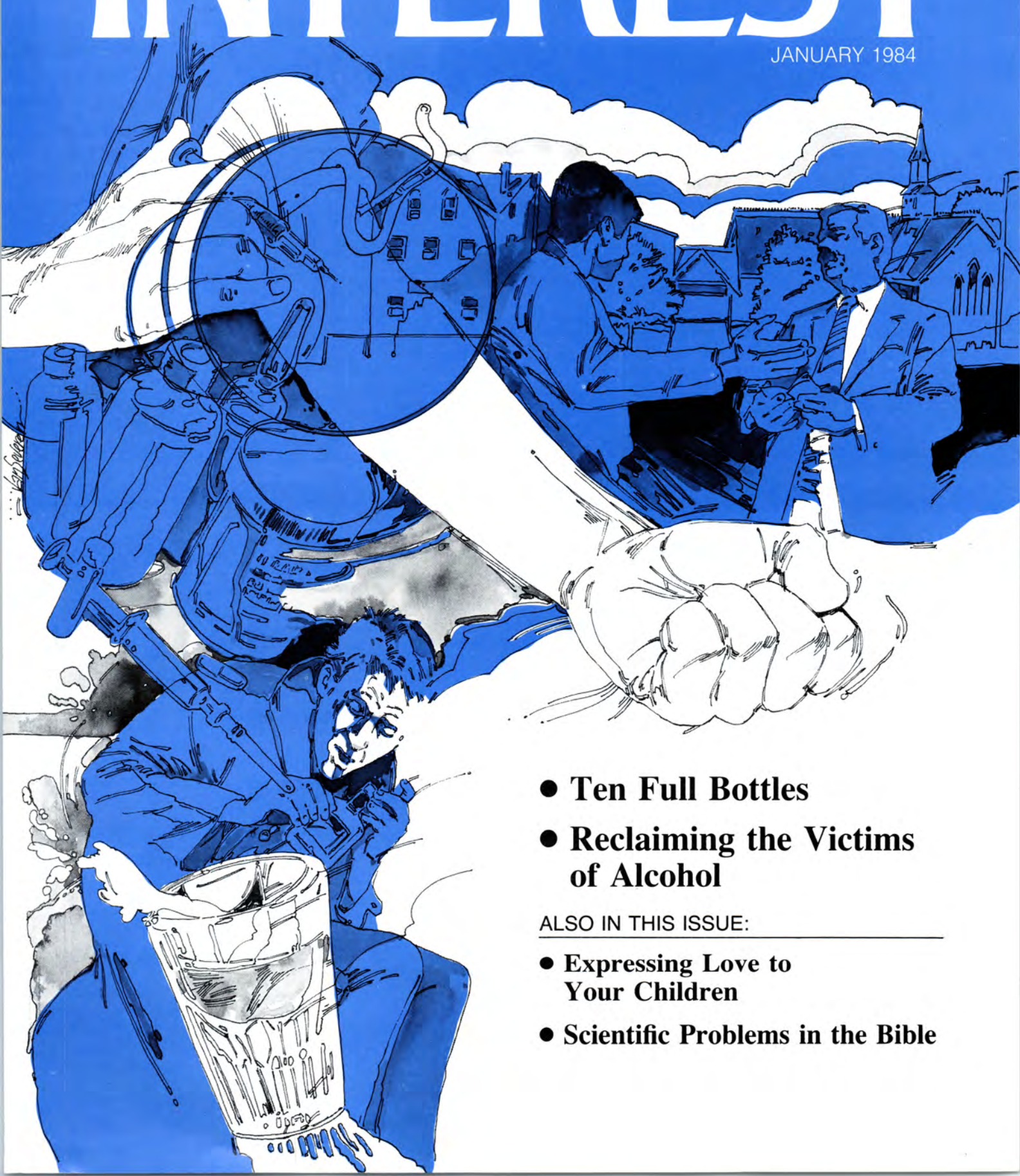


# INTEREST

JANUARY 1984



- Ten Full Bottles
- Reclaiming the Victims of Alcohol

ALSO IN THIS ISSUE:

- Expressing Love to Your Children
- Scientific Problems in the Bible





## EDITOR'S PAGE

by James A. Stahr

# George Orwell, Here We Are!

IF YOU WANT TO BE A PROPHET, LEARN TO PICK THE WINNING TEAM

NINETEEN EIGHTY-FOUR is not at all like George Orwell expected it to be. We live in the freest of societies the world has ever known. We enjoy the greatest prosperity the world has ever seen. True, the nuclear threat hangs over us. But also true, that very threat has already held off World War III for 39 years, almost twice the interval between the first two World Wars.

Writing in 1949, George Orwell had a much different notion of what the next 35 years would bring. In his scenario of the future he foresaw a devastating nuclear war in the 1950's, and then the world settling down into three great, rival nations—Eurasia, Eastasia, and Oceania—all engaged in continuous, non-winnable, non-nuclear warfare. All three are ruthlessly totalitarian states, each run by an elite Party. The multitudes, called proles (from *proletariat*, the working class), are kept in abject poverty and submission.

The political structure is described as an outgrowth of socialism, but no longer with the pretense of seeking the ultimate good of the working class. "The Party seeks power entirely for its own sake," explains a member of its inner circle. "We are not interested in the good of others; we are interested solely in power. Not wealth or luxury or long life or happiness; only power, pure power. . . . The German Nazis and the Russian Communists came very close to us in their methods, but they never had the courage to recognize their own motives. They pretended, perhaps they even believed, that they had seized power unwillingly and for a limited time, and that just round the corner there lay a paradise where human beings would be free and equal. We are not like that. We know that no one ever seizes power with the intention of relinquishing it. Power is not a means; it is an end. One does not establish a dictatorship in order to safeguard a revolution; one makes the revolution in order to establish the dictatorship." (George Orwell, *Nineteen Eighty-Four*, Harcourt, Brace & World, Inc., 1949, pages 266-7).

Whatever the prophetic merits of George Orwell's famous novel, he certainly had a keen insight into the nature of totalitarianism, especially as manifest in the modern outworkings of Marxism. I remember the comments of a Canadian commended worker, now with the Lord, who told me about his youth in England. His father, a laborer, was a dedicated communist. He himself

was also a member of the Party until Jesus Christ got hold of his life.

His background made him an objective observer of both prominent economic systems. "Capitalism makes for greed," he told me. "The communist is more likely to seek power."

Orwell's novel is set in London, one of the chief cities of Oceania. The year is 1984. The central character is Winston Smith, 39 years old, a low-level bureaucrat and Party member. His job is to rewrite newspaper reports of earlier years whenever the Party finds it necessary to adjust history.

One could fault Orwell because his description varies so much from the reality of 1984. Governments may indeed seek to rewrite history, but they do not reprint old newspapers and then destroy the originals. Nor are there two-way "telescreens" in every room, with no shut-off switches, simultaneously indoctrinating and spying on every person. But many of his details sound like what we hear of Russia and China under Marxism. He tells us the pig iron production quota was overfilled in the Ninth Three-Year Plan, but that razor blades were unavailable. Consumer goods were always in short supply. He describes the colorless, styleless work clothes that were the uniform of the Party, the general drabness of life, the assigned jobs and apartments.

Oceania was governed by four huge executive departments. The Ministry of Truth, where Winston worked, concerned itself with lies and falsification. The Ministry of Plenty kept everybody cold and hungry. The Ministry of Peace conducted war. The Ministry of Love specialized in spying and torture.

