of the program.

We continue to be encouraged in the new assembly in San Lorenzo. This fall we will be having ministry on the qualifications of elders and deacons. We will then select and publicly recognize such. The two homes in which we are meeting are bursting at the seams and so our great need right now is for suitable accommodations.

Continued on back cover.

"AS-IS" LOVE

Continued from page 11.

self—and he won't respect you for long, either.

- **Don't compare children.** "Karen, why can't you ever finish your projects on time? The others don't seem to have any trouble." You can anticipate Karen's need and try to help her use her time better, but a pronouncement of her inadequacy doesn't help her feelings of self-worth.
- **Give children as much freedom** to make decisions as is realistic for their age. Bible clubs may run more smoothly and efficiently, and you may get home earlier, if the leaders do all the planning and all the facilitating. But you'll miss many opportunities for showing your club members that they, too, are competent and capable people.
- **Touch children.** Whether they're clean or dirty, cute or plain, wearing the latest thing or someone's hand-me-downs, they all need that arm around the shoulder that says, "You're special."

In conclusion, listen to the words of Madeleine L'Engle, an award-winning writer of books for children and adults. "After all these years, my instinctive image of myself is of someone gawky, clumsy, inadequate, stupid, unwanted, unattractive, and in the way."

In much demand as a speaker, happily married for over thirty years, the gifted L'Engle is a success by anyone's standards. But as she says, "A self-image imposed on one in youth is impossible to get rid of entirely, no matter how much love and affirmation one is given later."

Here then, is a challenge for all those who teach and guide children. Let's do our very best to give that needed love and affirmation. And let's give it now when it will make a lasting difference. I



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QUOTES FROM WORKERS

Continued from page 22

On September 30 I will marry **Krista Knight** from University Fellowship in Seattle.

July 22

RAY and LAURA ROUTLEY, 520 E. 29th Pl., Davenport, Iowa 52803

I still feel a bit weak [after by-pass surgery in April], but I have been able to preach a few times recently. Am looking forward to trying some camp work during August.

The chapel in Milan has started a building project and it is going very well with the men of the assembly doing most of the work. It is difficult to see things going on around me and not to be able to contribute.

July 19

CYRIL and MARJORIE SHONTOFF, 43 Academy St., Lennoxville, Quebec J1M 1P9

At the Cookshire French assembly we find much joy as the Lord works among various ones. At a recent open-air campaign with **Normand Gosselin** at the Cookshire Fair about 3,000 tracts were given out as well as quite a few New Testaments. As a result of this and other efforts, several new converts are now attending meetings.

July 11

BILL and MARIAN SNYDER, 720 Boul. Neptune, Dorval, Quebec H9P 2B1

The little French assembly in LaSalle is going well. We are meeting in the basement of a home and have the Sunday School in the basement next door. Several go to the parks and shopping centers on the weekend to talk to people about the Lord. We are also working on a display for promoting Bible reading to be used in shopping centers.

Mark Strout of Bethel Bible Institute has helped me put together a slide presentation of the Quebec workers with music and commentary. Mark operates a professional recording studio and does a beautiful job. It should be available by the middle of September, so anyone interested in showing it in their assembly may write or call **Norman Buchanan** at News of Quebec, Box 1054, Sherbrooke, Quebec J1H 5L3.

July 7



Margaret and Graham Stokes

WILLIAM and MARY STEVENSON, 1021 Benton St., Rockford, Illinois 61107

The assembly continues to meet in our home, but we have put a deposit on a vacant lot which we trust will be the future home of the assembly.

Pray for door-to-door work which is very difficult. Pray for the telephone ministry and the Emmaus correspondence courses which we offer to callers.

August 2

GRAHAM and MARGARET STOKES, 77 Preston, Penticton, British Columbia V2A 2K1

It is six months since we began our ministry in the Penticton area (see "New Workers," March, p. 12). Warmly received by the assembly, we have shared in the ministry with **Ken and Evelyn Ashton.** The waters were literally stirred in the first few months when lives were touched and ten baptized. A young man turned to the Lord and in another contact an alcoholic sought the Lord and has given evidence of a changed life.

A men's meeting has begun which we hope will develop more and more into an outreach opportunity. There was a fruitful time of ministry at the Okanagan Valley assemblies conference, and the assembly also had valuable exposure in the special civic service that marked Penticton's 75th anniversary.

July 6

GORDON and MARGARET STROM, 5047 19th NE., Seattle, Washington 98105

North Lynnwood Bible Chapel, soon five years old, seems encouraged, happy and growing. East Kent Bible Chapel, south of Seattle, is nearing its first year. We have established elders, secured the long-term use of Pine Tree Elementary School, and determined our evangelistic target area for a thrust to families this fall. In these two assemblies, and our home assembly, the University Fellowship in Seattle, I see my role chiefly as a shepherd to the shepherds (elders and deacons).

The Greek word for "governments" in I Cor. 12:28 conveys the idea of a "steersman." It has helped me function better in my area of gift in continuing to help in church planting in the Seattle area.

I will be making a two-month ministry trip to Austria in October at the invitation of **Fred Colvin** and the elders in a new church planting ministry near Salzburg. Do pray for this. Your prayers keep us pressing toward the mark.

July 22

WILLIAM and KAREN WOLITARSKY, 10810 Deshire Pl., Culver City, California 90230

We had a profitable visit to Quebec to witness how the work of God is progressing. Since we left Quebec a new assembly has been established at Terrebonne. The core group were members of the Duvernay assembly, which makes the fourth group that has hived off from this original church. Pray that the fruitfulness of the Duvernay work will continue.

We plan to revisit Quebec in October to participate in a Thanksgiving conference and work with others in a leadership development program.

At C.C.B.S. we are personally organizing what we call "Culver City Outreach." This includes many areas of ministry. Pray that God will open doors for effectual witness and for the establishment of home Bible study centers.

August 11

INTEREST

NOVEMBER 1983



President Ronald Reagan signing the proclamation naming 1983 as the "Year of the Bible" (see pages 6–7). Senator William J. Armstrong (left) and Representative Carlos J. Moorhead (right) sponsored the joint Congressional Resolution calling for the proclamation. Dr. Bill Bright of Campus Crusade (center) is chairman of the National Committee for the Year of the Bible. —UPI Photo

Year of the Bible 1983

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by Luis Palau—page 4

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★ **WHO OWNS THE BIBLE**
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★ **PROBLEMS IN THE BIBLE**
by James Montgomery Boice—page 10



EDITOR'S PAGE

by James A. Stahr

Who Owns the Bible?

THE WORD OF GOD HAS NEVER LOST ITS POWER

When a man owns a house, he takes care of it. When vandals splash red paint on his house, break some windows, go inside and mess up the interior, what does the man do? Does he say, "That's not my house any more; the vandals own it now?" Of course not!

When a man owns a car, he often has to park it in unguarded places. One day he returns to find the hubcaps stolen, the aerial broken off, the trunk lid bent from being pried open. Does he take his car home? Or does he leave it there with a note for the police saying it is not his, the thieves own it now?

When a man owns a house, he owns it. When he owns a car, he owns it. He doesn't surrender title to vandals.

God owns the Bible. It is His Word. He produced it. He empowers it. He threatens anyone who tampers with it (Revelation 22:18-19). He guarantees it shall continue forever as His (Matthew 24:35).

Yet, surprisingly, some people think that vandals or thieves can take over ownership of the Bible. You mustn't use this translation, they say, because vandals have tampered with it. Don't ever buy that version, they tell you, because that's the liberals' Bible.

Some even go so far as to say that God will transfer ownership of the Bible to Satan. I have pamphlets in my file that bear the title, "The Devil's Bible," describing a widely used version of the Scriptures. Another of the leaflets sent to me is titled, "The Bible of Antichrist is about to be Published."

You can't take the Bible away from God. You can take it away from other people, or keep them from reading it, or convince them it is not true. But you can't take it away from God. Even the devil can't take it away from God.

I have a shelf of Bibles and New Testaments, with two or three dozen different English versions. Some are closely literal; others are paraphrases. Some are translations done by religious liberals; others are the work of scholars committed to the fundamentals of the faith and to the verbal, inerrancy of Scripture. Most come out of the mainstream Christianity; a few are produced by heretical cults.

Let's take the extreme case. The translation of the New Testament produced and promoted by the Jehovah's Witness religion is one of those on my shelf. It contains what I consider to be deliberate mis-translations of certain passages related to the deity of Christ. Because it is designed to authenticate the J.W. doctrines, it is probably the least objective, most unreliable translation on my shelf.

Nevertheless, I have never hesitated to use that translation to present the gospel to someone of the Watchtower religion. In my personal witnessing I have learned that there is a whole generation of people born and raised as Jehovah's Witnesses who have not yet heard (and never rejected) the true gospel. Show it to them in the translation they have been taught to trust, and they may respond. Show the gospel to them in their translation and the Spirit of God may well be pleased to use His Word to bring conviction and salvation. Because, despite the vandalism, it is indeed His Word.

You might think of the Bible as a house the Holy Spirit built. He owns that house. He lives in it. You can't drive Him out of it by vandalizing His house.

Now of course we are not excusing vandalism. God will judge those who tamper with His Word just as He will judge those who touch His people (Zech. 2:8). But He will not give up ownership of either His book or His people.

But, you might well ask, how can God use a translation that has serious errors in it? Doesn't God have to forsake a version of the Bible that has faulty renderings?

We might think so, but it is evident that God doesn't. That's the beauty of it. God uses His Word no matter how faulty the translation might be!

You can illustrate this from your own knowledge of missionary work. A missionary goes into a jungle tribe. He starts learning a language that no outsider has ever learned before. He invents a suitable alphabet and begins to put in

writing words that have never before been put in writing. He hires a native to sit with him day after day, helping him determine the meaning of each expression. And he begins to translate.

His very first production is, perhaps, the Gospel of Mark. The American Bible Society will print it for him and ship him copies. Then he begins to teach the tribal people to read. They don't learn about Dick and Jane and Spot and Puff. They begin with the Word of God, the only written thing in their language. People start getting saved.

Five years later the missionary is well along with his translation of the full New Testament. And perhaps a hymn book, and maybe something from the Old Testament. He is getting a good grip on the language now. But he is asking the Bible Society to reissue the Gospel of Mark.

Why? Because the missionary is actually embarrassed by some of the bloopers in that early translation. He not only didn't use the best words in many places, but in some he used a totally wrong word that actually distorts the Gospel or misrepresents the character of God.

Did that stop God from using that first Scripture portion? Of course not! Many had been saved. Many had been baptized. A church had been formed.

The Holy Spirit does not sit on the sidelines for the first five or ten or twenty years until He is satisfied with the accuracy of the missionary's translation. It is God's Word, despite its shortcomings, and the Spirit uses it to bring conviction and salvation and comfort and joy.

In the same way he seems willing to use the many English versions of the Scripture. We may have hang-ups about who did the translating work, or who owns the copyright, or what biases the translation reflects. We rightfully encourage scholarly work by committed Christians to produce the best possible translations. But we can be thankful God will use His Word, even in imperfect form.

He uses us before we are perfect. That's grace! He sometimes uses us even when we are acting in pride or harboring unconfessed sin. He certainly uses us long before we are spiritually mature.

Someone has said that we are the only Bible some people will ever read. We are glad the Spirit does not withdraw Himself because of our imperfections.

God seems just as willing to use the infallible Scriptures even after fallible man has introduced error into the translation. And that is true whether the errors are deliberate or accidental.

When God says His Word is living, and powerful and sharper than any two-edged sword, He is not talking about long-lost original Greek manuscripts. He is talking about that translation in your hand, or on your shelf, or in your neighbor's house. If you don't believe that, try wielding that weapon. You will discover that it is indeed the Sword of the Spirit.

The Bible belongs to God! It always has! It always will! ◻

INTEREST

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How to Proclaim

Preach with authority, and preach from the heart. The Word of God will do its work in people's lives.

WE THANK GOD continually,'' wrote the Apostle Paul to the Christians in Thessalonica, ''because, when you received the Word of God, which you heard from us, you welcomed it not as the word of men, but as it actually is, the Word of God, which also effectively works in you who believe'' (I Thess. 2:13).

Charles H. Spurgeon said, ''To preach effectively is quite simple. You must know two matters well—you must know God and man.''

To know God, you and I must have a vital, living relationship with Jesus Christ. We must walk closely with Him, rely on Him, commune in prayer with Him and study His Word, daily.

To know man it is necessary to know ourselves in depth. This means an examination of our thoughts and actions, our motives and desires in the light of Scripture. Total honesty is required! We must recognize that without the power of the Holy Spirit at work in our hearts and lives, we could become the most miserable of persons and dismal failures.

We need to see ourselves and our ministries in a biblical perspective. I remind myself that the message, the power, and the results are of God. I am simply an available instrument. If the hand of the blessing of God were removed from our ministry, we would have to have a ''going out of business'' sale.

Argentine evangelist Luis Palau holds crusades in both Spanish and English-speaking countries. He came to Christ through assembly missionaries in his homeland.

1. Spend Time in Prayer

In my own ministry of evangelistic preaching, I have found that, first of all, to be an effective proclaimer of God's Word, it is vital that I spend much time in prayer, especially praying for the unsaved. This helps me develop compassion and a tender attitude toward my audience.

I'll never forget the missionary down in Argentina who really taught me what it means to pray with a vision for the lost. Every Wednesday I would meet with him to pray—first we prayed for our city, then city by city we prayed for our country. From there, we named each country in the continent in prayer, and finally we were praying for every country in the world. I was never the same after that! My whole life was changed. My vision for the lost became international, geographical, global.

2. Be Spirit Filled

Secondly, I seek to be filled with the Holy Spirit every time I preach. This means I must remain in constant communion with God, confessing sin, and allowing the Spirit to take complete control. Then, when I am in a position to minister, I am in a right relationship with God and usable to His glory.

3. Preach to the Issues

Thirdly, I study extensively so that I know my subject—the Word of God. Then, using God's Word as a foundation, I preach to the issues of the day. What does the Word of God have to say about marriage, sexual issues, the home, guilt,

God's Word

by Luis Palau

greed? I read the newspapers and magazines. I observe what is happening around the world and then relate those developments to Scripture, on my knees. I try to use depth of spiritual concept in my messages, yet at the same time keeping a simplicity of language, images, and illustrations to fit my audience.

4. Supply Spiritual Needs

Fourthly, I try to know my audience by acquainting myself with their problems and concerns. I ask God to give me His love for my hearers. The Lord Jesus, when He looked out at the crowds who gathered around Him, "had compassion for them, because they were harassed and helpless, like sheep without a shepherd" (Matt. 9:36).

My number one conviction is that "spiritual starvation" is the most horrifying and devastating starvation. Number one priority in my ministry is to supply the spiritual needs of the people. To declare God's glory to those who are harassed and suffering is, I believe, the greatest demonstration of divine love.

5. Preach from the Heart

Fifthly, I feel it is vital to preach with my whole heart. Often, during a crusade, there are enormous pressures and problems. I tell my friends that a crusade is not like a "Sunday School picnic," it is spiritual warfare. Yet, when I step up to the microphone to preach, I ask the Lord to block out all outside interference, anoint me with the Holy Spirit and empower my words for His glory.

6. Preach with Authority

Sixthly, I seek to preach with authority! The Lord Jesus said, "All power is given unto me . . ." (Matt. 28:18). We are Christ's ambassadors to a dying world, carrying the only message of truth. The power and authority of the Word lie in the simple message of the atoning sacrifice of the very Son of God. The Apostle Paul preached the simple Gospel with authority as he stated, "I decided to know nothing among you except Jesus Christ and Him crucified" (I Cor. 2:2).

7. Preach for Results

Seventhly, I preach for results—God ordained results. I fully believe God's desire is to draw all men to Himself.

I believe in preaching for immediate decisions. I cannot presume that those in the audience will ever have another chance to respond to the Gospel.

"What if the invitation is not given?" I ask myself. "Could it be that someone will go home, having not made the decision for Christ and never have another chance?"

8. Preach with Urgency

Finally, I preach with urgency. I feel a growing urgency to preach the Gospel at every opportunity the Lord gives me. The Lord Jesus transmitted this sense of urgency to His disciples. He said, "the harvest is plentiful . . ." (Matt. 9:37).

How long must people wait before they hear? How many generations have perished already, waiting to hear the message of life? Will we allow them to go out into eternity, starving for the message of eternal life and hope?

God grant us the determination and power to pray—preach—and persuade men today as effective communicators of the Word of God and the precious Gospel of Jesus Christ.

That great apostle and evangelist Paul said, led by the Spirit, "Therefore, knowing the fear of the Lord, we persuade men" (II Cor. 5:11)—that is a God-motivated objective! It is the goal of all evangelism. That is God's heartbeat, to "persuade men." It certainly is our goal before the Lord, I assure you, just as it is your goal in the ministry God has given you.

Let us seek to "persuade men" to come to Christ. To be converted. To turn back to God. To have their sins washed away by the blood of Christ and their lives transformed by the power of the Holy Spirit. Will you dedicate yourself to this end? ☐

Year of the Bible, 1983

By the President of the United States of America

A Proclamation

Of the many influences that have shaped the United States of America into a distinctive Nation and people, none may be said to be more fundamental and enduring than the Bible.

Deep religious beliefs stemming from the Old and New Testaments of the Bible inspired many of the early settlers of our country, providing them with the strength, character, convictions, and faith necessary to withstand great hardship and danger in this new and rugged land. These shared beliefs helped forge a sense of common purpose among the widely dispersed colonies -- a sense of community which laid the foundation for the spirit of nationhood that was to develop in later decades.

The Bible and its teachings helped form the basis for the Founding Fathers' abiding belief in the inalienable rights of the individual, rights which they found implicit in the Bible's teachings of the inherent worth and dignity of each individual. This same sense of man patterned the convictions of those who framed the English system of law inherited by our own Nation, as well as the ideals set forth in the Declaration of Independence and the Constitution.

For centuries the Bible's emphasis on compassion and love for our neighbor has inspired institutional and governmental expressions of benevolent outreach such as private charity, the establishment of schools and hospitals, and the abolition of slavery.

Many of our greatest national leaders -- among them Presidents Washington, Jackson, Lincoln, and Wilson -- have recognized the influence of the Bible on our country's development. The plainspoken Andrew Jackson referred to the Bible as no less than "the rock on which our Republic rests."

Today our beloved America and, indeed, the world, is facing a decade of enormous challenge. As a people we may well be tested as we have seldom, if ever, been tested before. We will need resources of spirit even more than resources of technology, education, and armaments. There could be no more fitting moment than now to reflect with gratitude, humility, and urgency upon the wisdom revealed to us in the writing that Abraham Lincoln called "the best gift God has ever given to man . . . But for it we could not know right from wrong."