We recognize this reversal of meanings. In the real 1984, "liberation armies" will terrorize civilian populations in order to control them, "peace marchers" will further the cause of expansionist nations, and Democratic People's Republics will enable a small, political elite to deny their people such democratic rights as voting, organizing labor unions, and leaving the country.

Even more ominous is Orwell's description of a police state that controls the thinking of its people. The Thought Police monitor every aspect of life. Children are taught to spy on their parents. Slave labor camps and mysterious disappearances keep the population in check. Winston Smith, with others who don't conform, under-



goes diabolical torture and brainwashing in the windowless bowels of the Ministry of Love.

Other prophetic details strike closer to home. Orwell foresees state-run lotteries, data banks of detailed personal information, novels and popular songs written by computers (Orwell says "by machines"—he had the computer but not by name). There were dictating machines that produced written copy from spoken words. Universal use of the metric system was forced by government decree, as is happening in Canada.

Orwell predicts the merging of gender identities and the elimination of male-female roles. He gives our language the slogan, "Big Brother is watching you."

Big Brother is the indestructible (does he really exist?) head-of-state whose huge, staring portrait dominates every blank wall. The ultimate goal of Winston's inquisition is that he should finally love Big Brother.

Because Orwell put a 1984 date on all this, many will call him a false prophet. He has common ground here with many of our evangelical preachers and writers, doomsayers whose deadlines for the collapse of the dollar, the downfall of America, and the advent of the Great Tribulation have already passed.

It is possible Orwell didn't really expect these things so soon, but accelerated the future in order to arouse the concern of freedom-loving people. At any rate, even if he went astray on details and timing, he did indeed lay his finger on the direction of the future. He particularly foresaw (1) suppression of individualism and independent thought, and (2) the intrusion of central government into every area of life. Both of these things are increasingly evident today, even in the lands of freedom.

Orwell was right about the coming of a supreme dictator. Big Brother will appear! In Revelation 13 he is called "the beast." Power will be "given him over all kindreds, and tongues, and nations, and all that dwell upon the earth shall worship him" (vv. 7-8).

All, that is, except those whose names are written in the Lamb's Book of Life (v. 8). George Orwell's hero finally surrenders to Big Brother. God's heroes will overcome him "by the blood of the Lamb, and by the word of their testimony, for they loved not their lives even unto death" (Rev. 12:11).

In *Nineteen Eighty-Four* there is no hope. There is no hope because there is no God. It is here that George Orwell's perception of life goes most seriously astray. It is here that he is truly a false prophet.

In God's tomorrow the forces of suppression will have their day, but God will bring them to a final end. The beast, his right-hand man, and the devil who empowers them will all be cast into a lake of fire burning with brimstone, to be tormented day and night forever and ever (Rev. 13:2, 4; 19:20; 20:10). Then Jesus Christ will reign supreme, ruling with his blood-bought people in a land where tears, sorrow, pain and death will be no more (Rev. 21:4-5).

George Orwell got the future right—part of it. But he got the ending wrong. He didn't pick the winning team. T

# INTEREST

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<b>Editor—</b>	<b>Editorial Assistant—</b>	<b>Art Editor—</b>
James A. Stahr	Naomi Bauman	John Sweemer

**Directors of Letters of Interest Associates:** Neil M. Glass, Pres., John McCallum, Vice-Pres., James D. Kennedy, Treas., Abner Bauman, C. Donald Cole, Walter Liefeld, J. Wilson McCracken, LeRoy L. Yates. Executive Director: James A. Stahr.

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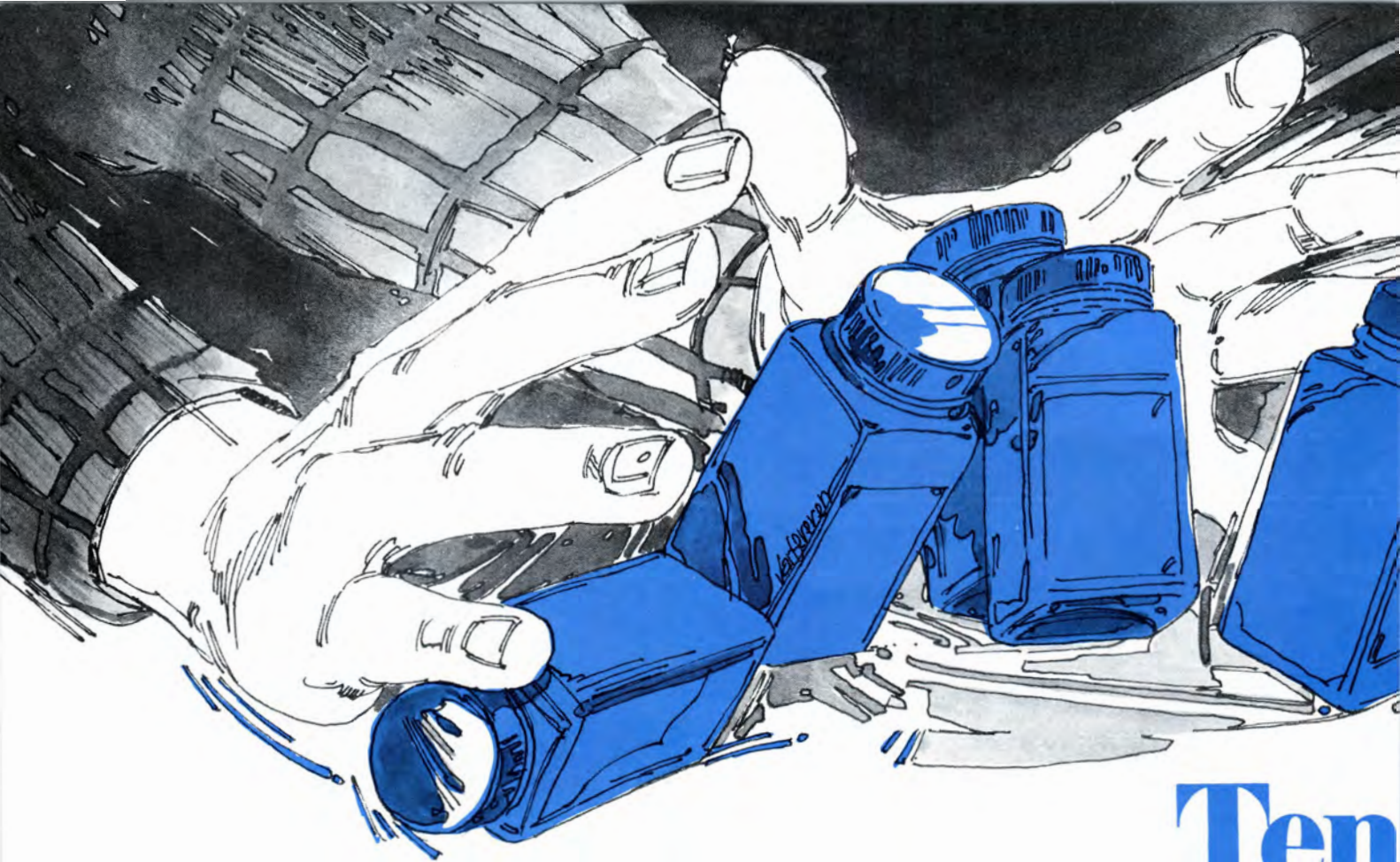
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# Ten

**H**EY, MAN!

What did you take in its place?"

The burly young New Yorker had dumped a ten-day supply of methadone bottles on the counter. The Public Health counselor wanted to know why they were still full.

The young man's companion straightened up in the doorway and bellowed, "Tell 'em what the Lord did for you, Billy!"

Scuffling and chatting in the busy clinic stopped abruptly. Every eye focused sceptically on Billy. He knew most everyone there, and they knew him. Together they had shot dope, sometimes robbed people. Like Billy, they all came to the clinic for help with their drug addiction.

Bill Meyers was reared in the Bronx, and later in Yonkers, the city bordering New York on the north. His Jewish father and Italian mother provided a stable home for their four sons.

Then one night in 1968, when Bill was 16, the FBI knocked at the door. A man had been shot and killed attempting to rob a bank, they said. They believed the man was Mr. Meyers.

So he was, to the family's horror. Heavy gambling debts had goaded Billy's father into a desperate attempt to obtain cash. He died in the effort.

"With my father removed from the family, I just went wild," Bill said in a recent interview. By 1970, his senior year in high school, he had tried every available drug. He had become a mainline heroin addict.

His habit was soon costing Bill from \$50 to \$100 a day, and he began to stage robberies to support it. A girlfriend would pick up a man in a bar, and when they

left, Bill and his friends would rob "the couple." Victims with a wife and family at home would be unlikely to report the crime.

In an Italian section of the Bronx which harbors Mafia kingpins, Bill joined a rough crowd. His involvement with crime got more daring.

"I became a real con-artist, and we would work flim-flams," he explained. "For example, we would sell a truckload of color TV's. Beautiful color TV's—that didn't exist!"

Success depended on a slick and convincing show. They had to get the money before the victim suspected foul play. It also depended on finding merchants who would buy a bargain-priced load of TV's, obviously stolen merchandise. Such customers aren't as likely to go to the police when they themselves are ripped off.

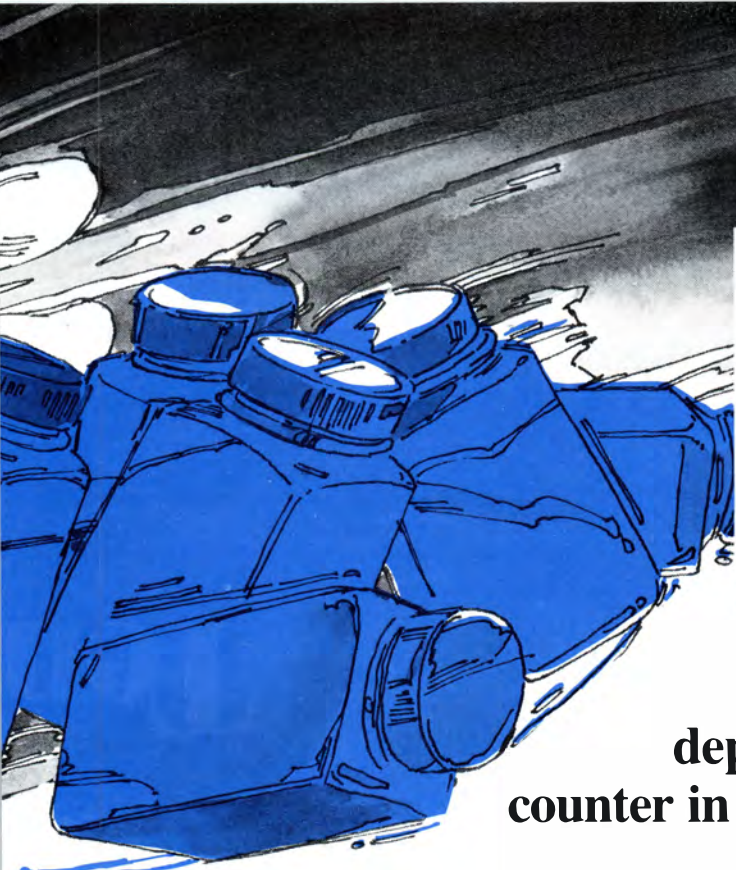
Even today Bill marvels at the greed for illegal gain that made his victims so gullible, so ready to pay for goods they had not even seen.

"The very first day I did this sort of thing," Billy said, "we were selling an imaginary load of grocery items. It was in a shopping center where so much fraud had taken place that police had finally been called in. I was arrested by an undercover team. They were staking out a rendezvous frequently used by the crew who hired me. I got \$4,000, and it was marked money."

Altogether, Bill was arrested nine times, yet he has no convictions. "Every time I went to court, either the witness didn't show up, or the prosecution messed up the case. Even a charge of grand larceny was dropped, and I got my fingerprints back."

After a couple of years of heroin addiction, Bill sought





**He walked into the clinic and deposited the ten full bottles on the counter in front of the skeptical counselor.**

# Full Bottles

by Lois C. Fleming

*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. A previous contribution appeared in April 1983.*

help in a government-sponsored methadone program. In theory, methadone takes the heroin addict off the street and out of the mentality of using the needle, while satisfying his craving for drugs.

Gradually the person is supposed to detoxify and become reintegrated into the mainstream of society.

For Bill, it didn't work. "I'd be on methadone for a year, then come off it and start shootin' dope again. Eleven years of the crime and the dope and the program—it was like a revolving door." His thick Bronx accent brought emphasis to the words.

"It was 1981. I was in Yonkers. I was in the program, drinking methadone at the clinic every morning, and every night I was shooting heroin and cocaine, mixing them together for the effect. I was in the pits."

Billy sauntered past a park one evening that summer, on his way to rendezvous with friends who had planned another crime. As usual, people lounged on the grass. Some chatted, playing cards. Others drank, laughed, smoked pot. Among them stood an older man on a soap-

box, preaching. No one paid any attention.

A strong urge overtook Bill. "I sat down on a bench near the old fellow," he said. "I thought he was a jerk because he was preaching and nobody was listening. I didn't want anyone else to think he was a jerk, so I acted like I was listening. But I couldn't have cared less what he was saying."

A young man approached. "Aren't you Bill Meyers?" he asked.

Suspicious of anyone he didn't recognize, Bill hedged. Soon he realized the inquirer knew his family.

Mickey De Carmine pursued the conversation until Bill's miserable story poured out. Catching himself, Bill said, "Hey, Mickey! What are you doin', anyway?"

"I'm a disciple!" said Mickey, jumping up enthusiastically.

"Now look, Mickey," said Bill, "I don't know much about religion, but I know there were only twelve disciples, and they died a long time ago!"

"You don't understand," Mickey sighed, inviting Billy to a gospel service the following Sunday. He

ignored Bill's excuses for not accompanying him. True to his word, he picked Bill up at 10 a.m.

"We drove to this place called Bethany Chapel in Yonkers," Bill recounted. "We went inside. There were no candles, no altar, no holy water, no statues. 'Hey, Mickey,' I said. 'I thought we were going to church.'"

"'No, no,' Mickey replied. 'We're the church. This is the chapel.'"

"First this guy's a disciple, now he's the whole church. I thought he was really wackey." Bill reflected a moment and chuckled.