The Congress of the United States, in recognition of the unique contribution of the Bible in shaping the history and character of this Nation, and so many of its citizens, has by Senate Joint Resolution 165 authorized and requested the President to designate the year 1983 as the "Year of the Bible."

NOW, THEREFORE, I, RONALD REAGAN, President of the United States of America, in recognition of the contributions and influence of the Bible on our Republic and our people, do hereby proclaim 1983 the Year of the Bible in the United States. I encourage all citizens, each in his or her own way, to re-examine and rediscover its priceless and timeless message.

IN WITNESS WHEREOF, I have hereunto set my hand this third day of February, in the year of our Lord nineteen hundred and eighty-three, and of the Independence of the United States of America the two hundred and seventh.

Ronald Reagan

The Presidential Proclamation

"The American people are hungry for your message," said Ronald Reagan to the annual convention of the National Religious Broadcasters. "The American people are hungry for your message because they are hungry for a spiritual revival in this country. When Americans reach out for values of faith, family, and caring for the needy, they're saying, 'We want the Word of God. We want to face the future with the Bible.' "

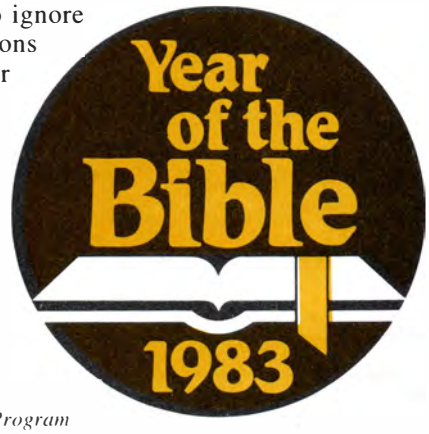
Three days later at the February 3 National Prayer Breakfast, the President proclaimed 1983 as the "Year of the Bible." He was not merely acting on his own. A Joint Resolution of the United States Senate and the House of Representatives, issued as Public Law 97–280, had "authorized and requested" the President "to designate 1983 as a national 'Year of the Bible' in recognition of both the formative influence the Bible has been for our Nation, and our national need to study and apply the teachings of the Holy Scriptures."

The Bible in this context must not be thought of as a Protestant book, but rather as the common heritage of almost all Americans—Protestant, Catholic and Jewish. Because of this, the Proclamation had broad support from high-ranking leaders of all three religious communities. This fact also led to the formation of one of the most diverse religious organizations in American history. The National Committee for the Year of the Bible, formed soon after the proclamation was signed, launched a campaign to develop national awareness and to encourage more people to read and study the Scriptures. Activities included a media campaign, working with churches, synagogues and local committees, and coordinating large-scale programs of door-to-door Bible distribution. Most aspects of the program will culminate this month and next.*

Such activities have probably not attracted much attention in evangelical churches where the Bible already occupies a central place. In other circles, their contribution may well have been to slow the nation in its downward slide toward moral and civil chaos. We can thank God for whatever success has come on a national scale, and for every individual that has responded by opening anew the pages of a neglected Book.

The Bible teaches us that God does respond to national recognition of His sovereignty: "Blessed is the nation whose God is the Lord" —Psalm 33:12. He responds in a different way to those who ignore Him: "The wicked shall be turned into hell, and all the nations that forget God"—Psalm 9:17. We can be thankful when our national leaders take a public stand for truth and right.

Inevitably there comes a howl from humanists and rationalists who want to make God an outlaw in our land. Let me quote again from the President's remarks to the National Religious Broadcasters as he anticipated this: "When I hear the First Amendment used as a reason to keep the traditional moral values away from policy making, I'm shocked. The First Amendment was not written to protect people and their laws from religious values. It was written to protect those values from government tyranny."



**For more information or program materials, contact: Year of the Bible, Program and Media Office, 460 Woodycrest Ave., Nashville, Tennessee 37210 (615/254-7750).*

Taking the



POWERFUL ELEMENTS are at work in our land to make us a purely secular people. A determined, persistent effort is being made to secularize every North American institution to the point where God is not merely forgotten, He is studiously ignored.

If the secularizers have their way, it will eventually be illegal even to mention God's name in public.

As evidence of the effort to secularize all our institutions, consider the lawsuits filed in court to protest President Reagan's proclamation of 1983 as the Year of the Bible. Some of my readers may have read newspaper reports of various lawsuits. In a recent edition of *Christianity Today,* reference is made to a suit filed by an atheist group in Wisconsin, and another by a group composed of Buddhists, Sikhs, rabbis, agnostics, atheists and four Protestant ministers. Well, politics makes strange bedfellows.

I say ''politics'' because the plaintiffs evidently believe that President Reagan's proclamation was a political ploy. Behind the suit is the American Civil Liberties Union, which surprises no one. In its complaint, the ACLU asserts that the proclamation harms the Christian plaintiffs (i.e., the four Protestant ministers) in that ''their religious book, the Bible, (is) used for political rather than religious purposes.'' *Christianity Today* quotes one of the Protestant signers as saying that ''it is wrong to make it a civic duty to read the Bible.''

With due respect, I register my inclination to believe that that Protestant minister did not read the proclamation carefully. President Reagan does not make the reading of the Bible a civic duty. Instead, he encourages Americans to read it for their own benefit. Says he, ''I encourage all citizens, each in his or her own way, to reexamine and rediscover (the Bible's) priceless and timeless message.'' No penalty is attached to refusal to read the Bible, and no benefit is promised other than the personal enrichment the Bible itself promises to all who read its message and obey it. The President does not make Bible-reading a civic duty.

INALIENABLE RIGHTS

A second Protestant minister quoted by *Christianity Today* states that ''in this religiously pluralistic society, it is necessary for the largest religious group, Protestant Christians, to play fair and not ask for special advantages.'' I'm inclined to believe that he also has not read the proclamation and is not familiar with events leading to it.

The proclamation was signed at a Prayer Breakfast in Washington, D.C., on February 3, after passage of a joint resolution of Congress which authorized and requested the President to designate 1983 as a national ''Year of the Bible.'' Along with the signing of the proclamation, a committee had formed to promote observance of the Year of the Bible. Serving on the committee were Jewish as well as Christian leaders. John Cardinal Krol represented Roman Catholics. Dr. Gerson Cohen, Chancellor of the Jewish Theological Seminary, represented the Jewish community. How, then, can the Protestant minister think that the Year of the Bible is a special concession to Protestant Christians?

It isn't a *concession* to anybody. As Thomas Jefferson says, with reference to inalienable rights, ''to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed.'' Jefferson adds: ''Whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and institute new government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness.''

What this means, among many other things, is that a proclamation designating this year (or any year) the ''Year of the Bible'' is not a concession to be granted grudgingly or otherwise. The nation's roots lie in the Christian tradition, and its present population is overwhelmingly Christian, at least nominally. Government derives its powers from them.

President to Court

by C. Donald Cole

COMMENTARY ON THE LAWSUITS FILED AGAINST RONALD REAGAN'S PROCLAMATION OF 1983 AS THE YEAR OF THE BIBLE

PROTECTING MINORITIES

Am I saying that whatever the majority wants is necessarily right and therefore permissible? No. In both the United States and Canada, we govern ourselves by the rule of the law—which protects minorities. It protects them in various ways. For example, the First Amendment to the United States Constitution makes it illegal to *establish* an official religion, that is, to make a designated religion or church the official state religion. Thus, the U.S. Constitution protects the right of all groups to practice their religion according to the dictates of their respective consciences. Nobody has the right to stop them.

It's a lovely law. Very few countries have similar protection for the adherents of sects or religious persuasions which may be described as numerically weak.

The catch is, in recent years U.S. courts seem to have misunderstood the intent of "the establishment clause." They have interpreted the law prohibiting the establishment of religion as a mandate to eliminate virtually every reference to religious or moral values in our public institutions. If the trend continues, we may have to rewrite the Declaration of Independence or forbid the reciting of it in public gatherings. The same applies to Lincoln's Gettysburg Address. In that speech, Lincoln uttered the hope that "this nation, *under God,* shall have a new birth of freedom . . ." (italics added).

The secularization of public institutions gets its momentum from at least two sources: (1) notions loosely called "secular humanism," and (2) bondage to catchwords such as "pluralism" and "minority rights." So much has been written and uttered about humanism that I need not say anything about it. The dictionary defines pluralism as "a state of society in which members of diverse ethnic, racial, religious, or social groups maintain an autonomous participation in and development of their traditional culture, or special interest within the confines of a common civilization."

The Bible has had a formative influence on American society

"Minority rights" stands for *the right* of different ethnic, racial, religious, or social groups to develop and maintain their distinctives. No reasonable person objects to the diversity. It's the American way.

What is not American is the use of the concept of pluralism to *inhibit* the development and preservation of distinctives, whether held by minority groups or by the majority. The ACLU usually contends that it is interested only in defending the principle of separation of church and state. What it frequently succeeds in doing is to persuade the court that a religious exercise previously regarded as protected by the law is in fact a violation of the law. This is its present intention in the case before us. If the Buddhists, Sikhs, rabbis, agnostics, atheists and Protestant clergymen sponsored by the ACLU were suing to protect their legitimate rights, they would have the sympathy of most Americans. As the case stands, they seek only to keep the Roman Catholic, Orthodox and Protestant Christian majority from what they perceive to be an official government endorsement of the Bible.

REMEMBERING OUR ROOTS

Well, the President does endorse the Bible. There's no denying it. Why should he not endorse the Bible? In his proclamation he calls attention to its formative influence of the Bible on American society. I suspect that many if not most people who sniff at the Bible know little or nothing about the ideological roots of the nation. Their intellectual baggage is limited to catchwords; pluralism, separation of church and state, etc. The Bible has had such a profound influence on the development of western civilization that nobody who has never read it can rightly be called an educated person.

In one of *Time* magazine's recent editions, a report on the war in Afghanistan relates the struggles of Moslem Afghans who fight savagely to drive the Soviets out of their country. *Time* says that "The insurgents are fired by a religious conviction that is . . . immovable. Prayer is routine; liquor is forbidden. Communism is often disparagingly linked to atheism."

Time's reporter found "an aged nomad (who) confessed to liking Americans because 'they have a book,' the Bible." The old man either knew in-

Continued on page 10

The accompanying article is adapted from Donald Cole's radio broadcast, "Christian Perspectives on the News." It is used by permission of the Moody Bible Institute Department of Broadcasting. A former missionary to Angola, Mr. Cole also served as editor of INTEREST *before joining the Moody radio network in 1971.*

TAKING THE PRESIDENT TO COURT

Continued from page 9.

stinctively or had thought through the implications of the possession of a book such as the Bible.

LECH WALESA

The old Moslem had never seen a Bible, in all likelihood. He knew only that the Bible was the handbook of Christian people. Poland's Lech Walesa, on the other hand, has dipped into the Bible all his life. What he thinks about the Bible is clear from the text of a speech prepared for Harvard University's 1983 graduating class. Walesa didn't go to Harvard; he was afraid the Polish government would not allow him to return to Poland after the speech. So he delivered it to the U.S. Embassy in Warsaw, which sent it to Harvard. Harvard's president read portions of the speech to the graduates. Here's what Lech Walesa said:

"Almost daily I receive letters from unknown friends in your country, cards with wishes and expressions of good cheer. I have pondered what could link people living in such different political and social systems and so far from each other. What could link workers in the Gdansk shipyard and the scholarly community of Harvard University?

"I believe that this emotional closeness is based on a system of shared fundamental values. Their source is not hard to find; it is contained in every copy of the Bible. The workers starting the strike and the process of transformation did not refer to the classics of Marxism-Leninism. They referred to the simplest natural rights due man upon his very birth.

"I believe that it is precisely such ideals which unite us, the people in America and Poland."

Lech Walesa may not know much about Harvard University but he knows his Bible. If not, he'd not have been able to lead the kind of movement he led, and leads, in Poland—not a violent revolution patterned after the 1917 Russian model, but a quiet insistence on inalienable rights conferred on all men by their Creator.

Considerations such as these make the ACLU lawsuit look pretty silly, don't they? I

Problems in the Bible

by James Montgomery Boice

Difficulties dissolve when we don't come with a predetermined bias.

YEARS AGO I was taught a Sunday school lesson entitled "God's Problem." It presented the holiness and justice of God, emphasizing that God cannot excuse the guilty. It presented the love of God, emphasizing that God wants to save sinners. Then it proposed this difficulty: How can a God who must act justly nevertheless save the sinner He loves?

This was put forward as a great problem for God. The solution was offered in terms of Christ's atonement.

We can understand why a lesson might be presented that way. It condescends to human ways of thinking. But when we think about it, it is perfectly evident that God never actually had a problem when it came to deciding how He was going to save our fallen race.

To talk about a problem for God is to think of God sitting on the ramparts of heaven, looking down on sinful humanity and wringing His hands, saying, "How in the world am I going to save these poor people whom I love?" Nothing of that sort ever happened! God never was confused. The only problem is the problem that exists in our minds as we contemplate what seems to us to be a difficulty.

We have a situation somewhat like that when we talk about the problems in the Bible. Actually, there are no problems in the Bible! God is a God of perfection. The



God is a God of perfection. The Bible is God's Word.

Bible is God's Word. Therefore it is as true and perfect as God Himself. If there are problems to our way of thinking, this is because of our way of thinking and not because of what God has done.

This point has helped me personally. When I went to seminary I firmly believed that the Scriptures were the Word of God and, therefore, inerrant. Nevertheless, when one is confronted by the views of unbelieving men, and these men are able to produce data that is supposed to make your views look silly, you have to decide how to cope with that problem. When I got through sorting it out, the single most helpful thing for me was to recognize that the problems were in me, not in the Word of God, and that I could solve most of them if I would just approach the Word on that premise.

If you begin by assuming that the Bible is full of contradictions, when you read the Bible you are going to find the contradictions. They will not be real contradictions, but you will find things that seem to be contradictions because of your bias. On the other hand, if you approach the Bible believing that it is the Word of God, and that it throws light on itself—that Scripture is its own best interpreter—then much to your surprise in many instances you will find things that "wise" and "influential" men have said to be problems actually to be no problems at all.

A pastor recently sent me a letter in which he listed a number of Bible difficulties. In almost every case they were solved simply by reading the Scripture carefully.

He had a paragraph given to the various accounts of the ascension of Jesus as we find them in the Gospels. He pointed out that Matthew and John omit reference to the ascension entirely. Then he argued that there was a contradiction between the statement in Acts that Jesus was with the disciples forty days between the resurrection and the ascension (Acts 1:3) and Mark's and Luke's inference—he thought it was their teaching—that Jesus ascended to heaven very shortly, perhaps one or two days after His resurrection.

I pointed out that if you just read the passages carefully, not trying to find something that can be interpreted in a contradictory way but simply for what the passages are saying, then it is perfectly evident how their words should be taken.

It is true that Acts says explicitly that forty days passed between the resurrection and ascension, but it is not true that Mark and Luke say that Jesus ascended a day or two days after the resurrection. In fact, when you read Mark carefully, you find that Mark contains several indications that an undetermined amount of time had passed.

For example, in verse 12 of the last chapter Mark uses the word "afterward," that is, "after these things." Then in verse 14 he says, "*Later* Jesus appeared to the Eleven." Then in verse 19 he says, "*After* the Lord Jesus had spoken. . . ." Here are three indications of a passage of time.

So far as Luke's account is concerned, it would be strange if he said in his Gospel that Jesus ascended a day or two after the resurrection and then, in the Book of Acts, wrote that He ascended forty days later. We would give most people the benefit of the doubt in such a case, assuming that we had misunderstood them. Why shouldn't we do it with the biblical authors?

I give another example from the same letter. The pastor called attention to the thieves who were crucified with Jesus. He made the point that John does not tell the story, and that is true, he does not. But this means nothing. Silence is not a contradiction. Then he pointed out that Matthew and Mark say that the thieves (plural) cursed Jesus, while Luke says that *one* thief cursed Him and that the other turned to Jesus and said, "Jesus, remember me when you come into your kingdom" (Luke 23:42).

On the surface that is a difficulty. But you do not have to think very deeply to recognize that it is very easy to resolve the problem. Presumably both thieves began by cursing. Nothing would be more natural. But one thief, being overcome by the silent endurance and winning character of Christ, began to quiet down and search his own heart. Then, as the Holy Spirit brought repentance, he turned to the Lord and said, "Remember me when you come into your kingdom."

The majority of things that are brought forward as grave, overwhelming problems and great, unresolvable contradictions can be solved quite simply if we just approach the Bible recognizing that we are the ones who have the problem, and not the Bible. I

This article appears through the courtesy of the International Council on Biblical Inerrancy, of which Dr. Boice is president. The article will be incorporated into one of the chapters of a forthcoming book, "Standing on the Rock," to be published by Tyndale House in 1984.

Readers interested in the cause of biblical inerrancy might like to write to ICBI for their quarterly newsletter, "Update" (P.O.Box 13261, Oakland, California 94661).

NEW WORKERS

ARNIE BAUMAN

Woodside Bible Chapel in Elmira, Ontario, has commended Arnie Bauman to the Lord's work in Peterborough, Ontario.

Arnie has proved to be a sincere and capable youth leader and has helped in many other ways in the commending assembly. He has been invited by the elders of the Auburn assembly in Peterborough to assist in the work there.

MR. & MRS. ROBERT BURNS, Box 8, Duncan, British Columbia V9L 3X1

Wakesiah Gospel Chapel in Nanaimo, British Columbia has commended Robert and Evelyn Burns to the Lord's work as Executive Director of Camp Imadene. Both have been active in the assembly, and Bob's business and administrative experience and commitment to the teaching of the Word of God have prepared him for the ministry at Camp Imadene. He was appointed to this position by the camp board in 1982.



COMMENDATIONS REAFFIRMED

Fellowship Bible Chapel in Denver, Colorado, has reaffirmed the commendation of **Jeff and Mary Wilson** to full-time service for the Lord. The Wilsons served for a time in Spain, commended to that work in 1978. They are now working with the Valley Park (Missouri) Bible Chapel. Their address is 439 Great Hill Dr., Ballwin, Missouri 63011.

Tieton Drive Bible Chapel in Yakima, Washington, has reaffirmed their commendation of **John and Earlene Small** to the work of the Lord.

John has recently retired from school teaching and is devoting his time as an elder, teacher and pastor with the assembly at Countryside Bible Chapel. He is active in camp work.

At the invitation of the assemblies in South River and Dunchurch, Ontario, **Allan and Joyce Weber** plan to move to South River to assist in teaching and evangelism.

Allan originally served in Prince Edward Island for fifteen years, commended by the Hawkesville (Ontario) Bible Chapel. In 1963 he returned to Ontario to engage in visitation and home Bible studies.

Christians at Woodside Bible Chapel in Elmira, Ontario, now commend Allan and Joyce to this new field of service.

Fellowship Bible Chapel in Denver, Colorado, and Laurel Park Bible Chapel in Portland, Oregon, have reaffirmed the commendation of **Mike and Susan Hamel.** Mike served the Lord in Colorado for several years before moving to Oregon in 1981 with his wife and four children. Mike will invest his time in preaching, discipling, writing and programming adult education ministries. The Hamels' address is 3213 SE 73rd, Portland, Oregon 97206.

VICTORY CHRISTIAN SCHOOL

Christians at Southside Bible Chapel in St. Louis, Missouri, have commended two new teachers to the work at Victory Christian School: **Kimberly Daly** (515 Greeley Ave. 63119) and **Stan Vaninger** (3658 Fillmore, 63116). Stan and Lavonne have three children, Nicole, Micah and Kara.

YOUTH FOR CHRIST

Meadowdale Gospel Chapel in Carpentersville, Illinois, has commended **Steven and Jan Toledo** to the work of the Lord with Youth for Christ. Steve was raised in the commending assembly where he participated in Sunday School, youth clubs, and young people's activities. For the past three years the Toledos have served in Willmar, Minnesota.

FOREIGN MISSIONARIES

Thailand: River Forest (Illinois) Bible Chapel has commended **Jim and Jintana Crouch** to the work of the Lord in Thailand. Since his conversion during military service, Jim has been active in work among Vietnamese refugees. While studying at Emmaus Bible School and since then, he has engaged in placement, orientation and visitation of refugee families, and maintained an effective gospel testimony.

The Crouches anticipate a church planting ministry in Thailand.

Puerto Rico: Wallenstein (Ontario) Bible Chapel has commended **Ruby Martin** to the Lord's work in Puerto Rico for two years. Ruby will be working on the staff of the Evangelical School for the Deaf.

Operation Mobiliation: Wallenstein (Ontario) Bible Chapel has commended **Shirley Martin** to the work of the Lord with Operation Mobilization. She serves on the ship *M/V Doulos,* witnessing to those who visit the literature displays, and participating in evangelism in port cities.

ADDRESS CHANGES

WORKERS CHANGES

Douglas and Jeanne Crabb, Box 235, Whitefish, Montana 59937

V. Paul and Helen Flint
19513 73rd Ave. W.,
Lynnwood, Washington 98036

John and Kathleen Ottley,
402 Janet Kay Dr., Longview, Texas 75601

Henry and Ruth Pitman, 1 Allison Pl.,
St. Albert, Alberta T8N 3A1

Brooky and Jo Ann Stockton,
2630 Huntington Dr., Las Cruces,
New Mexico 88001

Jean Young, 1200 East Empire, #20,
Benton Harbor, Michigan 49022

ASSEMBLY CHANGES

SAN DIEGO, CALIFORNIA, Laurel Bible Chapel, % Gary Coombs, 2920 Newton Ave. 92111 (619/232–9012).

COLORADO SPRINGS, COL., Southside Bible Chapel, % L. D. Moe, 6 West Cheyenne Rd. 80906 (576-3838 or 632-4661).

DENVER, COLORADO, Fellowship Bible Chapel, 2875 Hawk St., 80221. BB 9:15, FBH 11, Thurs. 7.

CHICAGO, ILLINOIS, Norwood Gospel Chapel. BB 9, SS 10:40, FBH 11:30, Wed. 7:30.

LANCASTER, PENNSYLVANIA, Monteray Chapel, % George M. Landis, 315 Valley View Dr., New Holland, PA 17557 (717/354–5577). SS 9:30, FBH 11, BB 6, Wed. and Thurs. 7:30 in homes.

NEW LISTING

TAMPA, FLORIDA, Carrollwood Bible Chapel, meets in Civic Center, McFarland Rd. and Orange Grove Dr., % Dave Schultz, 13805 Cypress Way, Apt. 22G, 33612 (813/977–8904) or Dick Oglesby, 5216 Headland Hills Ave. 33624 (963–5444).

Visitors are invited, particularly those anticipating residing in the area.

COLORADO SPRINGS, COLORADO, Cimarron Hills Bible Chapel, meets in Evans Elementary School, 1675 Winnebago Rd. % Gary Laxson, 925 Cedar St., 80903 (303/632–8978). SS 10, M 11, BB 5:30

The assembly has been started with the encouragement of Northeast Bible Chapel.

WITH THE LORD

ROBERT L. GODDARD, 65, of Wheaton, Illinois, on October 2 of cancer. He was in fellowship at Bethany Chapel in Wheaton and a frequent speaker in Chicago area assemblies. He retired in June after 20 years on the faculty of Moody Bible Institute. Mrs. Goddard resides at 201 W. Madison St., Wheaton, IL 60187

FRED HOLDSWORTH, 75, of Phoenix, Arizona, on June 19. He was born in England and came to the United States in 1927. He participated in the establishment of Lincoln Heights Chapel, Mansfield, Ohio. Later he moved to Phoenix where he served the Lord among the various assemblies, in radio work and in the gospel mission.

BENTON A. JONES, 74, of Redding, California on September 15. He was in fellowship in an assembly that began in his home in 1976.

MAURICE WAY, 74, of Ledyard, Connecticut, suddenly on August 26 due to a heart attack. He fellowshipped at Groton Bible Chapel for over 50 years and was a faithful and steadfast servant in many behind-the-scenes ministries.

CONFERENCES

CHRISTIAN CAMPING INTERNATIONAL, National Convention, November 28 through December 1 at Pheasant Run Resort, St. Charles, Illinois. A training weekend of seminars and resource information. Speakers include Stuart and Jill Briscoe, Bob Kraning and Jay Kesler.

For information call (312) 462–0300.

NOTICES

NEEDED FOR SOWING; Tracts, booklets, Sunday School papers and unused Bibles. Also desire old Sunday School manuals by Pell Brothers, Grand Rapids. Send to: Next Town Missions, PO Box 1254, Cambridge, Ontario N1R 6C9.

CUSTODIAN WANTED for chapel and grounds. Retired couple and general handyman preferred. House with all utilities provided, plus small salary. Apply: Walter P. Busse, % Grace Gospel Chapel, 2262 5th Avenue North, St. Petersburg, Florida 33713 (813/392–2979).

EVANGELIST ARTHUR DURNAN Bible Lands Pilgrimages '84: Israel, Petra and Egypt (April); Holland, Switzerland, Austria and Oberammergau Passion Play in Germany, plus Israel (August); and China, Hong Kong (November). Free brochures. Evangelist Arthur Durnan, Box 71, Southampton, Bermuda (809/294–0792).

PIONEER WORKERS, full or part time, needed in Northern New Hampshire. Small assembly started. Information available for prayerful consideration by individuals or couples seeking God's guidance. Write to North Country Christian Fellowship, % Norman Farquhar, Box 267, Littleton, NH 03561.

FLORIDA HOME: Two-bedroom masonry home, central heat and air conditioning. Property fully maintained. Located in Shepherd Retirement Community in Central Florida, on Lake Reedy in Frostproof. $39,990, furnished. Contact Carroll Van Ryn, 1 Bradford Boulevard, Frostproof, FL 33843 (813/635–4196).

NEW CONDOMINIUM TOWNHOUSE for rent; completely furnished, ground level, in Largo near Clearwater, Florida. Call Mr. Smith (416) 222–3233 or write to 6126 Yonge St., Willowdale, Ontario M2M 3W7.

BIBLE LANDS TOUR: Fifteen-day tour of Greece, Egypt and Israel in March 1984. A rewarding experience for any Bible-loving person. Explanations and Bible references by experienced tour host. Write to John M. Martin, Box 668, Tavistock, Ontario N0B 2R0.

NOTICES are carried at the flat rate of $20, U.S. funds. Maximum length: 40 words. Payment must be sent with order.

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March 29–April 1, 1984
April 26–29, 1984

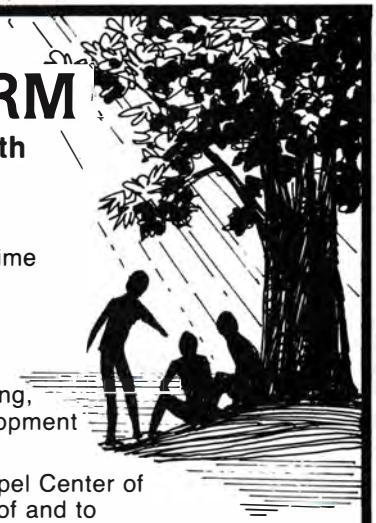
$10.00 registration covers all costs

Contact:

Don Dunkerton
Emmaus Bible College
156 N. Oak Park Ave.
Oak Park, IL 60301
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This work is a ministry of Harrisburg Gospel Center of Augusta, Georgia. It exists as a function of and to minister to the local assembly. It is governed by a board of directors comprised of men in assembly fellowship.

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Founder: Mr. Edgar Murrah
Administrator: Mr. Michael Lewis

Martin Luther ...at 500

by George Forell



Coming on the stage at a crisis point of Christian history, the great Reformer left a legacy that is felt today.

November 10 marks the 500th birthday of Martin Luther. Generally thought of as the man who began the Protestant Reformation, Luther has had an impact on both church and society. He brought the Bible to the common man, put worship in the language of the people, and introduced congregational singing to the church services.

Lutherans, to whom he also left his name, will be especially celebrating the anniversary of his birth, but with an awareness of Luther's contribution to all of us. Here, from a Lutheran pastor and college professor, is a look at that continuing contribution.

The article is a selection from a newly issued volume by George Wolfgang Forell titled "The Luther Legacy," $3.95 paperback. Augsburg Publishing House, Minneapolis, Minnesota, Copyright 1983, used by permission.

MARTIN LUTHER is remembered for many reasons. His work changed the Western Christian church fundamentally and irreversibly. Some of the changes, such as the use of the language of the people in worship and the singing of hymns by the congregation, have been universally adopted. Indeed, some of the descendants of people who resisted Luther fiercely in the 16th century are singing his hymns joyfully in the 20th. Many of his ideas have proved fruitful not only for theologians but for historians, philosophers and psychologists.

Luther affected the language of the German people permanently and profoundly. His translation of the Bible did as much for the German language as the King James Version did for English. But above all, his courage at Worms in the face of church and empire so impressed Christians that hundreds of years later parents in North America were naming their sons Martin Luther to honor and perpetuate this courage.

The effect on the worldwide church is probably the most important element of Luther's legacy. The medieval monk from a small village in East Germany eventually became a symbol for the entire Christian fellowship. What does he symbolize today?

Luther symbolizes the importance of continuing reformation for the Christian movement. Reformation must be a permanent element in the life of the church, to be taken seriously and implemented by every generation. Only a church that is willing to be reformed today can honestly claim Luther as its reformer.

Much of what Luther said in 1521 has to be said in new ways in 1983. He changed Christian worship in his time so that people would be able to understand it and participate. A church where worship has become a spectator sport is not properly celebrating Luther's birthday. He made theology something to be debated and appreciated by politicians and farmers, artists and artisans. When the church makes theology a secret science understandable only to an intellectual elite it has betrayed the heritage of Luther.

Luther knew that the church depends entirely on God's Word. He wrote: "The entire life and substance of the church is the word of God." This word, he said, is Jesus Christ. It is the living proclamation of Christ to all people in word and sacrament. This word is also the Holy Scriptures. Without the word in this inclusive and many-sided sense the church is nothing but a social club, a museum or a concert hall.

To celebrate Luther's birthday meaningfully is to rediscover what makes the Christian church the people of God: trust in Jesus Christ, the Word of God. We could not celebrate Luther's birthday better than by maintaining a serious study of the Bible in all our churches. What ultimately reformed the church was not Luther but the Word of God that Luther was explaining in his sermons, commentaries, pamphlets and letters.

Luther knew that a saint is a sinner saved by grace through faith in Jesus Christ. The church is holy because Christ, the head of the church, is holy although the members of the body remain sinners in constant need of forgiveness. Luther wanted an inclusive church where the sick are healed, the poor fed, the sad comforted, the ignorant taught and sinners saved.

A church that is socially, racially, intellectually or even morally exclusive does not take Luther very seriously. If at the birthday party for Martin Luther only "our kind of people" are welcome, we have not understood Luther. He claimed that the church of his time erred by not accepting "Greeks, Bohemians and Russians" as members of the same body. One of his objections to the catholic church of his time was that it was not catholic enough. Too many people were excluded.

The legacy of Luther lives most faithfully wherever God's word is proclaimed regardless of race or social class, nationality or sex. Luther would be grateful to God to hear people sing his "A Mighty Fortress is our God" in Telugu in India and Zulu in South Africa, in Swahili in Tanzania and Chinese in the Peoples Republic of China and Taiwan, and in Slovak and Hugarian in Czechoslovakia and Hungary, not because he wrote the hymn but because it proclaims the eternal power of God's Word. I

LETTERS to the editor

I'm continuing to enjoy your smorgasbord format and editorials. You're bound to hit the nail on the head sooner or later, so keep swinging.

Frank Bus, Belgium

The September editorial [about evangelical cooperation] was good, especially your comment that amillennial theology confuses Israel and the church, thereby equating the message of the Old Testament prophets with the commission of New Testament Christians. You are correct. I adhere to the Reformed theology on matters of soteriology, but see no necessity to accept either its eschatology or ecclesiology. Still, is that confusion any different from confusing Old and New Testament prophets with today's never-inspired preachers?

Your subtitle, "Finding *our place in* the body of Christ," was good. I know churches which think they alone are *the* body of Christ.

Willis Bradley,
New York City, New York

In your editorial you say the assemblies you serve "can't join organizations like the National Association of Evangelicals or the World Evangelical Fellowship" because you have no denominational structure or head office to speak for the group. After a quick chat with David Howard of WEF, I felt that I should let you know that the statement is untrue for both NAE and WEF. The NAE, for example, has membership on several levels, including denominational, supporting church, local association, and individual membership.

Daniel L. Anderson,
Field Representative, NAE
Wheaton, Illinois

EVANGELISTS AND THE LOCAL CHURCH

I'd like to comment on Dick Saunders' September article, "The Call to Evangelize." Thanks so much for this very important article. As we seek to implement this in our churches may I make two suggestions:

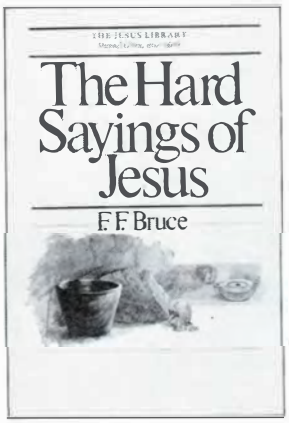
(1) Those with the gift of evangelization are given to the church to help equip God's people to do the work of evangelization in the local community (Eph. 4:11–12). Therefore, a large part of their work ought to center in their own local church. How often evangelists travel to the ends of the earth while the Christians back in the home assembly are frustrated and guilty because no one has ever equipped and trained them to do the work of evangelization in the community where they live.

(2) During those days when we are led away from our primary field of responsibility, we should be careful not to neglect our families. Jesus warned us about letting our families come before Him and His work, but after we surrender to His Lordship we will do everything in our power not to neglect our wives and children. The apostles often took their wives along on evangelistic tours (I Cor. 9:5).

The evangelist is mainly responsible to win the thousands of lost individuals in his own town, and his happy Christian home will be effectively used of God in the lives of unbelievers who visit there.

Mike Dixon,
Columbia, South Carolina

Good Books for Christmas Giving



A Christian bookstore is a wonderful place to do some of your Christmas shopping. Look for books your friends and loved ones will appreciate. Would they like a book to relax with? Or one that has to be diligently studied? Some enjoy devotional volumes, to be read a little at a time. Some would prefer a fast-moving story that can be gone through in a few days. Still others would treasure a reference work, such as a Bible encyclopedia or dictionary that will be referred to only briefly, but again and again.

Remember that the real effectiveness of a book will only come forth when the book is important and valuable to the person who receives it.

A former editor of INTEREST has penned a small paperback volume that summarizes nicely the commitment and content of our faith. I refer to **I BELIEVE, Living the Apostles' Creed, by C. Donald Cole (Moody Press, 1983, 142 pages, $2.95).** The 26 short chapters, four to nine pages each, are meditations on the various clauses of the creed. The biblical truth unfolds step-by-step, with separate chapters, for instance, on the words "Jesus Christ," "[God's] Only Son," and "Our Lord."

Because so many people, whether saved or not, have a religious background that honors the Apostles' Creed, this little book might be an appropriate "stand-by" gift for friends who drop by during the holidays. It provides a clear yet inoffensive witness.

The last chapter, "Life Everlasting," gently draws the net. "Both verses [John 3:16, 36] make it clear that the choice is ours for either eternal life or eternal wrath. God offers life, and He does everything consistent with His nature to persuade us to choose life. But He lets us choose."

A longer book of thoughtful meditations is **THE HARD SAYINGS OF JESUS, by F. F. Bruce (InterVarsity Press, 1983, 266 pages, $6.95 paperback).** With an attractive cover, this book would make a nice gift for those who think seriously on the Scripture. Bruce, an outstanding British scholar of our own day, and a prolific writer, is always challenging. He has a way of opening up Bible passages and in this book he takes on some of the well-known, but difficult statements of our Lord. He discusses, among other things, saltless salt, plucking out the eye, turning the other cheek, violence and the kingdom, hating one's parents, the eye of the needle, and cursing the fig tree.

In all there are 70 chapters, averaging just over three pages each. I don't cite a statistic like this because I enjoy statistics. Rather it's an important consideration in selecting a book for a very busy person or for a slow, yet thoughtful reader. Because these chapters can be read randomly, the book might be quite valuable to someone who wouldn't care at all for a volume that demanded hours of his time.

THE MISSION FIELD

Just received is another volume in the projected ten-volume series focusing on assembly missions worldwide. **THAT THE WORLD MAY KNOW, Vol. 3, The Challenge of India, by Frederick A. Tatford (1983), Echoes of Service, 451 pages),** may be ordered from CMML, Inc., P.O. Box 13, Spring Lake, N.J. 07762 for $13.00, or from Everyday Publications, 421 Nugget Ave., Unit 2, Scarborough, Ontario M1S 4L8 for $14.95 Canadian. Prices are postpaid.

This well-illustrated volume is thorough, with a separate chapter for each of India's 22 states. History and geography are covered, as well as reporting on the missionaries by name. Separate chapters are devoted to the people and the religions of India. This would be a terrific gift for anyone who follows missionary work closely.

DEVOTIONS FOR TEENS

The practical issues that face fellows and girls (dating behavior, the death of a friend, relating to the Holy Spirit, loneliness, gaining respect, sex in advertising, how important is winning) are woven into 55 daily devotionals designed for teenagers. The books are **GRAFFITI, Devotions for Guys** and **GRAFFITI, Devotions for Girls, both by J. David Schmidt (Fleming H. Revell, 1983, 132 pages, paperback $4.95 each).** The books are attractive and very readable. They bring the Scripture to bear on the problems of real life.