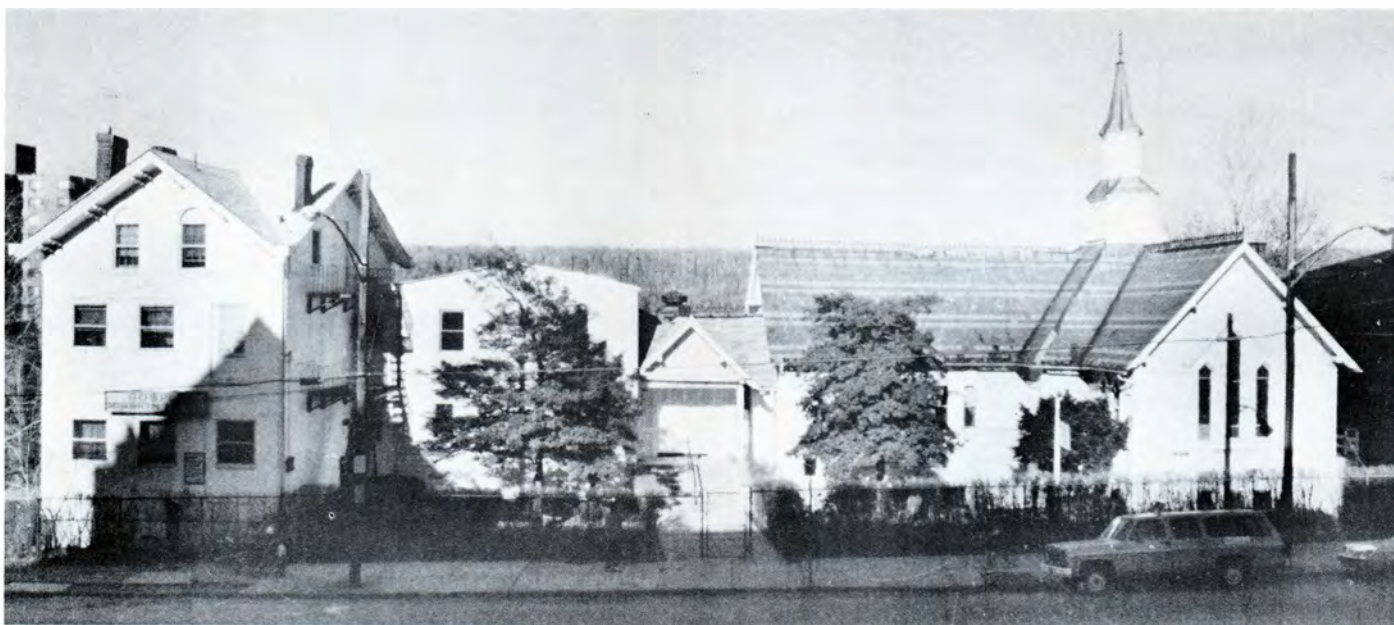
The big, tough, con-artist heard the gospel for the first time that day.

The De Carmine family, Mickey's parents, took Billy home to dinner. Their personal witness and concern for him played an important role in his conversion. That took place some weeks later, on July 19th.

"The first thing I did after I was saved was to quit smokin'. That was easy," he said. "I also stopped the heroin and the cocaine, because the methadone would hold me. But breaking the methadone addiction

*Continued on page 12.*





Photos by Bob Whitcomb

# Reclaiming the



John Michon, associate director, and office manager Bill O'Malley discuss mission business.



Work supervisor Jim Hardy (left) and other mission residents stacking chairs after the annual dinner.

**J**IM HARDY came to the mission a couple years ago, shortly after release from prison. In the weeks that followed, mission chaplain Candido de Sousa counseled him on a regular basis. In March 1982 Jim opened his heart to Jesus Christ. As a new Christian he has been going on well.

Mario is even younger in the faith. When I met him on my visit to Yonkers in October 1983, he had been saved just four weeks. He told me how hard it was for him to believe God would really forgive him. He described a life dedicated to seeking money, but messed up by drinking. His marriage had come apart.

The Lord did forgive Mario. His passion for money has been replaced by a thirst to know and understand the Scriptures. He has found a new family in the people of the mission.

Bill O'Malley was already saved when he came to live in the mission in 1971. He had received Christ in another mission in New York City. Bill hasn't had a fall back into drinking in over ten years. He is in active fellowship in Bethany Chapel in Yonkers and works in the mission as



Left: Residence and chapel buildings  
of the Gospel Mission Home

**In Yonkers, New York,  
overlooking the Hudson  
River, the Gospel Mission  
Home ministers to  
the needy in the spirit  
of Luke 4:18.**



Mission staff (left to right):  
John Michon, Ron Sencen and Candido de Sousa

# Victims of Alcohol by the Editor



Two hundred people gathered in the Mission chapel for the 16th anniversary.



office manager.

The mission I'm talking about is the Gospel Mission Home in Yonkers, New York. Jim, Mario, and Bill are three of the 53 men who make the mission their home. Another six men come in every day for their meals.

Yonkers is a crowded city of 200,000, pressed tightly against the northern border of the Bronx. Broadway, the main street of Yonkers, runs along high ground a few blocks from the Hudson River. The mission opened at 50 North Broadway in 1967. Three years later it moved north to the present location, 191 N. Broadway, buying a century-old Unitarian Church and its accompanying four-story parish house.

The mission is unusual among rescue missions because it is primarily residential. More typical missions bring in transients off the street for a gospel meeting, a free meal, and a night's lodging. In Yonkers, men move in to stay a few weeks, a couple years, or even the rest of their lives. How long they stay depends a lot on their ability or lack of ability to function in society and to cope with the outside pressures that once nearly destroyed them.

More than anything else, alcohol cripples the men that gospel missions reach out to. Even when crime and drugs take their toll, alcohol is often a complicating factor. Thus a mission like this becomes, in a very real sense, a ministry to alcoholics—to men whose careers have been ruined, whose families have been destroyed, or whose health has been broken by alcohol abuse.

The old adage holds true: "God forgives, but nature doesn't." Depending on duration and intensity of the drinking experience, some men will regain health, career and family. Others will always be dependent on the sheltered atmosphere of places such as the Mission Home.

The sheltering relates to love, care, and shielding from temptation. It does not take away the stigma of salvation. Because the majority of men who take shelter in a mission



**Chaplain Candido de Sousa (left) discusses scripture with resident Bill Hutchins.**

are not Christians, the man who makes a decision to follow Christ inevitably experiences ridicule. Like the young plant facing the hot sun, he either thrives spiritually or withers away under the scoffing of his peers (Matthew 13:6-8, 20-23).

The Gospel Mission Home encourages the new Christian by means of a supportive staff, personal counseling, and a daily Bible class. It helps him find a job he can handle, either inside or outside the mission. It guides him into medical care and/or drug or alcohol rehabilitation programs.

Some men are assigned to the mission by the courts, as an alternative to imprisonment. Others are directed there by probation or parole officers. Such men generally stay from three to twelve months. Usually they can take outside jobs. Often they are required by the official who referred them to enroll in a nearby alcoholism clinic. They return at night to the mission where they are cared for at mission expense. The Gospel Mission Home accepts no government grants or subsidies, though it does receive such things as surplus food made available to charitable agencies.

**The Gospel Mission Home  
191 N. Broadway  
Yonkers, New York 10701  
(914) 968-6577**

It costs the mission \$325 a month to feed and house each resident. Men who have jobs or who receive social security or pension benefits are expected to contribute part of this cost. At present 12 men pay the full charge of \$240. Fifty percent are able to pay nothing. The mission operates principally from the gifts of the Lord's people.

Mission rules are a vital part of the rehabilitation program. Residents are not allowed to drink either on or off the premises. They must be in their rooms by 10:30 at night. Attendance is expected at either the morning Bible class or the evening gospel meeting.