The author means something to us here at INTEREST and we know his Chris-



tian character and dedication. David Schmidt is a young man, a professional consultant with whom we did business recently, asking him to find out how our readers evaluated INTEREST, and how well it met their needs (see the Editor's Page, February 1983).

BIBLE EXPOSITION

For serious students, a good book of Bible exposition can make an excellent Christmas gift, one with lasting value. There are scores of excellent volumes available, many of them from dependable publishers like Kregel, Loizeaux, Moody, Multnomah, Tyndale House, Walterick and Zondervan. The shelves of Christian book stores hold many commentaries that are well known and long available. We limit ourselves here to a few newly issued volumes that have come to our attention.

Brand new from the faculty of Dallas Theological Seminary is a one-volume exposition of the entire New Testament, **THE BIBLE KNOWLEDGE COMMENTARY, Edited by John F. Walvoord and Roy B. Zuck (Victor Books, 1983, $19.95).** This is a large, well bound volume of 991 pages. The 27 sections (one for each book of the N.T.) are written by 20 present or former faculty members of the seminary. The article on Revelation is by Dr. Walvoord, the school's president.

Because Dallas Seminary has a consistent, defined doctrinal position, this volume can be turned to with confidence, especially by those who hold a conservative, evangelical, premillennial viewpoint. Within each section they will find introductory material for the Bible book under study, an outline of the book, then a verse-by-verse commentary, and finally a short list of other helpful commentaries. In addition, there are dozens of maps, charts and diagrams scattered through the almost 1,000 pages.

The very nature of single volume commentaries on the *whole* New Testament, or whole Bible, is that they must be *studied,* going back and forth between the Bible and the commentary. If you want a volume that you can sit down and *read through,* without looking at other things, you might enjoy **BEHOLD THE KING, A Study of Matthew, by Stanley D. Toussaint (Multnomah Press, 1980, 399 pages, $16.95).** Here again there is introductory material, a seven-page outline, a verse-by-verse commentary, and this time a lengthy bibliography. Woven into the commentary is the full text of Matthew's Gospel. The New American Standard Bible is used, and, as with *The Bible Knowledge Commentary,* this is an English Commentary on the English Bible. Stanley Toussaint is Chairman of the Bible Exposition Department of Dallas Theological Seminary. He sees Matthew's Gospel as having a two-fold purpose—to prove that Jesus is the Messiah, the Anointed One of God,and also to emphasize His rightful role as King, the legitimate heir to David's throne.

"The condition of Hebrew Christians in the period of apostolic history is peculiarly difficult for Gentile believers in the present day to realize." So wrote Adolph Saphir by way of introduction when his 1872–73 lectures on Hebrews were about to be published. Arno C. Gaebelein writing an introduction for an American edition 30 years later, said: "The Epistle [to the Hebrews] was written primarily to Hebrew Christians, who were peculiarly situated, surrounded still by the shadows of a dispensation past and gone. It is almost impossible to understand certain parts of the Epistle, except the conditions and circumstances of these Hebrew Christians are understood and taken into consideration. It is here where many expositors have failed."

Who better then to help us understand the Epistle than an outstanding British pastor who was born and raised an orthodox Jew in Hungary? Thus the value of **EPISTLE TO THE HEBREWS by Adolph Saphir (Kregel Publications, 1983, 918 pages, $14.95 clothbound).** This is a new single volume edition of the original two-volume set. The text is not technical, but rather forceful and practical; as might be expected in something originally delivered to live audiences.

Newly reissued is a short commentary on **THE EPISTLES OF JOHN, by August Van Ryn (Christian Missions Press, Box 675, Waynesboro, Georgia 30830, paperback 181 pages, $2.95).** Less detailed and more devotional than the foregoing works, this book will warm the hearts of those who love the Lord. "The Apostle John occupies our hearts with the Blesser Himself; we are so prone to be occupied with our blessings rather than with Him."

The late August Van Ryn served the Lord for many years in Florida and the Bahamas. His writings will be familiar to, and his messages remembered by, many readers of INTEREST.

Harry A. Ironside wrote an introduction to **THE KINGS OF JUDAH AND ISRAEL, by Christopher Knapp (Loizeaux Brothers, 1983, 294 pages, paperback $5.95).** Ironside calls the volume, which was first issued in 1909, a "truly practical opening up of the major part of the books of Kings and Chronicles." Helpful commentaries on this part of the Bible are uncommon. Knapp has separate chapters for each of the 19 kings of Judah and the 19 of the Northern Kingdom. He does not deal with Saul, David and Solomon, who ruled before the nation divided. The chapters range from two pages in length for little known Zimri to 25 pages for good king Hezekiah.

"The Book of Revelation is best understood as a sequel, the culmination of human history which God began at creation, as recorded in the book of Genesis." From this perspective, the author of *The Genesis Record* now gives us **THE REVELATION RECORD, by Henry M. Morris (Tyndale House Publishers and Creation-Life Publishers, San Diego, California, 1983, 521 pages, $16.95).** Better known for his writings on creation and evolution, and for his work as director of the Institute for Creation Research in San Diego, Henry Morris is also a devout Bible student.

Morris' exposition is unusual in that he closely links the Scripture with his scientific studies. We noticed this when we reviewed *Sampling the Psalms* (INTEREST, February 1979, p. 19). As a specialist in hydrology and geology, he is well equipped to examine the interweaving of natural phenomena (earthquakes, plagues, etc.) with miraculous intervention and control, as is so often seen in Revelation. For instance, he dis-

Continued on page 18.

A REMINDER

Have you sent back the response envelope you received last month? INTEREST depends almost entirely on the response of readers to our annual survey. If you have not yet acted, use the envelope inserted in this issue.

REPORTS

THE BIBLE ANSWER MACHINE

The young people of Hillview Bible Chapel in Cupertino, California have developed a unique outreach ministry. They set up a Bible Answer Machine at fairs and flea markets which are held regularly in the parking lot of nearby DeAnza College.

When power is available, a word processor is used to type out answers to questions that are submitted. Each answer has a standardized presentation of the gospel. When there is no power, puppets are used, as in the photo above.

One young fellow stands outside, like a barker, inviting people to submit questions about the Bible or biblical Christianity. Two young people circulate in the crowd, passing out slips on which to submit the questions.

Questions are dropped into a slot at the left front of the booth. A group of young people behind the scenes goes to work on them. When the answers are completed they appear in another slot at the right. The barker then reads the answer so that all can hear.

The word processor has special appeal because the ministry is taking place in one of the computer centers of the U.S., known as Silicon Valley.

Want more information for your own outreach program? Contact Dave Johnson, 3944 Freed Ave., San Jose, CA 95117 (408/247–1008).



OUT FRONT: Kevin Oliver reads an answer while a youngster with a puppet of her own chats with one of the machine's puppets.



BEHIND THE SCENES: Dave Westwood operates a puppet while Jim Hovie consults with another of the young people about answers to the questions.

CHRISTIAN EDUCATION

Believers in northern Ohio profited greatly from their first Christian Education Conference. It was held at Fairlawn Bible Chapel in Akron. **Gerald and Nellie Stover,** commended workers from Lansdale, Pennsylvania, conducted the sessions. The Stovers are frequent contributors to INTEREST.

Mr. Stover's topics were: (1) The Missing Link in the Sunday School, (2) Teacher, are you Growing, too?, and (3) What do you Want to Happen? Mrs. Stover concentrated on spiritual guidance for children and teens. Her sessions were: (1) Hazards that Face Young People, (2) Tips for Teaching Preschoolers and Juniors, and (3) Understanding our Teenagers.

The purpose of the conference was to gather church leaders, teachers, youth workers and parents for inspiration and instruction. Participants appreciated the practical nature of the subjects covered.

Lynette Flick,
Akron, Ohio

TEQUESTA, FLORIDA

At Faith Bible Chapel, a C. S. Lewis film shown recently attracted a large audience of adults and young people, and provided an opportunity for the presentation of the gospel.

Wilson Spahn is providing some very challenging ministry, and is also conducting a visitation program in the community. As a result of the visitation, there have been quite a number of first-time visitors to the chapel during the normally slow summer months.

The assembly requests prayer for their youth program; "The Salt Mine" for teens and "Kids Night Out" for children. During October they expected to co-host the South Florida Youth Rally, with an anticipated anttendance of 250 teenagers.

Furman H. Martin

UGANDA AND POLAND

Two countries of the eastern hemisphere present special situations in respect to Bible distribution. Both Uganda and Poland are the subject of recent news releases by the American Bible Society

BOOKS

Continued from page 17.

cusses the chemical similarity between sea water and blood when commenting on Rev. 16:3. In his remarks on Rev.20:14 he wonders if the lake of fire might be "located on some far-distant star. A star, after all, is precisely that, a lake of fire" (p. 431). Then he discusses the problem of how resurrected bodies could endure such conditions.

Morris gives no dogmatic answers. His science does not come through in the form of arbitrary, technical, or spectacular interpretations. Rather, his is a thoughtful, almost historical analysis, as seen in the following, perceptive comment on the great idol of Rev. 13:14 (from p. 249):

> Men have always been prone to idolatry, even in an age of science, desiring to see something or someone in whom they can place their trust. When intellectuals decide that no real God exists, they replace Him by evolution. Then, regarding man as the apex of evolution, they decide that man is God and idolize great men, worshiping at the feet of Darwin or Marx, Hitler or Stalin, Horohito or Mao, Einstein of Schweitzer. They erect great statues to their honor, making long pilgrimages to see their tombs or their birthplaces, paying them homage.
>
> This idolatrous system of evolutionary humanism will come to its climax and its ultimate culmination in the worldwide worship of the beast as the greatest of all men, the man who had conquered death and conquered the great witnesses of God and conquered the world. He is man in perfection, the great leader for whom all mankind had been searching for thousands of years, the king who would bring universal peace, prosperity and freedom from fear of God.

I

The foregoing reviews are by the editor of INTEREST. Books should be ordered from your local Christian bookstore. Do not order from INTEREST.

(1865 Broadway, New York, NY 10023).

In Poland there is a wide open door to produce enough Scriptures to meet all the people's needs. At the same time there is an acute shortage of paper, ink and binding materials. Despite the shortages, and with production costs half of what they would be in the west, the Bible House in Warsaw distributed 160,000 Bibles in 1982 (including 10,000 in large type), 45,000 New Testaments, and 200,000 Gospels. In addition, there were 22,000 cassettes of recorded Scripture for some of Poland's 300,000 blind people.

Even with these record figures, there are not enough Bibles to meet the needs of the churches. Many Protestant churches lack enough for their own members, let alone for outreach programs. Also, there is a soaring demand among Catholics for Bibles to be used in study and personal devotions.

In Uganda a half a million English Bibles are urgently needed, as well as many in local languages. But only a trickle are finding their way into the country. Lack of local funds is the problem. The economy is in tatters. The government embargos money leaving the country, and local printers can't begin to handle the demand.

The spiritual hunger in Uganda exceeds anything church and mission workers can recall. "Arrival of a Bible shipment is now a national event," says an ABS representative who visited the country. It is announced over the radio and copies disappear in a single day.

The demand has been building for years, rooted in a deep hunger that runs through every segment of society. Three quarters of Uganda's 13.5 million people are at least nominally Christian. The people suffered intensely under the brutal tyranny of Idi Amin. Fighting has continued since his ouster three years ago. Roving bands terrorize both city and rural people, breaking into homes at will and carting off everything while the helpless owners watch. Life is cheap.

With the social and economic structure in shambles, the government has called on the churches to put the country back on its feet, Children are learning to read from what few Scriptures are available. In addition to the half million Scriptures needed now for the general population, an estimated 200,000 copies will be needed annually for children entering the school system. I

LETTERS OF INTEREST OPERATING STATEMENT for the Year Ended June 30, 1983

	L.O.I. ASSOCIATES in U.S. Currency				L.O.I. ASSOC. (ONTARIO) in Canadian Currency		
	Ministry Fund	Publication Fund	Church Planting Fund	General Fund	Ministry Fund	Publication Fund	General Fund
REVENUE							
Contributions Received	$ 807,463	$ 85,905	$ 60,045	$ 27,554	$ 11,637	$ 15,709	$ 756
Advertising Revenue		8,426					
Interest Earned	12,488	12,466		12,560			375
Magazine Subscriptions						15,530	
Other Income				14,229			
TOTAL REVENUE	$ 819,951	$ 106,797	$ 60,045	$ 54,343	$ 11,637	$ 31,239	$ 1,131
EXPENSES							
Ministry Disbursed	$ 834,130		$ 52,390		$ 11,587		
Magazine Editorial Expenses		$ 42,160					
Magazine Printing & Layout		46,560				$ 18,685	
Magazine Postage		9,370				11,534	
Magazine Mail Processing		7,270					
Survey Expenses		10,818				1,602	
Mailing Foreign		3,139					
Evangelism Program			2,374				
Ministry Fund Expense				12,534			83
Military Chaplaincy				1,553			
Travel				1,458			
Board of Directors				730			
Auditing				680			
Literature Expense				1,097			
Administrative Expense				4,000			
TOTAL EXPENSES	$ 334,130	$ 119,317	$ 54,764	$ 22,052	$ 11,587	$ 31,821	$ 83
NET INCREASE (DECREASE)	($ 14,179)	($ 12,520)	$ 5,281	$ 32,291	$ 50	($ 582)	$ 1,048

QUOTES

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

New assembly formed in suburban Pittsburgh

French areas of Ontario beckon pioneers

Illinois prisoners finding release from sin, become spiritual leaders behind bars

TIMOTHY and YVONNE AYERS, Box 203, Prospect Heights, Illinois 60070

Our family left Hollywood Bible Chapel in Florida with some tears and some wonderful memories. After two years of full-time service there in youth work and evangelism, we have been commended to the work of church planting in North America.

Our education begins at International Crusades with nine months studying and developing skills. Beyond the studies there will be open air evangelism and the beginning of an Evangelism Explosion ministry.

Yvonne will be busy with Sunday School, Evangelism Explosion and neighborhood Bible studies while Rebecca is in school.

God is doing exciting things in our lives and we praise Him.

September 7

WILLIAM and SARAH BROWN, 3248 NW 36th Blvd., Fort Lauderdale, Florida 33309

We would like to thank the Lord's people for their prayers on our behalf. A year ago Sarah had surgery to remove about six inches of intestines. After much suffering and four blood transfusions, she has recovered.

In April I had plastic surgery to remove skin cancer tumors from my scalp and neck. Twenty-five double radiation treatments resulted in the left side of my head, face and neck being numb, with no promise of recovery. I would appreciate prayer.

August 29

JOHN and MARGARET CLUNAS, 239 Marion Dr., McMurray, Pennsylvania 15317

Our move here to the Pittsburgh area from Rhode Island has been a time of trauma and triumph, but we praise the Lord. One of the highlights has been the establishment of a new assembly in Waynesburg, and the miracles the Lord has wrought in this connection are tremendous. We have been able to buy a beautiful new building for the assembly to meet in and it has been a joy to see things fall into place under the direction of God.

Within the next few weeks we will be visiting every home in town with invitations and gospel literature. We would value prayer.

September 6

DOUGLAS and JEANNE CRABB, Box 235, Whitefish, Montana 59937

The assembly in Helena, Montana, has taken on a new strength and we feel this has opened the door for us to pioneer a new work. We have been exercised for some time about leaving employment and being free to work full time. We believe there will be greater advances for Christ as we labor in this capacity.

We are renting a house between Kalispell and Whitefish, and using the box number above. There is a triangle of towns, Kalispell, Whitefish, and Columbia Falls, with an immediate population of 40,000, located in far northwest Montana at the edge of Glacier National Park. **Don and Morna Gilbert,** here from Anchorage, Alaska, have had a desire for some time to see a work started here.

There is a need in Montana for someone to spend time in a pastoral type ministry in the various assemblies. The assembly in Plains is about 80 miles away, and we anticipate helping there occasionally.

An assembly in the Kalispell area will give us, as a group of God's people in this state, a circle of assemblies with a maximum separation of 200 miles.

Rich Norman is interested in getting a work going in Billings. That is in southeastern Montana, with no close assembly at all, except maybe Sheridan, Wyoming. Rich works well with young people and someone with evangelistic and teaching gift could make a good team.

Duane Brown from Atlantic, Iowa, was here



this past summer doing evangelistic work. Several professed faith in Christ at Frontier Bible Camp; four professed faith in Helena. Two of these were baptized last weekend.

September 1

NORMA DICK, PO Box 95, Lantzville, British Columbia V04 2H0

Our summer, as usual, was very full. We spent two weeks at Camp Imadene where I was camp nurse and my two sons, Trevor and Nathan, helped as part of the support staff. My oldest son, David, and his wife have taken over the maintenance duties at the camp. They are full-time workers in that capacity.

Last school term I taught choir and orchestra at the Nanaimo Christian school and have been asked to do the same this year. The neighborhood ladies want to begin another Bible study which I have in my home on Thursday mornings. Please pray for me in this. I am also involved in the Sunday School and women's work at Wakesiah Gospel Chapel in Nanaimo.

September 12

SHOCKLEY and DOTTIE FEW, Box 1447, Columbia, South Carolina 29202

We are seeing blessing at Believers Chapel. New families are being added. In early summer we started asking the Lord for five new mature Christian families. Today we praise the Lord that our prayer is being answered. Last Lord's Day a man who has been coming regularly since last winter professed the Lord as personal Savior.

Much of my time is now spent in discipling young people. At the present time I am spending time weekly with three young couples. About twice a month I get out to other assemblies to minister the Word.

The Charlotte assembly has asked me to come for eight Wednesdays in October and November to teach some basic doctrines. They have a number of young Christians who need consecutive teaching.

September 1

CHARLES and DARLENE FIZER, 1845 Cherry, Wheaton, Illinois 60187

In the work of the Emmaus Correspondence School **David Courtney** and I are currently involved in a project relating to the grading of courses used in penal institutions. Most of this has been decentralized, but the Oak Park office still handles the four states of Illinois, Indiana, Iowa, and Wisconsin. We are now trying to locate individuals or assemblies that will take over the responsibility for handling courses for individual prisons in this area. There are a number of interested people.

We will be setting up meetings and discussing the work with elders of these groups. We would appreciate prayer. Our goal is to redistribute all the work by June 1984 when the school will move to Dubuque, Iowa.

September 20

FRIEDA FOGGIN, #1313, 7210 Mary Ave., Burnaby, British Columbia V5E 3K4

The Lord graciously allowed me to help in the Chinese work in El Cajon, California for several months. Apart from regular Bible studies in homes and Sunday meetings, we were able to visit many homes. We made brief notes on each family to help with follow-up work.

We had luncheons for our Asian ladies' Bible class. It is thrilling to see these dear women grow in the Lord. Many of our Sunday School children understand English now and took part in Vacation Bible Schools. Some really shine in memory work.

September 7

GREGG GARMAN, 130 Garman Dr., Chambersburg, Pennsylvania 17201

Next week we begin our Released Time Bible Program in 45 public schools in this area. We are privileged to share the gospel with 3,000 boys and girls in grades three through seven each week. Please pray that many boys and girls will come to know the Lord Jesus as their Savior. Pray too as we seek 500 to 600 volunteers to assist in the program. The Lord continues to do many things in this ministry.

We had over 800 young people attend our camps last summer. Over 200 made decisions for salvation and dedication.

September 5

JOSEPH and CONNE GIORDANO, 211 Ludlow Lane, Winston Salem, North Carolina 27103

The Lord has directed us to remain in Winston Salem, North Carolina, where we have lived since 1970. After 34 years of a resident

Have You Remembered INTEREST or STEWARDS FOUNDATION in Your Will?

Some people have remembered Letters of Interest and Stewards Foundation in their wills with a percentage bequest. Designating a percentage bequest can better reflect the effects of inflation, or even deflation, on an estate without jeopardizing the welfare of your heirs. Sample wording might read:

"I give, devise and bequeath to Letters of Interest (or Stewards Foundation), an Illinois-not-for-profit corporation located in Wheaton, Illinois, _____ percent of my adjusted gross estate . . ." either (a) to be used for such purposes as the Board of Trustees of Letters of Interest (or Stewards Foundation) should deem best for the ministry of said not-for-profit corporation, or (b) to be used to encourage pioneer and church planting ministries.

All gifts to Stewards Foundation, and all gifts to Letters of Interest not specifically designated for magazine publication or office expenses, are fully used to support the Lord's work as performed by assembly-commended workers and by assembly-operated schools, camps, retirement homes, etc. Stewards Foundation and L.O.I. do not seek funds for their own expenses.

Please contact John McCallum if you have questions. Box 294, (218 W. Willow), Wheaton, Illinois 60189 (312/653-6550).

type ministry which has been a joy and a profit, we will simply go as the Lord directs. Pray for the believers at Faith Bible Chapel (Tequesta, Florida), where we spent last year, that the Lord will give them much fruit.

August 15

LEROY and LILLITH KNOWLES,
Simms, Long Island, Bahamas

A blessed experience was ours while visiting a sick man. After we witnessed to him, he gave his heart to the Lord. One week later, a woman opened her heart and life to the Lord Jesus. Then, just last week, on the far south of the Island where I was spending about a week, we had the privilege of leading eleven souls to Christ, ages 10 to 25. We request prayer on behalf of all these dear ones.

Our services continue here with most of the assemblies in Long Island.

September 6

WESLEY and GLADYS KOSIN,
243 Ebenezer Rd., Darlington
South Carolina 29532

The most recent opening for publishing the gospel is a display advertisement in a three-county South Carolina road map, with an estimated circulation of three to five thousand. It is remarkable that such publishing of the Word of God to the general public has been almost completely neglected. We believe God will accomplish that whereunto He sends it, and that people will be born again by the Word of God.

August 19

RONALD and HELEN KROEKER,
6737 Selkirk St., Vancouver
British Columbia V6P 4G9

A large part of our work is with the youth in the assembly. We work with two groups: one of high school age and the other the 20's and 30's. Both groups are small but in the latter are several who do not yet know Christ. They are interested and we look forward to God's blessing in that regard.

We are also involved in the evangelistic effort of the assembly. We have commenced a neighborhood visitation program and are responsible for contacting parents of the children in our nursery school. Other areas of service include helping out in the teaching and preaching in the assembly and in visitation.

ROB and SHARON LINDSTED, 2516 N.
Webb Rd., Wichita, Kansas 67226

We are especially pleased with the stability that the Lord has brought to some of the new people coming to Sunrise Bible Chapel here in Wichita. How encouraging to see many take hold and begin to carry responsibility in the local assembly.

The radio ministry is expanding. In addition to the daily broadcasts, the station gives us free time on Sunday afternoons for a call-in program. We pray this will encourage people who want to learn more of God's Word to attend one of the three assemblies in Wichita.

Another opportunity this fall is working with





Jessie and Joseph Tremblay

student athletes on both the college and high school level.

August 29

DONALD and ALICE PAQUIN,
427 Victoria, Timmins, Ontario P4N 4S1

We have been exercised for some time to take the gospel to those of our own language in an area where there is no evangelical church. Considering that Ontario is still a pioneer field, as far as the French-speaking population is concerned, the following areas are open to our prayerful interest: Cochrane-Iroquois Falls, New Liskeard-Haileybury-Cobalt, Sudbury and surrounding district.

The commending assembly in Timmins, along with interested brethren in Quebec and northern Ontario, are encouraging us concerning this exercise.

August 24

DAVID and DORIS RICKERT,
3330 Konnoak Dr., Winston-Salem,
North Carolina 27107

It is a year since my jaw was broken and, apart from some lingering numbness in my tongue, I have made a good recovery.

Last weekend our assembly enjoyed a retreat at Mountain Top Youth Camp. **John and MaryLou Phelan** gave a seminar on the family. Ministry was excellent and climaxed in many of our couples going forward to renew their marriage vows.

We are praising the Lord for the happy spirit and growth in the work. A number of new families have been added to the fellowship. Prayer is requested that good work with our young people and young couples may be established.

September 12

STEVEN and FELICIA THOMPSON,
6645 S. Bishop, Chicago, Illinois 60636

Men are escaping their imprisonment, though still confined in Cook County Jail. As Peter wrote, through the knowledge of the Lord Jesus Christ, we can partake of God's divine nature, and escape "the corruption that is in the world through lust" (II Peter 1:4). We are seeing the good news of God's love free men from their spiritual bonds. Drug abusers, rapists, murderers and robbers are being freed and are escaping the corruption that is so much a part of this world.

In our five years of service at Cook County Jail, we have seen hundreds of men profess their personal faith in Christ. Hundreds more have rededicated their lives to the Lord and many have been discipled before going on to the state prisons, where we continue to hear good reports of their progress.

Recently I had the opportunity to minister the Word at the Pontiac (Illinois) Correctional Center, about 100 miles south of Chicago. We were able to re-establish contact with many men that I had worked with as they were going to trial in Cook County, some as long as seven or eight years ago while I was still a student at Emmaus Bible School. I was encouraged to find that many are continuing with the Lord and are Christian leaders in the institution. Praise the Lord for His faithfulness to His Word that our fruit will remain.

September 13

JOSEPH and JESSIE TREMBLAY,
CP 665, 17 Rue Anseville,
Riviere-du-Loup, Quebec G5R 3Z3

The French assembly meets downstairs in our home, in an attractively finished area, which on the occasion of our annual conference seated 60 to 100 people. Our numbers are small and the Christians scattered over some 50 to 60 miles. They all come on Sundays for two hours of meetings followed by a fellowship dinner. On Tuesday evenings we travel about 125 miles round-trip to hold a Bible study for out-of-town Christians. A similar meeting for the local Christians is held on Wednesday evenings.

Last week two people we have been visiting confessed faith in Christ—both in the same week. It was a joy to have them with us on Sunday. What a surprise and delight when a young man in his early 20's announced that he too received the Lord a few days before. It was a week of extraordinary blessing.

In addition to the three original Quebec stations that carried our radio program, Edmundston, New Brunswick has carried it for five months. Another area is under consideration, an extensive network covering eastern Quebec, Newfoundland, Labrador and northwestern New Brunswick.

We value prayer for the expansion of the work to the glory of God.

September



Facing Death

by Kathleen Santucci

WHAT IS IT LIKE TO FACE DEATH?

Many of us have vaguely imagined what this would be like. Some of us have read descriptions of the emotional stages of dying—shock, denial, anger, grief, acceptance. Others of us may have, in one way or another, actually felt that we were facing death. It may have been in the throes of a life-threatening illness or in the terrifying instant before a serious accident.

Three days before last Christmas, the surgeon who had performed my biopsy told me I had a malignant tumor. The effect of pain-ameliorating drugs reduced the reality of this news. Pain itself was a distraction. Without either of these "allies" I would have felt numb about the information. It's more bearable that way. Eventually, the news sank in—I had cancer!

For two years I had counseled cancer patients and their families at a nearby medical center. Most of these patients were terminal. Though I never pretended to understand what they were going through, I gave support and love to those who wanted it.

It seemed pretty obvious to me that everyone did not have the same experience in going through the dying process. There were physical, emotional and spiritual differences in dying, just as there are in living. In some aspects, what I have experienced this past year is common to others who have been seriously ill. In other aspects, this may be my own unique experience. I have faced death.

How can I describe myself as having faced death when the odds for survival from my rare sarcoma have jumped from 30% to 85% in the past five years? I think it is not a question of whether we are actually dying, but whether we think we are. That's what brings us to that fortunate and painful moment of self-discovery.

I say "moment" because I do not believe most of us can endure facing death for more than a moment. I had two such experiences within a short span of time. I found that they were possible only in the presence of Christ Himself, because death is terrifying.

I think now I better understand what Jesus meant when He said that those who believe in Him would not see death. My perception is that in dying those who know Jesus *see Him* as they leave this world to be part of His new world. Others see death itself and are terrified. Still others numb themselves by denial, with its mental and emotional oblivion.

The moments in which I "saw death" were followed by the release of great energy to seek life. They were part of the slow spiritual recovery that was to accompany my physical one. To this recovery many members of the family of God have contributed immeasurably by their love and prayers. To our Lord Jesus, who has been with me through it all, I give endless thanks. Because of Him I will never participate fully in death.

Kathleen Santucci underwent chemotherapy and radiation therapy as an out-patient. Then in late January she had surgery for the removal of the malignant tumor. In two or three months she was able to resume her normal activity as a wife, mother, and CCBS staff member.

Kathleen's husband Hugo is a commended worker in the Los Angeles area, associated with the California Center for Biblical Studies.

O. C. TUCK, P.O. Box 148, Wendell, North Carolina 27591

Leaving my job in May 1982 and seeking to serve the Lord wherever He should lead, we traveled over 1200 miles and visited several small assemblies—some old and some in the pioneering stage. After much consideration, we settled with a new group at Wendell Bible Chapel. The group is small in number, but is active and has a very good outreach.

I have been speaking on Tuesday mornings at a local rest home and on Thursday mornings at a convalescent home in Zebulon.

When we first came to the assembly there was only one brother in fellowship. Now there are five, with two of them being very capable speakers. This relieves me of the sole responsibility and allows me to visit other assemblies. We have a nursery, Sunday School, young people's meeting and a very active ladies missionary group. During the school year we have three children's clubs. We covet prayer as Satan rejoices in hindering any work for the Lord.

August 18

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

Wonderful things are happening in connection with Arizona Bible Women. The work, begun nearly 15 years ago, was originally the outreach of two women's Bible classes in Tucson and Phoenix. When I was no longer able to travel because of physical problems, the Lord gave me the Word, "Lengthen thy cords and strengthen thy stakes," and He raised up others who would tell the story and introduce our tapes and books: **Alice and Ruby White** in Zambia, a faithful group in the United Kingdom, **Evelyn Varder** and **Liddon and Hellen Sheridan** in this country.

Two years ago we were given a gift to be used to change the name of the work and to incorporate. On August 8 we received approval from the Corporation Commission and, on January 1, 1984, we will officially become Bible Women International. Besides a larger board, we also have a group of volunteer workers from the local assembly. And we have been deluged with orders. Pray for us. I believe we have not begun to see all that the Lord means to do.

September 5

MARION WILDISH, 3 Ravinia Rd., Kingston 6, Jamaica

I have just returned from a three-week visit to England. After difficult months of ill-health, I am grateful that I can walk again.

In the Mona Heights Chapel, four young men, all Bible students and teachers with a shepherd heart, were recognized as elders. They share the burden of the three older men who really needed help.

September 6

DAVID and KAY WILKINSON, Box 699, Fort St. James, British Columbia V0J 1P0

We have recently seen a technical volume on the Carrier Indian family tree. It is a 560-page hardback and the Carrier people are delighted with it. The first picture in the photo section shows Chief Leoncho with U.S. President Herbert Hoover.

The daughter of Chief Leoncho did much of the research and is named as co-author. Last week she asked to attend the Sunday Carrier Bible study; she had previously ignored the group.

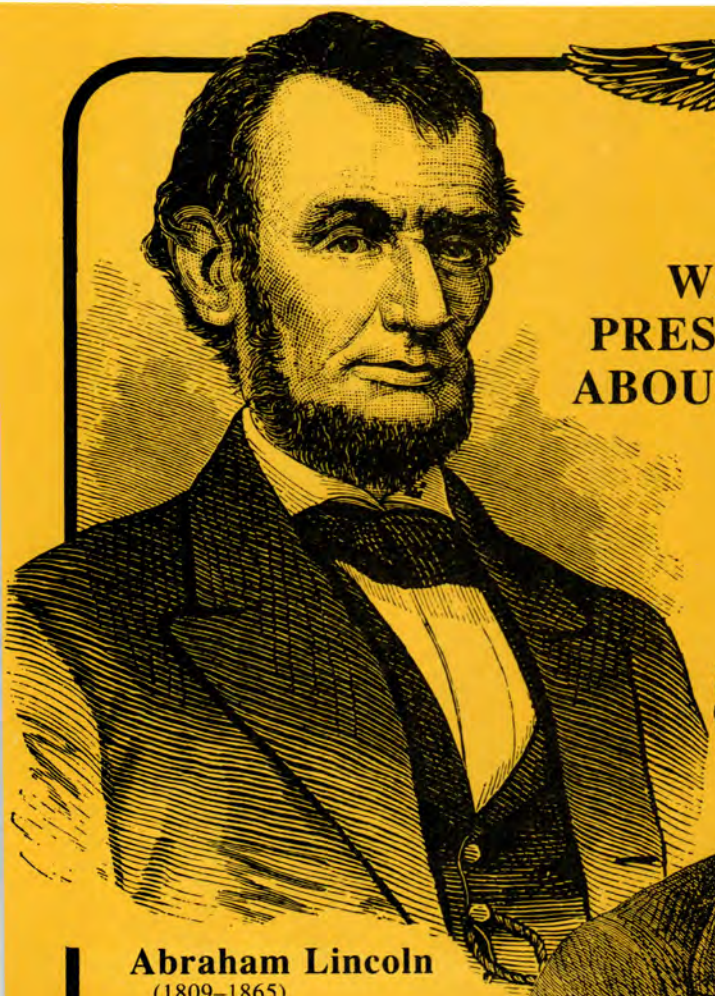
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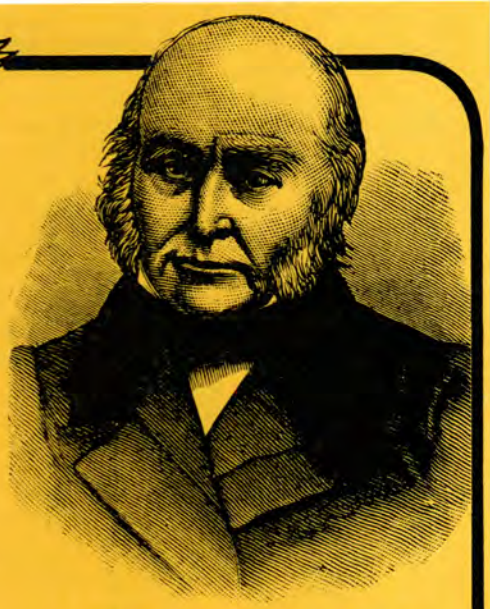
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WHAT THE PRESIDENTS SAY ABOUT THE BIBLE



Abraham Lincoln
(1809–1865)

"All the good from the Savior of the world is communicated through this Book; but for this Book we could not know right from wrong. All the things desirable to men are contained in it."



John Quincy Adams
(1767–1848)

"The first and almost the only Book deserving of universal attention is the Bible."

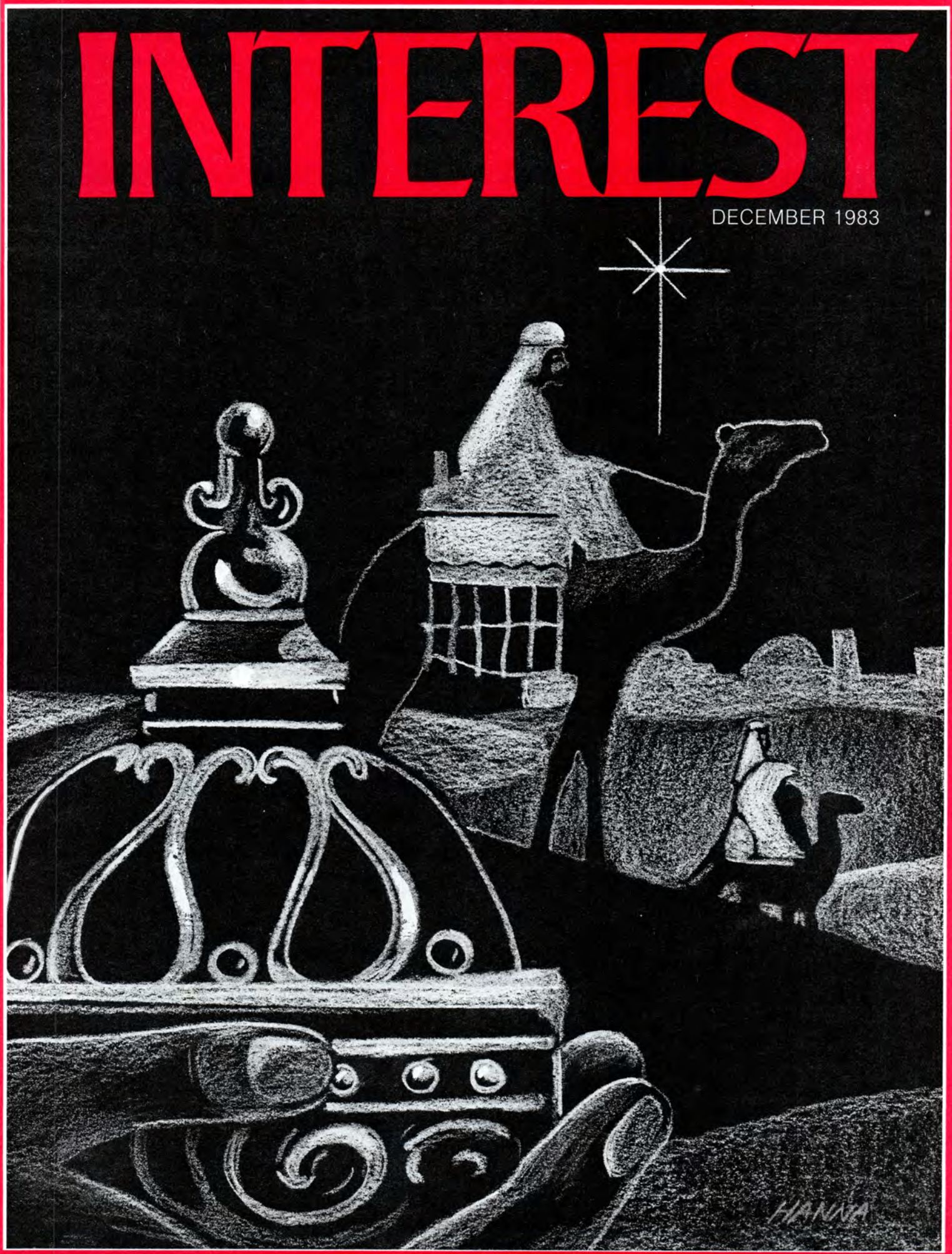


Andrew Jackson
(1767–1845)

"Go to the Scriptures . . . the joyful promises it contains will be a balsam to all your troubles."