Like the ministry of the Lord Jesus, who healed the sick and fed the multitudes, the mission ministers to needy people whether they are saved or not. Lacking facilities for a women's program, it ministers only to men. In early years, virtually every man was over 40. Director Ron Sencen says he has seen that change in the 15 years he has been at the mission. Today one third of the men served are under 35. Another third are 36 to 59, and the rest sixty and older.

I asked Ron Sencen how he explained the shift to younger ages. Is it because drugs are wreaking havoc with the younger generation? "No," explained Ron. "The mission does minister to some who have drug or emotional problems, or who are simply homeless, but the primary work is still with alcoholics. You see, drinking is still more acceptable than drugs. A lot of young men lose their jobs because of excessive drinking. Then they go to a social agency, which in turn refers them here."

Ron Sencen came to the mission in 1968 as an unsaved man with an alcoholic problem. He was one of the mission's first converts to Christ. He became associate director in 1971, and was appointed director after Denton Goodall died in May of 1978. Denton had been one of the five founders of the mission, and director since 1970.



The work grew out of a Gospel campaign held in Bethany Chapel, a Yonkers assembly long known for its missionary and evangelistic zeal. A Bible class was started to nourish the new converts.

The Bible class was led by Denton Goodall, Robert Fisher and John Michon. These men soon noticed that fully half the people in the class had problems with alcohol abuse. Burdened with this fact, and finding leading from the Lord, they joined with Robert Scheid and William Masouras to start the mission. Norbert May was appointed as the first director, coordinating the services and gospel outreach until 1970.

The original building, purchased for \$5,000, was in dilapidated condition. After countless hours of voluntary labor, it was opened in February 1967. Only twelve men could be accommodated. Before long, with other men being turned away, a search was begun for larger quarters.

The church and building at 191 N. Broadway gave space for 43 men, plus an adequate auditorium and dining hall. Before long a two-story residence immediately to the north was purchased. Today it serves as a half-way house, providing a less supervised atmosphere for mission residents ready to be more on their own. An apartment in this building is the residence of Ron and Janet Sencen and their three young children.

Two other men complete the mission's regular staff. Retiring from his secular occupation, John Michon became associate director since 1978. Candido de Sousa has been chaplain since 1975. A commended worker among Portuguese immigrants, Candido devotes most of his daytime hours counseling men in the Gospel Mission Home.

At least a half dozen of the mission residents also take positions of responsibility—for the laundry, the donated clothing room, supervision of the cleaning and construction work. One resident, an experienced cook, is in charge of the kitchen.

## Confession

Joan Suisted, New Zealand

**You told us to go,  
You asked us to pray,  
You promised rewards  
For those who obey.**

**You told us the judgment  
That faces the lost,  
You gave us our pardon  
At infinite cost.**

**You told us to hurry—  
The night would come fast  
And the time we can gather  
The harvest be past.**

**But we've business commitments,  
And so much to lose,  
(And You don't always work  
In the way we would choose.)**

**We still have Your message  
Of pardon for sin,  
The harvest is ready,  
It must be brought in.**

**You are calling us still  
and seeking the lost,  
But we have to consider  
And measure the cost.**

**Some of us go,  
And some of us stay,  
Some of us give,  
And some of us pray.**

**BUT MOST OF US DON'T.**

Another, the "resident supervisor," settles in new residents or "overnighters" brought in by the police from off the streets.

The new construction currently under way consists of a three-level dormitory joining the two original buildings—the chapel/administration building and the four-story residence. The addition will enable the mission to serve even more men.

The Gospel Mission Home is a tax exempt corporation with its own board of twelve directors. It may be the only rescue mission in the country that is fully an operation of assemblies of Christians. All the trustees are drawn from area assemblies. Three are from Bethany Chapel in Yonkers. Two are from the nearby White Plains Gospel Chapel, including Board Chairman Fred Chitty. There is one director each from assemblies in Freeport, Long Island, and Westwood, Kearny, and East Orange, New Jersey. The remaining three are from Mountain Ridge Bible Chapel in Berkeley Heights, New Jersey, including

Vice Chairman Ted Whittle.

On October 29, the mission held its 16th annual anniversary dinner and program. Two hundred people from all over the New York metropolitan area filled the attractive auditorium of the old church to celebrate God's blessings and to encourage the ongoing ministry of feeding the hungry, clothing and sheltering the needy, and proclaiming the Gospel of Jesus Christ in the spirit of Luke 4:18.

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.

Applying those words to Himself, the Lord Jesus said, "This day is this scripture fulfilled in your ears." In 1984 it continues to be fulfilled in the ministry of those who follow the Lord Jesus in the service of broken humanity. □

# Expressing Love

## TO YOUR CHILDREN

by Virginia Roark

**To receive love is essential  
for being able to give it back.**

### **“I LOVE YOU.”**

To you, it might have sounded more like “Wuf-oo,” but I knew what my baby son meant. He had just said “I love you.” All by himself. For the first time. He understood the words, and he loved me!

How can we teach our children to love? By loving them—just as our relationship with God begins with His love. “We love, because He first loved us” (1 John 4:19 NASB). Receiving love is essential to being able to give it back. And a child who knows that his parents love him is far more able to believe that God loves him, too. So love is probably the most important thing a parent can give to his child.

Of course we love our children, and they know it. Or do they? How often and how well do we show it to them?

Here are some suggestions for communicating the love you feel.

### **I. YOUR TIME**

Give your child your time. I was surprised to hear Billy Graham say in a radio interview that the one thing he wished he had done differently in his life was to spend more time with his family. This emphasized to me that there is no excuse good enough for neglecting

our families. Not even a ministry or a job that puts food on the table! This is not to de-emphasize the importance of those activities, but to suggest that our responsibility to our children is equally important.

More often though than career, it is just the busyness of everyday life that gets in the way. Finishing the ironing or watching a favorite television program takes priority. Admiring a child’s drawing or reading a story takes second place.

In *How to Really Love Your Child* (Victor Books, 1977), Dr. Ross Campbell, a child psychiatrist, explains the crucial importance of “focused attention.” Each parent should try to find a time to spend alone with each child. These times can be short or long, planned or unplanned. For example, on a summer vacation, four children took turns riding with their father on his motorcycle while the others were in the car with their mother. Another family planned special nights for each child when they could stay up late

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*Virginia Roark lives in Jackson, Missouri. She and her husband are in fellowship at Cape Bible Chapel in Cape Girardeau, Missouri, a Mississippi River town.*



and talk to Mom. And then, unexpected opportunities may occur during a trip to the grocery store or after an early dismissal from school.

### **II. YOUR WHOLE ATTENTION**

Give your child your whole attention. Whenever you spend time with your child, make sure your mind isn’t somewhere else. He knows when you aren’t “with him.”

I found this out while reading my son a bedtime story. There was a very interesting program on television that I didn’t want to miss. So I brought Christopher and the book into the living room. Soon he became restless and got down from my lap. He had a hard time going to sleep that night because he felt cheated out of his story time.

### **III. KEEP TOUCHING**

Use physical contact when showing your child love. When you have a small baby, it seems natural to cuddle him. But as children get older, we often give less and less physical affection. Boys reject that “sissy stuff,” and both parents and children may find physical contact uncomfortable in



the adolescent stage. This creates a dilemma for parents because their children still have a need for physical affection.

The key to overcoming this problem is to find appropriate ways of expressing affection. Boys who don't like to be kissed will engage in wrestling, back-slapping, and playful hitting. Both boys and girls of any age can be lightly touched on the shoulder, arm, or back. And then there will be those special times of joy or sadness when your children still need to be hugged or kissed.

#### IV. UNCONDITIONAL LOVE

Beware of withholding love as a punishment. Love should not be a reward for good behavior. Children thus treated will learn that love is conditional and they will have a poor picture of God's relationship with His children.

Moreover, it is an ineffective disciplinary method, especially as children get older. The father of two teenage sons felt very strongly that his boys should do well in school. When they did not, he expressed his disapproval by ignoring them. Their grades did not improve. The younger boy ran away several times. The older son developed an "I couldn't care less" attitude. The family is doomed to increasing problems as long as there is this lack of biblical love and discipline.

#### V. CAREFUL LISTENING

Be sensitive to the times when your child is asking for love. You may be very busy at the stove, or completely worn out after a hard day. But your child approaches you with a book, a hug, or simply a long look.

You need to decide. Is what you are doing so important that it takes priority over your child's request for loving attention? You needn't stop for a whole day. A few moments to return a kiss or look at a picture may be all the little boy or girl needs for reassurance of your love.

*Continued on page 22.*

# Scientific Problems in the Bible

by James Montgomery Boice

**Some difficulties are easily solved.  
But the bottom line is that God is  
still a God of miracles.**

*This is Part II in a short series on "Problems in the Bible" that began in the November 1983 issue. The article appears through the courtesy of the International Council on Biblical Inerrancy, of which Dr. Boice is president. The series will form a chapter in "Standing on the Rock," a book to be published by Tyndale House later this year.*

*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).*

**O**NE CATEGORY of Bible difficulties, where some people insist that the Bible is in error, is scientific.

There are a number of these problems, and they fall in different categories. You hear people say, "The Bible talks about the sun rising, but we all know that the sun doesn't rise. It only appears to rise because the earth is turning. The Bible is in error when it talks about a sunrise."

Or again, "Jesus called the mustard seed the smallest of all seeds. But we know today that the mustard seed is not the smallest of all seeds. There are smaller seeds."

Or they read the account of the construction of the laver in front of the temple of Solomon and note

that it was ten cubits across and thirty cubits around. That would make  $\pi$ , the figure by which one calculates the circumference of a circle, to be 3. "But we know it is not 3," they say. "It is 3.1416. The Bible is wrong when it speaks in those terms."

In one case this is simply a matter of the Bible using phenomenological language, that is, describing things as they appear rather than as they are. The Bible describes the sun as rising and setting because from our point of view that is what it seems to do. We do the same. I doubt very much if there is a scientist anywhere in the world who, when he is up early in the morning and sees a beautiful scene out in the eastern sky, says, "Look at the beautiful effect that is achieved by the earth rotating on its axis, giving the appearance of the sun rising over the horizon."

Like anybody else, he says, "Look at the beautiful sunrise!" His words are not error. Neither are the words of the Bible when it uses such language.

In my second example the Bible is merely referring to common experience. And why not? We do so ourselves. When Jesus said, "The mustard seed is the smallest of all seeds," He was not saying, "With my expert knowledge of the size of all the seeds in the world I can tell you that the mustard seed is in fact the smallest." He was simply say-

ing, "Of the seeds you are familiar with, the mustard seed is the smallest and I want to use that for an illustration." It is a statement based on common experience, and it should not be taken in any other way.

Finally, there is the case of the laver. In this matter of  $\pi$  being 3.1416 let me point out, even before we consider the laver, that when we insist on the Bible being accurate at this point we are somewhat hypocritical. Because, while it is true that  $\pi$  is not 3, it is not 3.1416 either. It is a figure with no end. It just goes on and on. So, at some point, regardless of how accurate we want to be, we are actually inaccurate because we have to round the number off. We do not consider ourselves to be in error by doing so.

In *The Battle for the Bible* Harold Lindsell works out the following solution. He notes that the laver was a handbreadth in thickness (I Kings 7:26), that is, about four inches. He assumes that the diameter measurement was from outside rim to outside rim, while the circumference measurement was around the inside. By subtracting eight inches ( $2 \times 4$ ) from 180 inches (10 cubits) we get 172, and 172 divided into 540 (30 cubits) gives 3.14.

That may be the answer, but it seems artificial to me. I think the 10 and 30 cubits are simply general statements. After all, we are not even sure that the laver was perfectly round. It was not milled on a machine.

There is still the matter of miracle. When the Bible says the sun stood still, that may be a miracle. I recognize that this might be phenomenological language. God might have done something we do not understand and thus have given the appearance that the sun stood still. Some would say, that is a preferable explanation. But on the other hand, it is possible that God could actually have stopped the earth's rotation. That is hard for us to understand. We know the difficulties. If you are driving along in a car at sixty miles an hour and you suddenly slam on the brakes, you fall forward. We all recognized those difficulties. But God is certainly up to the miracle. And whether this is to be explained by appeal to pure miracle or not,

there are certainly incidents in the Bible that are pure miracle and these just cannot be escaped by rationalistic explanation.

The resurrection of Jesus Christ is the miracle above all other miracles. If God is able to do that, the other things can be handled as well. We should not be obscurantists at this point. We should not fail to try and work out scientific difficulties if we can. But when it gets to the bottom line we simply have to say that our God is a God of miracles, and we must stand with the teaching of the Bible where miracles are concerned.

I like the testimony of the Chinese evangelist Leland Wong. On the top of his letterhead are three verses from the Bible: "The sun stood still." "The iron did float." "This God is our God." [1]

## TEN FULL BOTTLES

*Continued from page 5.*

was the real killer." For him it was more addicting than heroin.

Mr. De Carmine disciplined Bill, contacting him almost every day. "He'd smack me on the chest and say, 'Are you still on that junk?' He kept tellin' me if I had enough faith I could walk away from it."

Bill eagerly accepted the De Carmines' invitation to accompany them to Greenwood Hills Bible Conference. They would be going to the last summer conference of 1981. By that time Billy would have been a Christian only a month and a half.

Bill wondered about the methadone. He had to drink it in front of the nurse at the clinic each morning.

De Carmine shook his head. "That stuff's gonna have you the rest of your life, Bill."

Amazingly, when Bill spoke to the clinic doctor about the camp, the doctor handed him a ten-day supply, and told him to be sure to return the empty bottles.

The use of such drugs is closely monitored. Addicts are inclined to buy and sell what they can get their hands on. Hence the release of the full bottles was totally unexpected, and the return of the empties required.

Greenwood Hills Conference Grounds is in central Pennsylvania, five and a half hours away from New York and its dope scene. Bill knew

this was his best chance to break free of addiction. So when he got to Greenwood Hills he left the bottles unopened. He would go "cold turkey," as they say, meaning, stop the drugs abruptly, whatever the physical reaction of the body.

Many of the conference guests started praying earnestly.

It wasn't easy. Bill couldn't sleep at night. He tossed and turned, and prayed. By day he was agitated, restless. But prayer and the close, active association of fellow Christians helped him pull through the crisis. At the end of the ten-day conference he returned to New York without having touched a drop of the methadone. He was free of its grip.

It was thus he walked into the clinic and deposited the ten full bottles on the counter in front of the skeptical counselor.

"Tell 'em what the Lord did for you, Billy!" roared Mr. De Carmine from the doorway. Billy told them.

For the next year, Billy served at the Gospel Mission Home for alcoholics in Yonkers. Then a Christian friend provided finances for him to attend Emmaus Bible School in Oak Park, Illinois.