INTEREST

DECEMBER 1983





EDITOR'S PAGE

by James A. Stahr

Serving the Assemblies

A DIFFERENT KIND OF CHRISTMAS CARD FROM THE PUBLISHERS OF INTEREST

Christmas is a time of giving. Weeks of Christmas shopping and hours of gift wrapping culminate in the happy family celebrations of Christmas Eve and Christmas Day.

It is the appreciation of God's great gift and the joy of Jesus' coming that inspire the spirit of Christmas giving.

In this season of giving it might be appropriate to remind ourselves of the many assembly service organizations. All year long these organizations give faithfully of their labors to enhance the ministries of assemblies and assembly-commended workers.

These are not the front-line forces, but rather the organizations that back up those on the front lines. The people of these organizations almost invariably serve at considerably lower wages than they could earn in industry. Because they seek neither money nor glory, they often work long, hard and sometimes thankless hours. Their reward is to see fruit being harvested by assemblies and by the workers those assemblies have sent into the harvest fields.

Here are brief descriptions of some of these service organizations:

Christian Missions in Many Lands serves missionaries from North American assemblies as they minister to people in countries on every continent. CMML transmits funds for foreign missionary work just as Letters of Interest does for ministry in the homeland. CMML publishes *Missions* magazine, the foreign missionary counterpart to INTEREST. Also published by CMML is an address list of foreign missionaries commended by U.S. and Canadian assemblies.

For more information write to: Christian Missions in Many Lands, P.O. Box 13, Spring Lake, New Jersey 07762.

The Missionary Service Committee provides assistance to Canadian commended workers. MSC cooperates with CMML in the publication of *Missions* magazine. The committee channels the gifts of many Canadian Christians and assemblies into assembly missionary work both at home and abroad.

For information contact: Missionary Service Committee, Inc., 1562A Danforth Ave., Toronto, Ontario M4J 1N4.

Workers Together came into being as a coordinating effort for women's missionary groups in local assemblies. Today W.T. provides a wide variety of services to Christian workers, including help in acquiring supplies and equipment needed in missionary work. Workers Together tends to be project oriented, in contrast to the more general financial involvement in missionary work typical of CMML, MSC and Letters of Interest.

For the organization's information newsletter, write to: Workers Together, P.O. Box 481, Wheaton, Illinois 60189.

Christian Missionary Service, Inc. (3824-B Buell St., Oakland, California 94619) was formed in 1948 to assist outgoing missionaries who depart from west coast ports. CMS also handles funds for missionaries. Elsewhere a few small organizations also do some funding and provide limited services.

Stewards Foundation has been, since 1945, a primary source of mortgage funding for the construction of church buildings, summer camps, retirement homes and other related assembly projects. In 1982 Stewards Foundation tackled a major problem faced by most commended workers by introducing and funding a comprehensive medical insurance plan. The plan operates through the commending assemblies for the benefit of U.S. and Canadian workers serving anywhere in the world. Stewards Foundation also offers educational scholarships to children of commended workers, student loans to other assembly young people, and a variety of other services.

For information on any of these ministries, contact: Stewards Foundation, P.O. Box 294, Wheaton, Illinois 60189.

Emmaus Bible College is the only multiple-year college-level institution operated by North American assemblies. With 2,779 graduates already scattered across the United States, Canada and the world's mission fields, the three-year Bible College is in the early phases of a major advance. Included are accreditation, eventual degree granting status, and making liberal arts and vocational courses available to students through nearby colleges. In addition, in 1984 Emmaus will face the major task of paying for and moving to a large new campus

in Dubuque, Iowa.

Until the summer of 1984, the college's address is: Emmaus Bible College, 156 N. Oak Park Ave., Oak Park, Illinois 60301.

Several one-year Bible schools and training institutions serve North American assemblies. In central Canada is **Kawartha Lakes Bible School** (P.O. Box 1101, Peterborough, Ontario K9J 7H4). In western Canada **Mount Carmel Bible School** can be addressed at 4725–106 Ave., Edmonton, Alberta T6A 1E7. The American southeast is served by the **Augusta Center for Biblical Study** (P.O. Box 5312, Augusta, Georgia 30906). On the west coast the **Discipleship Intern Training Program** (401 MacArthur Blvd., San Leandro, California 94577) is an intense blend of study and guided Christian outreach designed to prepare men for evangelistic and church planting ministry.

International Crusades operates a combination of training and missionary endeavor. Small groups of missionary candidates get cross-cultural training in Illinois while learning to live and work together as teams. The teams then spend up to two years on some foreign or domestic mission field.

International Crusades also offers a one-year Bible course. In September 1983 a new program was inaugurated to prepare individuals and couples for assembly planting in North American cities.

For information write to: International Crusades, P.O. Box 203, Prospect Heights, Illinois 60070.

Letters of Interest Associates, publisher of INTEREST magazine, has several additional areas of ministry. We are co-publishers with Workers Together of an address book of homefield workers and ministries. With Walterick Publishers we issue an address book of assemblies. Letters of Interest is the official endorsing agent for assembly-commended workers entering the U.S. military chaplaincy.

Dollar-wise, the largest activity of L.O.I. is the handling of funds for church planting and for other ministries of assemblies and homefield workers. Gifts designated for our ministry fund are directed into such work without deduction for office or other expenses.

Here then are the ministries of 12 assembly-operated service organizations. There are many others with more localized or specialized spheres of service. Among them are a couple dozen retirement homes, 80 to 90 summer camps and Bible conferences, a rescue mission, a few evening Bible schools, tract and book publishers, several magazines, and many radio and TV ministries. Thank God for all of them. Pray regularly for each of them and for other ministries that come to mind. I

INTEREST

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Address changes, requests for the magazine, and all materials for publication should be sent to:

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MINISTRY FUND: Gifts will also be received for the "Ministry Fund." Monies so designated will be used for assembly work under the direction of commended workers. Suggestions as to distribution are welcomed. Make checks payable to Letters of Interest. Gifts to L.O.I. are tax deductible. Canadian receipts will be sent for donations in Canadian dollars, and U.S. receipts for those in U.S. dollars.

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The Perennial Christmas Choice

by John G. Stackhouse, Jr.

Herod chose between defending his rule and worshipping the Lord Jesus.

IT WAS not a ''silent night'' in the palace! The king stormed around the throne room muttering curses under his breath. Along the walls his advisors huddled in twos and threes, available to the king but hoping he wouldn't notice them. Suddenly the king stopped and addressed the religious leaders he had summoned.

''Well?''

The king gestured at the unusual guests from the east standing to one side. ''They say the king of the Jews is here, and they don't mean me! I want to know where this 'king' is supposed to be born.''

The religious leaders looked at each other with eyebrows raised. For this bit of prophetic detail they had had to leave their suppers? One of them spoke up.

''In Bethlehem, in Judea,'' he told the king, and then proceeded to quote the relevant passage from the prophet Micah.

''Yes, yes, thank you,'' the king growled. ''That is all.''

The religious leaders rolled their eyes. What was up?

But the king had lost interest in them. He directed the foreign guests into a side room, ''Won't you come this way, gentlemen?''

Once inside the room, Herod ordered his attendants to leave him alone with the orientals. ''Now when did this star appear? . . . I see. . . . Well, now, go ahead and find the child and then quickly come back and tell me about it, won't you? . . . So that I might, ah, worship him, too, you know. . . . Thanks so much for stopping by, and we'll look for you soon.''

But the magi, for such they were, did not return to the palace. When King Herod realized they were not coming back, he was furious. If he couldn't find out where the purported ''king of the Jews'' was, how could he eliminate that potential rival?

Herod the Great, builder of Jerusalem, knew how to get things done. He simply ordered the slaughter of all the boys in the Bethlehem area who were anywhere near the age of the sought-for baby.

For Herod, the choice had to be made that way. The private, religious quest of a few foreign astrologers didn't interest him. But a threat to his throne, his power, made the murder of innocents a necessity. It was messy, unfortunate, and politically dangerous, but another ''king of the Jews'' Herod would not tolerate!

After all, Herod didn't get to be king of the Jews himself by encouraging his rivals, but rather by destroying them. This baby ''messiah'' was just one more political problem to be effectively, if bloodily, dispatched. Like later Judean leaders, Herod figured innocent life was eminently worth sacrificing to preserve his own rule.

Herod chose between defending his rule and worshipping the Lord Christ. Herod's Christmas choice was hateful self-defense.

Matthew records that the magi made a very different choice. God honored their seeking after religious truth wherever they could find it—even in astrology—by leading them to the center of truth, His own Son.

This search cost the magi time, effort, and expense, not least for the gifts they brought. Perhaps more than these we can guess that worshipping the baby Jesus—the Jewish Messiah—must have challenged the magi's religious beliefs, if not their very profession as astrologers.

The magi chose between defending their personal religion and self-interest and worshipping the Lord Christ. Their Christmas choice was humble worship.

''O come let us adore Him,'' we sing, enthusiastically identifying ourselves with the worshipping magi. But are we, deep down, choosing instead with Herod?

A little religion is fine, we believe, especially at Christmas. Carols stir us. Services move us. Holy literature inspires us. Central of all, the golden glow from the manger warms us as we gaze happily upon the peaceful nativity scene.

But the glow from the manger comes from the Light

John Stackhouse is a doctoral student in church history at the University of Chicago Divinity School. He is also an adjunct instructor in the history of Christian missions at the International Crusades School of World Missions.

of the World. That Light exposes evil and either redeems or destroys it. The baby in the manger is the Son of God who confronts us with the hard choice: King or Rival?

Herod would not submit to that king's rule. Instead, he fought back with the most powerful weapons he had.

Normal, self-centered people don't mind a little Christmas religion, but stamp down hard on the glow of Christmas whenever it threatens to illuminate darkness and burn up evil.

Matthew records only two reactions to the news of the Messiah's coming: humble worship and violent opposition. There is no record of a third reaction, a sentimental sighing over "the miracle of a baby's birth."

Nor do the religious leaders of Jerusalem, who seem to have ignored the whole thing, represent a fourth alternative, indifference. Years later, when the adult Jesus challenged *their* authority, they were just as ruthless, just as murderous as Herod.

Thus, Matthew's story cuts through the superficial options of vague religiosity and blissful ignorance to present the ultimate choice: worship or resistance?

The Lord Jesus Christ confronts us in the same way this Christmas. Will we go with the magi to worship the baby and to submit to the authority of the true King—no matter what the cost to our beliefs, our wealth, or even our occupations?

Or will we enjoy a little Christmas religion but crush out any twinge of conscience, any urge to reform, any testimony to the claims of the rightful ruler of our lives?

The magi and the king took the claims of Christ seriously. They made their separate choices well aware of Christ's challenge to their independence and self-centeredness.

The Christmas choice is ours to make too. With what final decision in our hearts will we encounter Christ this Christmas: to worship the King or to resist the Rival? I

The

A MEDITATION ON

LITTLE is recorded concerning the childhood of Jesus Christ. Little is recorded, yet it is possible to paint a reasonably accurate picture of those early years.

Apart from one incident recorded by Luke, there is a 30-year gap in the historical record. Considerable attention is paid to the events surrounding Christ's birth. Then, with that one exception, the story jumps to our Lord's baptism and temptation.

Luke tells the story of a visit to Jerusalem when Jesus was twelve (Luke 2:41–51). Bracketing that account are two profound statements that shed considerable light on our Lord's boyhood (verses 40 and 52). We will examine these two statements and the account of the visit. We will gain some further insights from a few things that were said after our Lord stepped out into His preaching ministry. The combination of these lines of evidence will give us some concept of those silent but eloquent years during which Jesus moved from childhood through adolescence into the maturity of a full-grown man.

In one verse Luke summarizes the years that preceded the Jerusalem visit:

> **The child grew and became strong; He was filled with wisdom, and the grace of God was upon Him.**
>
> **Luke 2:40**

From infancy our Lord developed physically, mentally and spiritually. **Physically,** as a baby, He learned to walk and talk. He went through the stages of cutting His teeth and crawling around the home. As a boy He must have played the games that other boys play. We may be sure He never cheated.

Cyril H. Brooks is a veteran missionary to the Philippines and a long time Bible teacher on Far East Broadcasting Co. radio stations. He was commended to the Lord's work in 1922 by an assembly in Victoria, British Columbia.

All Bible quotations in the article are from the New International Version.

Silent Years

by Cyril H. Brooks

THE CHILDHOOD AND YOUTH OF JESUS CHRIST

Can any good thing come out of Nazareth? Yes, indeed! Not just something good but the very best of all.

Artists may want to depict the child Jesus as sitting meekly with folded hands, and a halo 'round His head. But surely He was a healthy fellow with all the vim and vigor of a growing boy. How could He have grown in size and strength unless He had a good appetite and plenty of exercise?

It is difficult for us to picture a healthy boy who was without sin. The boys we have known, even in fine Christian homes, have always had some bad habits and mean ways. All of them were born with sinful natures. But not Jesus!

Mentally our Lord was filled with wisdom. There are mysteries here! How could the baby lying in His mother's arms be the One who was even then "sustaining all things by His powerful word" (Hebrews 1:3)? How could "all the treasures of wisdom and knowledge" be hidden in Him (Colossians 2:3), and yet He be said to have learned wisdom?

"Beyond all question, the mystery of godliness is great: He appeared in a body . . ." (I Timothy 3:16). It is beyond our understanding but not beyond our faith. Here is that which was altogether unique, that which is too great for our comprehension. "For in Christ all the fullness of the Deity lives in bodily form" (Col. 2:9). In vain will unbelief attempt to fathom the incomprehensible.

Probably at the age of five or six, Jesus would have attended a synagogue school in Nazareth. There the education focused on the Jewish Scriptures, especially the Law as given through Moses. We cannot know to what degree His knowledge of the Old Testament depended upon divine wisdom or what part came through human learning.

From His later teaching it is evident that our Lord Jesus was an observer and lover of nature. In the countryside around Nazareth He no doubt took walks where He could rejoice in the world His hands had made. But did He then view creation through the eyes of the Creator? Or was it as a boy fascinated with the beauty to be seen in wild flowers and butterflies? It is safe to assume that He never disturbed the sparrow's nest nor harmed any little creatures.

Spiritually, "the grace of God was upon Him" (Luke 2:40). How are we to interpret this? If we think of grace as God's unmerited favor, then it could not thus be applied to Him. There was nothing undeserving in Christ! But He did find favor with God (v. 52). Also His life, even as a boy, was a vehicle for the display of God's grace.

Nathaniel's remark about Nazareth indicates the bad reputation of the place where our Lord grew up. "Nazareth?" he asked (John 1:46). "Can anything good come from there?"

Yes, indeed. Not just something good, but the very best of all came out of Nazareth. For had not the prophet declared, "He grew up before Him like a tender shoot, and like a root out of dry ground" (Isaiah 53:2).

A root derives little nourishment from dry ground. So our Lord would have found little or nothing in Nazareth to contribute to His spiritual growth. Nevertheless, He grew up in a normal human way for He was truly human. In a sense, every other boy has been sub-normal, because of sin. So we can be sure there is no truth in the apocryphal stories about the miracle-filled boyhood of Jesus. He did no spectacular feats to attract attention to Himself. His early years attracted no special notice.

HIS FATHER'S HOUSE

The Bible records but one incident from the life of Christ during those silent years. Every year His parents went to Jerusalem for the Passover.

Mary apparently went with Joseph, though it was not obligatory for the women to go. Commentators differ as to whether Jesus went with them prior to the age of twelve. It seems likely, since Mary went every year (Luke 2:41). However, the twelfth year was important for a Jewish boy. At that age he became "a son of the law," and was considered to have reached the age of responsibility so far as his own observance of the law was concerned.

We are all familiar with the story. Two things might attract our attention—where He was found and what He said.

"They found him in the temple courts, sitting among the teachers, listening to them and asking them questions" (v. 46). It was a natural situation. Learned rabbis would sit together discussing some matter of the law or tradition. Interested listeners would gather around. But for a lad to be so interested in a theological discussion must have been surprising.

The questions Jesus asked showed an understanding deeper than usual in boys of His age. So it would be quite natural for them to ask Him some questions. His answers amazed them (v. 47). There was nothing here of the precocious young "know-it-all" trying to outwit the old men. Though in later ministry He would condemn the Jewish leaders as hypocrites, yet at this stage He was surely respectful.

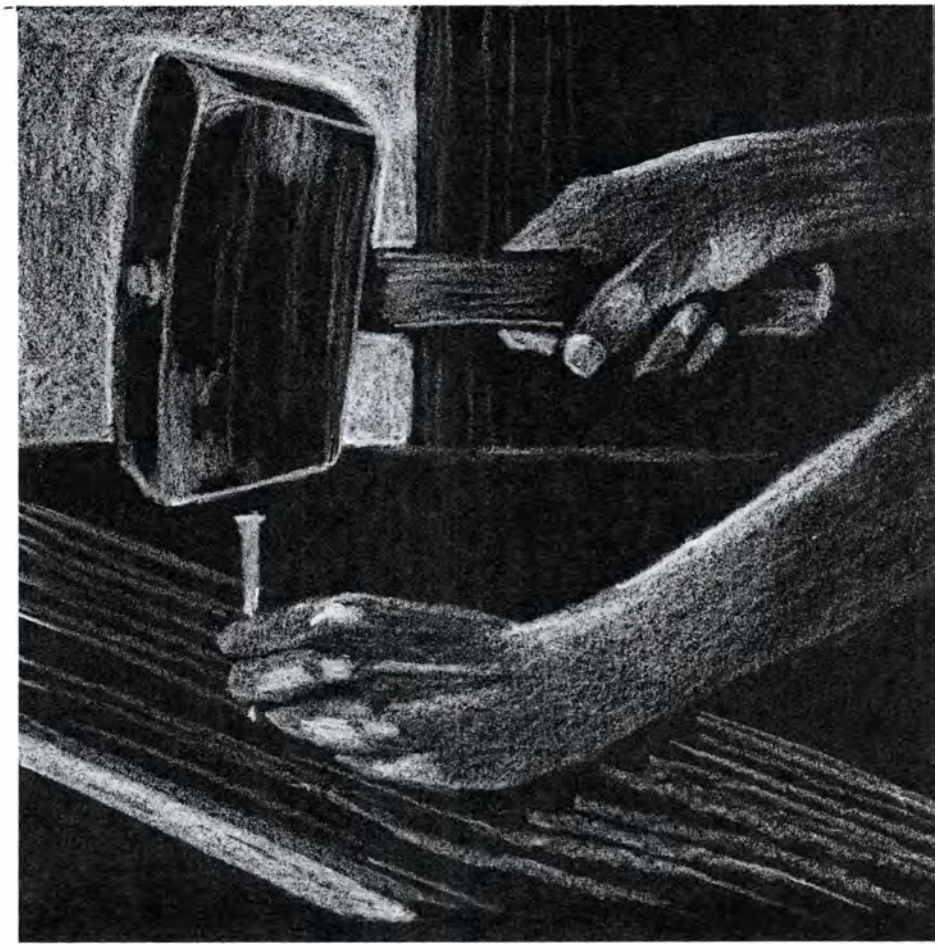
Then we have His first recorded words (v. 49). "Why were you searching for me? Didn't you know I had to be in my Father's house?"