In Chicago, Billy got involved in jail ministries as his Christian service assignment. After completing his first year at Emmaus, he trained for three weeks with Open Air Campaigners at Moody Bible Institute. He spent the rest of the summer of 1983 evangelizing on the streets of New York.

Now Bill is back at Emmaus as a second-year student. For his Christian service assignment he conducts a seminar on open air work, and then leads a team of sixteen students onto the streets of Chicago.

"I can say without hesitation that my future full-time ministry will be in New York City," he asserts. "My ultimate goal is to develop a place like the Mission Home, but geared toward helping the drug addict. Given a place to stay, and a chance to hear the gospel, these people could get saved."

Bill knows.

"I'm not competing with the Apostle Paul for the honor of Chief Sinner," he gesticulated. "I'll let him have that honor. But I tell you, if the Lord saved me, He can save anybody!" [1]





## VIEWPOINT

by Walter L. Liefeld

### QUESTION:

## Is worship the Christian's "highest occupation?"

### ANSWER:

This month's question uses a phrase that is common among many of us. I do not know its origin, but it has been something of a watchword for as long as I can remember.

We can break the question down into two parts: (1) how important is worship, and (2) how important is it in proportion to other Christian activities?

**First, how important is worship?** A classic Christian affirmation states that "The chief end of man is to glorify God and to enjoy Him forever." This certainly echoes the consistent teaching of Scripture.

Worship is the most direct and overt way to glorify God. Psalm after Psalm contains words of worship. The Old Testament narratives and prophetic books are punctuated with praise to God. The New Testament opens in an atmosphere of worship, especially in Matthew 2 and Luke 1 and 2. In subsequent chapters people praise God on the occasions of Jesus' healing miracles.

The Book of Acts shows how God is praised by his mighty works. The Epistles contain a number of doxologies. And what can compare with the songs of worship in Revelation, especially chapters 4 and 5?

In the light of all the Scriptures, can anyone doubt the importance of worship?

Worship, whether personal or corporate, requires time, devotion, and concentration. Unfortunately, worship is often neglected in today's action and success-oriented church. Consequently, the quality and sin-

cerity of worship may vary. All too often we find ourselves simply "going through the motions."

To merely go through the motions is not enough. King Saul offered a sacrifice, but in disobedience to God. He was told that obedience was more important than sacrifice (1 Sam. 15:22). People in Malachi's day were offering sacrifices with such a bad attitude that God said it would be better if the temple doors were shut (Mal. 1:10).

Jesus said that "true worshippers" must worship the Father in spirit and in truth (John 4:23).

Let us remember that we are thinking here of worship, not just of remembrance. Some churches minimize the time spent in remembrance of the Lord's death, making it little more than a short attachment to a preaching service. Some assemblies of Christians, on the other hand, devote little time to worship beyond that remembrance. The various meetings of the morning may contain remembrance, teaching, and gospel, but little worship of God as Father, Son, and Holy Spirit. There may be little of that joyful celebration that characterized biblical worship in both Old and New Testaments.

As a result, some of our number criticize our time of remembrance as being lifeless and unnecessarily gloomy. I have heard such statements often enough in my travels to have some concern. In some meetings the desire for appropriate solemnity may be forcing out that joyful spirit of celebration that I just mentioned.

**Second**, now that we have established the importance of worship, **we need to ask how important worship is in comparison with other aspects of our corporate and personal lives.**

Even when worship is offered properly, that is not enough. The ultimate purpose of our existence and of our redemption is to glorify God. More contributes to God's glory

than just worship, important as that is.

We see this in Hebrews 13:15-16 where worship (sacrifice) takes on a wider definition. The sacrifice of praise is to be supplemented by the sacrifice of sharing material things with others.

Such activity glorifies God by the response of others as well as through our own praise. We see this in Matthew 5:16. "Let your light so shine before men, that they may see your good works, and glorify your Father in heaven."

God the Father is glorified in His Son when prayers in His name are answered (John 14:13). God is to be honored in our bodies (1 Cor. 6:20). God is glorified when we bear much fruit (John 15:8).

Our joyful lives together, as God's redeemed, glorify Him (Col. 3:15-17). And our proclamation of the Gospel to the nations is to God's glory (Psalm 96:3).

It is clear that those who are truly and fully glorifying God do so in many ways beside the actual act of worship. If we are not doing good to others, sharing with the needy, praying effectively, living in obedience, bearing fruit, and furthering the cause of world missions, we are not fully glorifying God, however much time we may assign to Sunday worship.

If a church is doing the things just mentioned for the glory of God, but is not worshipping as it should, it is lacking, and God is not fully honored. But neither is He fully honored if we worship Him but neglect His other commands.

It is not for us to say which pleases or displeases God more. The Lord Jesus would say that we should have done each, without neglecting the other (cf. Matt. 23:23). The Pharisees tithed, but neglected justice, mercy and faithfulness. If we worship, but neglect such other matters, are we really pleasing God?

Worship is our highest, but certainly not our only, occupation.





Barbara Walton, Georgia



Bob and Nancy Jackson, North Carolina



Clara Martin, Ontario



Patty Jo and Al Soderman, Washington

## NEW WORKERS

### GARNET and GWEN COONEY

L'Amable (Ontario) Bible Chapel has commended Garnet and Gwen Cooney to full-time service for the Lord. Garnet will devote his time to evangelism and Bible teaching in the Bancroft area, especially in L'Amable. He graduated from Kawartha Lakes Bible School in Peterborough. He and Gwen have two children. Johnnie 5 and Amanda 3.

### ROBERT and NANCY JACKSON, A-19 Madison Dr., Havelock, North Carolina 28532

Falls Bible Chapel in Raleigh, North Carolina, has commended Bob and Nancy Jackson to the work of the Lord. Bob has served in the U.S. Navy for the past ten years and now re-enters as a chaplain. Both have been active in the commending assembly while preparing for this ministry. Their first duty station is Cherry Point where they will minister to young men in the service and their wives. The assembly encourages prayer support for the Jacksons.

### CLARA MARTIN, 422 Strathmore Blvd., Toronto, Ontario M4C 1N5

Greenwood Gospel Chapel in Toronto, Ontario, has commended Clara Martin to the work of the Lord. Clara works in the neighborhood of the assembly, visiting homes of children who attend Sunday School and clubs. She is also active in several home Bible studies.

### AL and PATTY JO SODERMAN

Five assemblies in Washington state have commended Al and P.J. Soderman to the work of the Lord at Lakeside Bible Camp: North Lynnwood Bible Chapel, University Fellowship, Des Moines Gospel Chapel, Parkside Chapel and Northgate Gospel Chapel. Al has an enthusiasm for youth work and has been active in camp work in Arizona and at Lakeside in Washington.

### BARBARA S. WALTON

Community Bible Chapel in Atlanta, Georgia, has commended Barbara S. Walton to the work of the Lord among women and children. Before her 13th birthday she surrendered her life for service. She has been actively involved in tract distribution, conducting children's classes, Vacation Bible schools, home Bible studies and work at the Juvenile Home. Barbara is a godly woman and an excellent Bible teacher.

## FOREIGN MISSIONARIES

*Mexico:* Waynesville (North Carolina) Christian Fellowship has commended **Jerry and Beth Hembree** to the work of the Lord. The Hembrees are presently serving with Gospel Recordings (% 124 Witmer St., Los Angeles, Calif. 90026).

*Dominican Republic:* Avondale Gospel Hall in Chicago, Illinois, has commended **Albert and Joy Hall** to the work of the Lord in the Dominican Republic with World Team. The Halls served the Lord in Puerto Rico for ten years and then returned to the Chicago area for more schooling.