Mary had said, "Your father and I." He gently reminded her, without embarrassing her, that Joseph was not really His father, though regarded as such.

Why didn't they understand Him? Had they become so accustomed to His obedience in the home that they lost sight of His miraculous origin? Or was it that staying behind in Jerusalem had been unusual behavior for Him?

Mary's question expressed surprise rather than reproof. It wasn't like Him to act that way, for it seemed like thoughtlessness on His part.

When the time finally came, the carpenter's tools were laid aside.



Some writers think it was on this visit to the temple when Jesus first became aware in His human consciousness of His dual nature. It is not possible for us to ascertain just when, as a boy, He realized His unique nature as being both God and man. It is certain that on this occasion, in His first recorded words, He asserted His deity by affirming His divine origin.

As at His birth, so again at this time, Mary treasured these things in her heart (vv. 19, 51). There were facts about her son that she could not easily communicate to others. But our Lord had established His priority. Of first importance were His Father's house and His Father's things. Yet He did not forget His human responsibilities to Joseph and Mary. He was "obedient to them" (v. 51), in keeping with the commandment, "Honor your father and mother."

Having told the story, Luke now compresses the years that followed it, the teenage years, into a single sentence:

And Jesus grew in wisdom and stature, and in favor with God and men.

Luke 2:52

This seems almost a repetition of verse 40, but there is a significant change. Now the order of development is mental, physical and spiritual. This is reasonable, because much of the physical growth has been attained by the time a boy reaches his teen years.

The word "stature" refers not only to height, but also to a particular time of life, as when we say someone has "come of age." He was now old enough to learn the carpenter's trade and work with Joseph. One artist has painted a scene of the workshop with Jesus holding two pieces of wood so that they cast the shadow of a cross on the floor. The artist is reminding us that Jesus knew the purpose for which He had come into the world.

In these years He grew "in favor with God and men." He had an acceptable place in the community and was evidently well-liked. It was not yet time for Him to assert His claim as Prophet and Messiah, so the people of Nazareth were not yet in a mood to cast Him over a cliff. Nevertheless, the Word had already become flesh and was dwelling among them, "full of grace and truth" (John 1:14).

There surely was grace and truth displayed in those years. The Son of God Incarnate, the Savior of the world, was living incognito as a carpenter apprentice in obscure Nazareth. Here was a sinless, pure life amidst the impurity. Here was a perfect life in humility, surrounded by imperfection and unwarranted pride. Though such goodness may have been irksome to some guilt-ridden neighbors, He was generally in favor with the people of Nazareth.

FAMILY LIFE

Now consider the implications of Mark 6:3. "Isn't this the carpenter? Isn't this Mary's son and the brother of James, Joses, Judas and Simon? Aren't His sisters here with us?" By this time He was "the carpenter," having taken over Joseph's work. Presumably Joseph had died during His youth. He is not mentioned after the visit to Jerusalem. At the Cross, Christ committed Mary to the care of John, suggesting that she was by then a widow. Her other sons were not yet believers.

In spite of Rome's teaching about the perpetual virginity of Mary, it seems clear that Mary and Joseph lived a normal married life after the birth of her first-born. Into that carpenter's home came four sons and some daughters in a natural way.

The home must have been crowded! Think of our Lord growing up in it! No wonder He was so fond of children. No wonder they responded to Him so freely. He knew them from practical experience in living with others.

Along with the joys of loving and helping to care for the young ones, there were no doubt problems. Did it seem to the children that He was too good to be true? Was it their attitude towards His perfection that caused their later misunderstanding of Him?

That misunderstanding is seen in the incident when his family came to take charge of Him, saying "He is out of His mind" (Mark 3:21). John 7:5 tells us that "even His own brothers did not believe in Him."

After Joseph died, Jesus would have had the primary responsibility as the bread-winner for the family. Taking Joseph's place, He was known as the Carpenter. We can be sure no shoddy work went out of that shop. There would have been many demands for His services as the quality of His work became known.

Mary would rely so much on the counsel and wisdom of her stalwart Son. There is a hint of this confidence in the story of the wedding in Cana. When the wine was gone, it was natural for Mary to go to Jesus with the problem.

"Dear woman, why do you involve me?" Jesus said. "My time has not yet come" (John 2:4). Evidently she had been in the habit of bringing her problems to Him. He asserted the true priority. He was only going to act in accord with the Father's time and will.

Mary was not rebuffed by His reply. She knew from experience she could depend on Him to do the right thing. "Do whatever He tells you," she said to the servants (v. 5).

Mary had never seen Jesus perform a miracle, so why should she expect one now? But she had learned to rely upon Him and to cast her anxiety on Him. He cared for her and would do something. So they had better be prepared for the unexpected.

THE TIME ARRIVES

Silent yet eloquent years indeed! Lived out in the obscurity and even the ill-fame of a village like Nazareth. There He was, content to avoid the limelight until it was His Father's appointed time. "He will not quarrel or cry out," the prophet had said. "No one will hear His voice in the streets" (Matthew 12:19).

When He was about thirty years old the time finally came. The carpenter's shop and tools were turned over to others. He made His way to the Jordan and was baptized by John. At that moment heaven was opened, and John saw the Spirit of God descending like a dove on Jesus. Then came a voice from heaven: "This is my Son, whom I love. With Him I am well pleased" (Matt. 3:17).

The Son had found favor with God. His life and His conduct through those thirty years had all been in the Father's will and had met with the Father's full approval.

"The One who sent me is with me," said Jesus later in His ministry (John 8:29). "He has not left me alone, for I always do what pleases Him." That was just as true of the first thirty years as of the three and a half between His baptism and crucifixion.

Silent years! Yes, but not so silent that we can't visualize their eloquence. What a challenge for every believer living in difficult and obscure situations and for those occupied with menial tasks. Let it be ours to follow Him who always did what pleased His heavenly Father, and who found favor not only with men but also with God. I

NEW WORKERS

DAVID and ANN BROWN, 225 N. Martha, Lombard, Illinois 60148

The Lombard (Illinois) Gospel Chapel has commended David and Ann Brown to the work of the Lord. The Browns have been active in the assembly for many years. David served as Sunday School superintendent, director of the AWANA program and on the deacons' committee. He is an able teacher of the Word and capable administrator. Ann is a school teacher and has been active in the Sunday School, VBS and AWANA clubs.

The Browns will be working with the inner-city children and young people in connection with the Sunshine Gospel Ministries in Chicago.

Journalist Needed

Challenging opportunity for aggressive journalist to join editorial staff of INTEREST Magazine. Journalistic training and/or experience required.

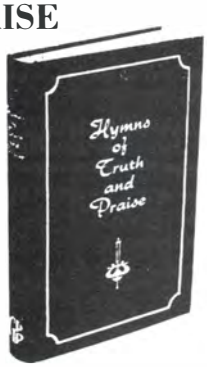
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WARREN CHASTAIN, 1521 North Hill Ave., Pasadena, California 91104

Villa Chapel in Pasadena, California, has commended Warren Chastain to the Lord's work. Mr. Chastain is engaged in ministering on foreign missions and church planting. He is on the teaching staff of Samuel Zwemer Institute and William Carey International University both in Pasadena.

Warren and Betty Chastain served for more than 20 years in southeast Asia with Overseas Missionary Fellowship. They have three sons who are also active in Christian work.

JOHN AND VALERIE HEAD, Box 203, Prospect Heights, Illinois 60070

Lake Pointe Bible Chapel in Plymouth, Michigan, has commended John and Valerie Head to the work of the Lord in connection with International Crusades. The Heads have been active in camp work, Sunday School, campus fellowship and summer outreach teams. John will be on the administrative staff of International Crusades in Prospect Heights.

CARL E. (JOE) and ANNE REESE, JR.

Christians at Bethel Gospel Chapel in New Liskeard, Ontario, have commended Carl and Anne Reese to the Lord's work in Northern Ontario for a period of two years.

For the past four years, Mr. Reese has been active in a gospel and teaching ministry. He and Anne have both been involved in religious education in elementary schools, vacation Bible schools, Bible camps, Sunday School and coffee hours. The Reeses have three children, Matthew, Joanne, and Mark.

COMMENDATIONS REAFFIRMED

The Lombard (Illinois) Gospel Chapel has commended **Mariano and Pearl Gonzalez** to the Lord's work of reaching Spanish-speaking people. The Gonzalezes have been serving the Lord for many years, commended by Templo Biblico in Santo Domingo, Dominican Republic, and the Local Evangelico in Chicago, Illinois. Their ministry is conducted through radio broadcasts, cassettes, literature distribution, telephone and a book store. Mariano travels widely in the U.S. and Latin America in connection with these ministries.

Ebenezer Gospel Chapel in Montreal, Quebec, has commended **Robert and Carolynn Thrall.** The Thralls have been serving the Lord in Quebec for more than 20 years, commended by assemblies in Tucson, Ariz., Cleveland, Ohio, and Milwaukee, Wisc. The commendation by the Montreal assembly recognizes the fact that the Thralls have been a blessing to the work there.

CHANGE OF STATUS

Letters have been received indicating a change of status for two formerly commended workers and who have served the Lord faithfully. **Kathie Arnold** of Alberta married Gary Short in May 1983 and is in fellowship with him in Southgate Christian Brethren Assembly in Edmonton. **Betty Conrad** has returned to North Carolina after serving in the Illinois home office of International Crusades for 20 years. She is employed in a legal office and helping as time permits in Shannon Hills Chapel, Greensboro. Her address is Route 1, Box 239, Lexington, NC 27292.

ADDRESS CHANGES

WORKERS CHANGES

Mrs. Margaret Blackwood, 223 Lynedock Cresc., Don Mills, Ontario M3A 2B5

John and Annette Ferris,
3928 Willow Run, Flower Mound,
Texas 75028

Randy and Ronianne Myers,
2800 Croasdaile Dr., Apt. L-7,
Durham, North Carolina 27705
(To correct spelling of last name)

Sumner and June Osborne,
14820 Bothwell Way NE., Apt. 346
Seattle, Washington 98155

Harold and Mabel Richards,
350 Berkeley Blvd., Claremont,
California 91711

Garry and Janet Robinson,
R.R. 1, Foxboro, Ontario K0K 2B0

Allan and Joyce Weber,
General Delivery, South River,
Ontario P0A 1X0

ASSEMBLY CHANGES

MONTGOMERY, ALABAMA, Montgomery Bible Chapel, 4010 Rosehill Court, Millbrook, AL 36054. Formerly at 2745 Colonial Dr., Montgomery. % David Leach (205) 285–7448 or 365–1787 BB 10, Wed. 8.

MIAMI, FLORIDA, Central Gospel Chapel, 10900 NW 19th Ave., 33167, % Carl Faircloth (305/653–0640). BB 9:30, FBH 11, M 7, Wed. 7:30.

OAK LAWN, ILLINOIS, Oak Lawn Bible Chapel, BB 9:30, FBH 11:15, Tues. 8.

YONKERS, NEW YORK, Bethany Chapel, % L. C. Gordon, 50 Pomona Ave. 10703 (914/969–3814).

RALEIGH, NORTH CAROLINA, Falls Bible Chapel, % Clifford A. Weber, 417 Killington Dr., 27609 (919/847–4632).

BOYERTOWN, PENNSYLVANIA, Grace Gospel Chapel, % Mike Miller, 225 East 3rd St. 19512.

RICHARDSON, TEXAS, Community Bible Chapel, % Hugh Blevins, 9241 Cliffmere, Dallas, TX 75238 (214/348–3296).

KIRKLAND LAKE, ONTARIO, Kirkland West Chapel, % Nat Reed, Box 85, Swastika, Ontario P0K 1T0. BB 9:30, SS 11, M. 7:30, Thurs. 7:30.

NEW LISTINGS

AURORA, ILLINOIS, West Aurora Bible Chapel, 150 Alschuler Dr., 60506 % Michael Campbell (312/859–1480)
BB 10, M 11:15 & 6, Wed. 7

The assembly began in July 1982 with a small group of believers interested in meeting according to New Testament guidelines. They are meeting in a home and seeking the Lord's direction re-

garding securing more adequate facilities.

LAS CRUCES, NEW MEXICO, Bethel Bible Fellowship, 3890 Stern Dr., % Brooky Stockton, 1973 Bayard Ct. 88001. SS 9:30, FBH 11, BB 5.

AMARILLO, TEXAS. Meeting regularly in homes for Breaking of Bread. % Mr. Kay Baird (806) 383–2779 or Dr. Roberto Estevez 359–5329. They welcome others to meet with them.

ASSEMBLIES DISCONTINUED

JACKSON, MISSISSIPPI, Oak Forrest Chapel

VANCOUVER, BRITISH COLUMBIA, Twenty-Fourth Avenue Gospel Chapel

WITH THE LORD

MARIE BEADLE, 90, of Sun City, Arizona, on September 7. She was saved in 1915. She lived in Minneapolis for 35 years before moving to Arizona, where she was in fellowship at Palms Gospel Chapel. Prayer is requested for her husband Fred who is in poor health.

MARTHA McCAHON, of Longport, New Jersey, on October 2. She was in fellowship at Brookline, Massachusetts, for 60 years before moving to the Longport Christian Home.

NOTICES

MAINTENANCE MANAGER WANTED: Willowbrook Bible Camp, Des Moines, Iowa, needs a qualified person to maintain grounds and buildings. House and utilities provided. Write to Greg Arganbright, 4375 NE 38th St., Des Moines, Iowa 50317.

HELP WANTED with our endeavor to distribute our free gospel tracts. We also need new tracts to publish. For Free Tract Samples and information, write: H-and-H Publishers, PO Box 555, Hope Mills, North Carolina 28348.

A NEW WORK: Trinity Bible Church is now meeting for teaching, fellowship, breaking of bread, and prayer. We invite those of kindred spirit to join us. Contact Dix Winston III, 4133 Hoover Ct., Owensboro, Kentucky 42301 (502/685–4763).

FLORIDA HOME: Two-bedroom masonry home, central heat and air conditioning. Property fully maintained. Located in Shepherd Retirement Community in Frostproof in Central Florida. $39,990, furnished. Contact: Carroll Van Ryn, 1 Bradford Blvd., Frostproof, FL 33843 (813/635–4196).

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VIEWPOINT

by Walter L. Liefeld

Question:

Is Christmas a pagan holiday?

ANSWER:

There are actually two questions here. The first is whether Christmas is pagan as presently celebrated in our society. To this there can be only one answer. It is pagan for many in the sense of being, as someone has put it, ''utterly devoid of Christian content.'' This is not only by default, it is by design. There are forces that are trying to remove all trace of religion from Christmas. We see the effect of this from town squares to school programs. But what about Christmas viewed historically? This is our second question.

Is Christmas pagan (i.e., secular or heathen) in its origin? Certainly some of its symbols are. Green boughs were used in the Roman festival of Saturnalia. Mistletoe was prominent in ancient Druid worship. The Christmas tree was also a borrowed element.

This was not always a matter of pagan intrusion. The missionary Boniface deliberately snatched the festive tree from the pagans and established it as a symbol of Christianity. Also the pagan-to-Christian sequence has been reversed. Santa Claus was originally a Christian figure, St. Nicholas of the 4th century.

Even where an element has a pagan origin, it does not necessarily follow that it should be rejected. The very date of December 25 is a case in point, and perhaps the most important one. Originally the Christians did not celebrate the birth of Christ at all. But gradually Christians thought it was appropriate to remember that miracle of miracles without which there could have been no cross or empty tomb. The importance of the virgin birth of Christ called for an annual observance.

But when should the birth of Christ be celebrated? Many Christians took January 6 as an appropriate time, not because it was the actual date, but because they were already celebrating certain other events in the life of Jesus on that date. Even to this day it is known as Epiphany (i.e., when Christ was ''manifested,'' or made known to the world). The coming of the Magi, representatives of the Gentile nations, is celebrated on that date, although their arrival was probably considerably later.

How then did December 25 come to be chosen? To some the reason is proof that we should not observe that date. It was actually a pagan day of celebration over the birth of the sun god. The date was important in the cult that was perhaps early Christianity's strongest competitor, Mithraism. The Christians seized on that date as a symbol of the victory of our Lord Jesus Christ over the forces of darkness. So can we!

Is the actual date of Jesus' birth uncertain? We do not celebrate a date, we celebrate a fact, the historical fact of the incarnation of our blessed Lord. Has Christmas become materialistic through the mutual giving of lavish presents? Why not give presents to needy people in our community in the name of Christ? Are Christmas parties secular or worse? Why not invite the poor and disadvantaged to our homes, as one family I know does every Christmas? Why not hold a simple carol service at our chapel and give testimony to the Gospel of our Lord Jesus Christ?

Let's not give the day back to the pagans! I



Evan Davis, Chairman of the Board of Trustees, addresses full auditorium at Dubuque. Faculty and board members on front row.

REPORTS

Open House in Dubuque

Photos by Lou Suriano



Guests went down both sides of the four serving tables.



Buffet supper in the dining hall. Chairs and round tables will be ordered for the student body.

The future home of Emmaus Bible College experienced a real ''house warming'' in mid-October. On a rainy Saturday afternoon some 700 people visited the beautiful 17-acre campus to which the college will relocate next summer. They came largely from assemblies in Iowa, Illinois, Minnesota, Missouri and Wisconsin. There were large groups from Des Moines, Chicago and Minneapolis, all close to 200 miles away. Included were 100 current Emmaus students from the Oak Park campus.

The semi-annual meeting of the Emmaus trustees was held Saturday morning. In the afternoon the trustees hosted the open house. Board and faculty members conducted arriving guests on tours of the former Aquinas Seminary. Visitors saw the administration and faculty offices, the beautiful marble walled chapel, dormitory and dining hall wings, the library, classrooms, and the 550-seat auditorium. At best the half-hour tours covered little more than a third of the huge complex, which is really eight or nine buildings joined into one. After their guided tours, guests were free to roam at will.

At four o'clock a welcoming gather-



Visitors signed the guest register before being assigned to conducted tours.

ing was held in the auditorium, the only place that is furnished, as yet. Then supper was served in the dining hall, buffet style.

Appreciation was frequently expressed for the great care with which the Catholic seminarians had constructed their facilities. Throughout the building the beautiful woodwork attracted attention. It was also noted that those responsible for selling the now empty facilities much preferred to see them go to an educational institution dedicated to God's glory, rather than to a commercial firm, even if that educational institution differed somewhat from them in theology.

The pictures that appeared in the September and October issues of INTEREST can't do justice to the new campus, either indoors or out. Hence a sense of excitement pervaded the afternoon. Tour guides also observed that the people who came shared a conviction that "Emmaus is *our* school, and we are thankful to God for giving us such a beautiful place."

The big move to Dubuque won't take place until next summer, but staff members Carl and Maryanne Rutzmozer are already living in the administration wing. Part of their responsibility is to show the facilities to visitors who pass through Dubuque. They may be reached by phoning the Emmaus Bible College number listed in the Dubuque phone directory.

The October open house was a preview showing for assemblies in the immediately surrounding states. All friends of Emmaus everywhere will be welcome to a formal dedication of the new campus to be held early in the 1984–85 school year.

BOOK REVIEWS

FLIRTING WITH THE WORLD, by John White. 1982, Harold Shaw Publishers, 156 pages, $5.95 paper.

Reviewed by Donald L. Norbie, Greeley, Colorado.

John White writes of a woman who is engaged to be married, yet is living with another man. Her fiance is hurt and furious. He writes letters pleading with her to break off the relationship. He reassures her of his love. But she refuses. . . .

John White is convinced that this pictures the church today—untrue to her Lord and guilty of spiritual adultery. By and large, the church in the western world has the same outlook, values, and lifestyle as the world.

This book hits at the modern church's gross materialism, at its worship at the shrine of psychology, and at its shallow evangelism. It speaks of the sexual looseness that is eroding morality. It pleads for reality in the churches and for deep relationships in small group fellowships.

Dr. White does not underrate the sins of the spirit: pride, gossip, covetousness. "To the Pharisees, adultery was far worse than pride, and I believe that as Christians we make the same mistake" (p. 47). He confesses his own weakness: "Were it not for the fact that the Spirit of God constantly prompts me, I would give way to pride and lying very frequently" (p. 48).

In his zeal to hit at Pharisaic self-righteousness, White overstates his case at times: "An evening of fun in a gambling casino . . . may not be sin. It may not even be worldly" (p. 60). I wonder. One can be a friend of sinners without frequenting the haunts of evil. Jesus was friendly to repentant harlots, but He was not found in their establishments.

The overall thrust of the book is good. It is a prophetic voice to jar the church.

REINCARNATION: A CHRISTIAN APPRAISAL, by Mark Albreacht. 1982, InterVarsity Press, 132 pages, $4.95.

Reviewed by Stan F. Vaninger, Victory Christian School, St. Louis, Missouri.

While most Christians do not have time or inclination to keep track of every new cult that comes along, many of them are based on similar world views and need not be studied individually. The most common motif underlying many cults and mystical-occult religions includes the concepts of monism (all things are of the same essence, which leads to the concept that man is God) and reincarnation. A good understanding of these concepts will give the Christian real discernment in detecting the influence of eastern paganism. It will also contribute to a greater appreciation of the uniqueness and profundity of the gospel of Christ.

Mark Albreacht's book is an excellent, in-depth analysis of reincarnation from a Christian perspective. It is written by one who for four years was a co-director of the Spiritual Counterfeits Project (SCP) of Berkeley, California, a Christian ministry which has been producing valuable resource material on new cults.

Included are the following: a comparison of reincarnation with the Christian doctrine of resurrection, a careful distinction between Eastern and Western conceptions of reincarnation, a discussion of Scripture passages used in defense of reincarnation, and coverage of the "past-life recall" phenomena. There is also a more general critique of the Eastern view of reality of which reincarnation is an integral part. I



QUOTES

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



Fred Warnholtz



Gordon Warnholtz

RICHARD and BETTY BISHOP, 3192 Kennedy, Grand Junction, Colorado 81501

Our recent outreach to Aspen, Colorado was very profitable, especially for us and the saints there. We got the gospel out in quantity, and trust the Lord to bring quality. The Lord continues to stir there, but it doesn't have the makings for a new church yet. We must wait and pray.

The Fall brings the blessing of planned outreaches in our area. We expect to set up a Bible map at a town fair nearby, and at a new mall later on. We expect **Stuart Henrich** from St. Louis for ten days and I expect to take him to San Luis Valley to help the assemblies in Alamosa and Monte Vista.

September 23

DUANE and ALICE BROWN, 613 Poplar, Atlantic, Iowa 50022

It has been a real blessing to go from state to state and assembly to assembly and see the Word of God reach souls for Christ and shape the lives of His people. I use puppets in special children's meetings and in Sunday School openings, as well as at most series of meetings.

I travel by motor home and my wife goes with me as my schedule permits. I plan to spend February through April ministering in various assemblies in Texas.

October 3

CARLOS and MARGARIDA CERQUEIRA, 241 Pawtuxet Ave., Cranston, Rhode Island 02905

We have been burdened with the need of a revival among the Christians and a spiritual awakening in our community. The Lord is answering, not in a spectacular way, but in His own way. The last several months interest in the Bible study has increased, eight people have asked to be baptized, and the last few Sundays people have professed to be saved.

As to outreach, our radio program which was on an English-speaking station has started now on a Portuguese station. This means that our program will be listened to by most of the Portuguese population in Rhode Island.

We have been offered an hour of cable T.V., a government supported program, all in Portuguese. We are making the necessary moves to use this wonderful opportunity of reaching our people with the Gospel. Equipment, time and wisdom are needed. Please join us in prayer.

September 27

J. M. DAVIES, #302, 1575 Beach Ave., Vancouver, British Columbia V6G 1Y5

It has been a privilege to give some help in the assembly in Glenwood Gospel Hall, Port Alberni. It is small, but the Lord has granted some blessing. Prayer would be valued for the families there. The town has been very severely affected by the recession and at times almost all the brethren are unemployed.

October 12

PETER and LUCY DILLON, 10353 Imperial Ave., Cupertino, California 95014

Our trip to Latin America was filled with blessings and joy. We met many Christians and visited lots of friends. We rejoiced watching the work of God in other countries, and had a chance to speak at various meetings, including a three-day conference on the family in Cordoba, Argentina.

The main purpose of our trip was to find out how to increase the efficiency of our ministry of reaching Latin America with literature. In this country we produce literature particularly geared to the mind of the non-Christian. There is nothing being done with this approach in Spanish. Another fact is the tremendous economic crisis in Latin America. We noticed that the average income is between $60 and $350 a month, but paper, machines and clothing cost about the same as in the U.S. This makes us realize we need to do all we can to help our brothers and sisters to get the literature they need for evangelism.

October 18

KENNETH and WINNIE FARMER, 5107 W. Rosewood, Spokane, Washington 99208

The opportunity in the Spokane jail and other institutions in the State of Washington is an open door to declare God's love in Jesus Christ. Men do become interested and seek the Lord. Frequently I meet with backslidden Christians who begin to get their lives re-oriented for God.

October 14

ROBERT and JEANETTE HARPER, 229 Cherrywood Dr., Maitland, Florida 32751

A major project has been the rewriting of my entire set of notes for teaching Job through Song of Solomon and the elements of Hebrew poetry. My eyes are not good enough to read notes at pulpit level when they are typed, so I have to write them out longhand with a felt-tip pen. It amounted to 130 pages of handwritten notes.

Then I reduced the notes and typed them up so they could be xeroxed for my students at the Augusta Center for Biblical Studies.

October 4

MUN and ADELINE HOPE, Box 41, Aldergrove, British Columbia V0X 1A0

We continue to place gospel tracts and messages with members of parliament and senators in Ottawa. Gospel booklets were placed in the offices of almost all members of the provincial legislature recently with many favorable replies received.

Last Monday the Premier [of British Columbia] asked me to open the legislature with an invocation. The tea following in the parliament buildings provided further opportunity for discussions with staff and elected officials.

September 28

FRED and JENNIE KOSIN, 103 Bennett Dr., Darlington South Carolina 29532

We are encouraged by the new families coming to the meetings and for the involvement of many in the AWANA program. About 100 children attend each Wednesday night. We continue to need godly elders and deacons in the leadership. That is the cry everywhere I go.

The Lord has wonderfully supplied the needs of our boys. Wes, 20, is working in Charleston and will be going to Clemson every other semester. Dan, 18, is at the Air Force Academy. Roy, 17, is in his last year in high school and is seeking the Lord's direction for his life.

Next week we begin a ladies coffee hour Bible study and trust that will be a further outreach into the community. We continue to have home Bible studies during the week in various parts of the city.

October 18

ESTHER MARTIN, 6635 de Normanville, Montreal, Quebec H2S 2B8

In an attempt to up-grade the effectiveness of the Sunday School, I am preparing regular teacher training sessions. As I prepare, my own teaching skills are being challenged and refined. Also my language skills. Much of the resource material is in English and must be adapted and translated for use in this French Canadian setting.

We were encouraged at L'Assemblee Chretienne Maranatha by the visit of **William Deans.** He challenged our young people with the opportunities for service in the numerous French-speaking countries of Africa. Pray that the assemblies here in Quebec will

fulfill their responsibility to preach the gospel to every creature.

October 17

RONALD and VERNA MILLSON, Box 127, Parkhill, Ontario N0M 2K0

Last January I went with two couples to Nyankunde, Zaire, to help with several building projects. I was impressed with the usefulness of assisting missionaries in this way. There must be many believers who would be willing to give short-term help if they knew of specific needs.

As a result, I have contacted several assembly missionaries to inquire what their needs may be. To date I have received replies from several countries requesting the assistance of a carpenter, electricians, mechanics, masons, building supervisors, a radio technician, a computer programmer, a water systems expert, and a general handyman. I would be pleased to correspond with anyone interested in this type of challenge and blessing.

October 14

RANDY and RONIANNE MYERS, 2800 Croasdaile Dr., Apt. L-7 Durham, North Carolina 27705

Presently I seem to be involved mainly with an itinerant ministry. Ronianne is working with the children and is seeing great encouragement. New opportunities are on the rise and our field of ministry is increasing.

During the past summer it was a privilege to work with **Charles and Carol Baker** at Mountain Top Youth Camp. We saw many come to know the Lord as Savior and many others seek spiritual counseling.

September 14

DONALD and NONA PERRAULT, Box 218, Teec Nos Pos, Arizona 86514

As we begin our 31st year here in Navajoland, we reflect on God's goodness to us. We started with eleven children then and this year enrollment is 87 at Immanuel Mission school. It is a real joy to have so many under the teaching of His Word. We ask for continued prayer for wisdom and for fruit as the seed is sown.

September 26

HAROLD and VENA PRESTON, Box 23227, Lexington, Kentucky 40523

It is exciting to see what the Lord is doing in Kentucky. We have just discovered a group of believers in Owensboro who are meeting according to New Testament principles. I visited some of them last week and was thrilled to see how the Lord is leading them. They rent a school room for their Sunday morning meetings, which includes the Lord's Supper every Sunday. Please pray for this new gathering.

We've heard of believers in various other parts of the state who are seeking to return to New Testament principles.

We rejoice in what the Lord is doing in the assembly here. Pray for the radio programs and other outreach efforts.

Several have inquired about **Dan Smith's** tapes on Worship and Remembrance. There are 47 cassettes with 191 messages in the series. If interested, write to us.

October 14

GEORGE RAINEY, 9257 Caprice Dr., Plymouth, Michigan 48170

I came home on September 12 after not being here for one year. It is good to be with the family and I did miss the grandchildren. I want to thank all who prayed for me. I have not had the awful pain since April; the hormones have helped.

October 4

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

Andrew Bergsma and I have just finished three weeks of gospel meetings in Kamloops. For the first two weeks I dealt with prophetic subjects. The meetings were well advertised and as a result a good number of strangers attended, both saved and unsaved. Two ladies professed faith in Christ. Also, six believers, hitherto unknown to us, are now showing interest in assembly fellowship.

October 5

MRS. HAROLD RICHARDS, 350 Berkeley Blvd., Claremont, California 91711

I have moved to the Western Assemblies Home to be closer to my husband who is in a convalescent hospital with Alzhiemers disease, an incurable mental disorder.

I am trying to keep up somewhat with the Indian work in the nine reservations we worked in for several years. I cannot go once a week as we used to but try for once a month. I also write to the different ones who have been saved, sending them helpful literature. Some are almost tearfully delighted when I am able to visit them and have offered to distribute tracts in their reservations.

Please continue to pray for this work and for me.

October 14

KENNETH and BEVERLY SMALL, PO Box 1418, Bellingham, Washington 98227

We have moved here to help a very small assembly. Bellingham Bible Chapel was started in 1913 by brother Rae from Vancouver. We are assisting in all functions of the assembly. I have also been accepted on the newly-formed team of chaplains that assist the fire department and paramedics in trauma cases. This is a volunteer position for which I received training in San Diego.

Another outreach I have started is visiting the ships that come into our harbor. This gives lots of opportunity to get the gospel to many different nationalities, including communistic ones.

Next year I will be participating in an evangelistic campaign in Scotland, Holland and Switzerland, among the youth of these countries.

September 16

MILO and GLADYS VANDE KROL, 1511 7th Ave. E., Oskaloosa, Iowa 52577

Fall is always a busy time. I have accepted a few more engagements away from home than I am comfortable with, but I am thankful that the quality of ministry does not suffer at our home assembly when I am gone. My main function in this assembly seems to lie in administration, and this demands much time and attention in an active assembly.

October 14

FRED and JEAN WARNHOLTZ, Box 386, Magog, Quebec J1X 3W9

The land that we purchased last fall is paid for and the old house on it moved and renovated for **Carl and Marilyn McKelvey,** who have been with us at Parkside Ranch for the last five years. They have outgrown their apartment, so they really appreciate this place for their family.

We are in need of a staff motel. With such large camps, the counselors and staff have little space to breathe. This facility would also be an asset for the winter program, which is using just dormitories and bunk beds right now.

October 14

GORDON and CHARLOTTE WARNHOLTZ, R.R. 2, Lennoxville, Quebec J1M 2A3

The Lord is working here in Quebec, both in the French and English sectors. Our assembly began a coffeehouse outreach in Lennoxville, where about 2,300 students are studying at Bishop's University and Chaplain College. Interest is picking up. Our daughter, Sharon, came home last evening quite encouraged because 20 students had attended.

Much of my time is spent in visitation with people who have needs and show an interest in the Word, and hospital visitation and devotions at two homes for the elderly. I am also responsible for two Bible study groups, and as time permits, I help in other English assemblies. Charlotte begins a ladies Bible study this week.

September 9

ROBERT and VIOLA YOUNG, 21543 Knoll Way, Castro Valley, California 94546

We are now located in Castro Valley, near Hayward, where it is our privilege to work primarily with the assembly at Community Bible Chapel. All at Community will appreciate the prayers of God's people for His direction and correction.

October 3

RAY ZANDER, PO Box 1315, Boca Raton, Florida 33429

Jonathan Brower and I had meetings in Petersburg, Florida, Newport News and Richmond, Virginia. Each day we visited many homes and had meetings in homes and chapels. Jonathan is a young man who just left a responsible position with the telephone company. His gift is in ministering the Word.

September 24

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You Should Know HIM

by George Peebles

WE CELEBRATE HIS BIRTH AT CHRISTMAS—HIS DEATH MAKES POSSIBLE OUR OWN SPIRITUAL REBIRTH

"IT'S NOT WHAT YOU KNOW, but who you know," remarked a young man who had received a promotion in his uncle's business.

Some people are fortunate to have influential friends. Others acquire friends by being friendly, but the one friend whom you really ought to know is Jesus Christ. To know Him is to know life in its fullness, for "He satisfieth the longing soul."[1]

True friendships are prompted by love, and Jesus Christ came from heaven because He loved us. He came to restore the fellowship with God that sin had broken. He came to bring life to those who are spiritually dead. Jesus referred to this new life when He said to His Father: "This is eternal life; to know Thee who alone art truly God, and Jesus Christ whom Thou has sent."[2]

The coming of Jesus Christ into the world changed the course of history. The event was so important that we record today's date as being A.D., "in the year of our Lord." We celebrate His glorious birth and resurrection at Christmas and Easter, but the death of Christ is also important, because the sacrifice of his life on the cross atoned for our sins.

Christ's atonement revealed God's wonderful plan of salvation—a plan which, not only appeased a holy and righteous God who must punish sin, but also satisfied a loving and gracious God who would forgive the sinner. This divine plan was fulfilled by Jesus Christ when God "made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him."[3] What a marvelous display of love and grace—Jesus Christ, coming from the glory of heaven, to restore our fellowship with God! This is nothing short of a miracle.

During the life of Jesus Christ, a well-known theologian said to Him, "No man can do these miracles except God be with him." Jesus referred him to the greatest of all miracles—the miracle of the new birth. "Unless a man is born again he cannot see the kingdom of God."[4]

This fundamental truth is revealing because every kingdom has a distinct nature. Just as the mineral kingdom can never become animal, neither can the physical kingdom merge into the spiritual. Physical life begins with physical birth. Spiritual life begins with spiritual birth—by being "born from above" into the family of God.

The miracle of the new birth is a creative act of the Holy Spirit by which He produces divine life in the human soul. This miracle occurs when an individual meets God's condition—"repentance toward God (turning from past sins), and faith in our Lord Jesus Christ."[5] To those "who have yielded Him their allegiance, He gave the right to become children of God."[6] This conversion makes one a "new creature in Christ" and fulfills the mission of the Lord Jesus who said, "I came that they might have life."[7]

Eternal life is a gift from God. It is not based on a creed or on human merit, but on a personal relationship to Jesus Christ.

The Christian life, or "the exchanged life" is beautifully illustrated by the act of surrender and commitment at a marriage ceremony. The brief expression, "I do," seals a pledge of love by two people who promise they will no longer live for themselves, but for each other.

The Lord Jesus wants to claim you as His own. He loves you, and longs for you to respond to His love. By submitting your will to Him, YOU CAN KNOW HIM as your Lord and Savior and experience the thrill of belonging to Him, and of living a victorious life.

[1]Psalm 107:9 KJV
[2]John 17:3 NEB
[3]II Cor. 5:21 NAS
[4]John 3:3 NIV
[5]Acts 20:21 NAS
[6]John 1:12 NEB
[7]John 10:10 NAS

The author is a retired businessman in Detroit, Michigan.