*Belgium:* Northgate Bible Chapel in Rochester, New York, has commended **Charles and Lydia Cade** to the Lord's work in Belgium. They have previously served for short terms in Colombia with International Crusades.

*Ecuador:* Edmison Heights Bible Chapel in Peterborough, Ontario, has commended **Ronald and Debbie Hughes** to the work of the Lord at Shell, Ecuador.

## ADDRESS CHANGES

### WORKERS CHANGES

Arnie Bauman, 87 O'Carroll St.,  
Peterborough, Ontario K9H 4V2

Ronald and Bonnie Hall,  
15043 Highland, Orland Park, Illinois  
60462

Jack and Irene Heseltine,  
3351 Hanley Rd., Central Point  
Oregon 97502

Franklin and Louise Spangler,  
Box 518, Pittsboro, North Carolina  
27312

Thomas and Sadie Thompson,  
13670 Karen St., Anchorage,  
Alaska 99515

Robert and Sherri Wynja,  
18 Mill St., Elmira  
Ontario N3B 2K2

### ASSEMBLY CHANGES

**ROHNERT PARK, CALIF.,** Rohnert Park Bible Church, 5531 State Farm Dr. (707/584-4509). Formerly Christian Bible Fellowship of Santa Rosa. % Douglas D. Fuller, 4408 Graywhaler Lane, Rohnert Park, CA 94928 (707/584-7412). BB 10, FBH 11



**HAZELWOOD, MISSOURI**, Hazelwood Bible Chapel, % Tom Dalechek, 527 Benton St., Belleville, Ill. 62221.

**SANFORD, NORTH CAROLINA**, Sanford Gospel Chapel, % M. W. Reedy, PO Drawer 1446, Sanford, NC 27331.

**CLEVELAND HEIGHTS, OHIO**, Grace-mount Gospel Chapel, % Kenneth G. Pile, 1199 Berwick Lane, South Euclid, Ohio 44121.

**70 MILE HOUSE, BRITISH COLUMBIA**, Horse Lake Christian Fellowship, % Dr. D. Street, Box 2069, 100 Mile House, BC V0K 2E0.

**SARDIS, BRITISH COLUMBIA**, Watson Road Bible Chapel, % H. Shannon, 45445 Watson Rd., R.R. #7, Sardis V0X 1Y0.

**GRIMSBY, ONTARIO**, Grimsby Bible Church, Grand Avenue School, 14 Grand Ave., Grimsby. Formerly Fruitland Gospel Chapel in Stoney Creek. BB 9:30, FBH 11, M 6:30. Thurs. 7:30 in homes. % Jack Chubb, Box 4, Group 2, RR 2, Fruitland, Ont. L0R 1L0 (416/643-1550).

#### NEW LISTINGS

**MINNEAPOLIS, MINNESOTA**, Church of the Savior, Temporarily meeting at West Bank Christian Center, 1407 Washington Ave. S., % Gerard Couenhoven, 3223 Colfax Ave. N., 55412 (612/522-8264). SS 9:30, BB 10:30, Wed. 7 in homes.

The believers have been meeting as an assembly for more than three years and are in fellowship with other assemblies in Minneapolis and St. Paul.

**SAULT STE. MARIE, ONTARIO**, Riverside Bible Chapel, % Alan Murray, 43 Joel Ct., Sault Ste. Marie, ON P6A 5E7.

The Christians began meeting on September 18 with about 60 at the Lord's Supper. There are now fifteen families in fellowship, most coming from Bethel Bible Chapel and some from the Gospel Hall. They are being shepherded by elders at Bethel while waiting on the Lord to raise up local shepherds. They request prayer for unity and direction and spiritual leadership.

**CAPE CORAL, FLORIDA**, Fellowship Bible Chapel, % Randy Redmer (813/542-6248) and Don Jeffers, PO Box 951, Ft. Myers, FL 33902 (813/939-0639). BB 10.

**LOS ALAMOS, NEW MEXICO**, Los Alamos Christian Fellowship, 2117 B 43rd St., Los Alamos 87544. Meets in home of Jim Patterson. BB 9:30, SS 11, Wed. 8.

Since July 1975 a nucleus of believers has been meeting for fellowship and breaking of bread. A ladies Bible class meets on Thursday mornings, and two brothers are active in prison work in Santa Fe. Visitors are welcome at the assembly.

**CULPEPER, VIRGINIA**, Culpeper Christian Assembly, 118 N. East St. 22701. SS 9:45, BB 10:45, M 7, Wed. 7:30. % John M. Musselman (703/825-2035) or the Christian Bookshop (703/825-1418).

**OWENSBORO, KENTUCKY**, Trinity Bible Church, meets in Owensboro Junior High, 13 Booth Ave. BB 9:15, SS 9:50, M 11. % Dix Winston III, 4133 Hoover Ct., Owensboro, KY 42301 (502/685-4763).

## WITH THE LORD

**ALLIE MAE COOLIDGE**, 86, of Kenbridge, Virginia, on August 8, after a long illness. A radiant Christian and an able teacher, she did mission work for many years at a nearby tuberculosis sanatorium. She was in fellowship at Northside Gospel Chapel in Victoria.

**ORVIS B. GILMER**, 75, of Albuquerque, New Mexico, on September 5, after a long illness with cancer. He was in fellowship at Garfield Gospel Chapel in Albuquerque.

**MYRTLE KELLY**, 75, of Ardsley, Pennsylvania, on October 24. She was in fellowship at Grace Bible Chapel, and was known for her kindness and loving spirit.

**ALBERT RILEY**, 88, of Framingham, Massachusetts, on September 13. He was in fellowship at Mount Auburn Gospel Center where he was an elder and treasurer.

## NOTICES

**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, call or write Jim Clark, 16 Kettle Drum Lane, East Sandwich, Massachusetts 02537 (617/888-4260).

**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).

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**ISRAEL/OBERAMMERGAU**: September 1984. Twelve days tour of Holy Land with well-informed, Bible-oriented guides. Flight to Vienna, land travel through Bavaria to Oberammergau for the Passion Play. Write: Jess K. Dove, Box 3347, Federal Way, Washington 98003 (206/941-1574).

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# LETTERS to the editor

"Where have all the evangelists gone?" asks Dick Saunders (INTEREST, September 1983). I hope I, too, may not "sound facetious" if I respond that not all believers exercising the gift of evangelism are "itinerant evangelists" as Mr. Saunders is called to be.

The ministry of the evangelist-preacher may, perhaps, be less common now than formerly, but it is premature to announce the funeral of evangelism. The gift is alive and well in Sunday Schools, week-night activities, coffee hours, home Bible study groups, Child Evangelism Fellowships, Inter-Varsity and Inter-School Evangelism Fellowships, and in person-to-person witness, to name just a few possibilities.

Philip the Evangelist is best known for his "one-on-one" ministry!

Edwin J. Rix,  
Mississauga, Ontario

## WHEN IS A BIBLE NOT A BIBLE?

I have come to appreciate the candid presentation of subjects by various authors. The most recent is Mr. Stahr's "Who Owns the Bible?" [November] that said it better than anything I have seen for a long time. How refreshing to see an honest, open, logical explanation to the various translations available that profit anybody who will read them with an open, willing mind and heart to do the Lord's will (John 7:17).

Herbert E. Bollman,  
Wyoming, Michigan

I want to add a hearty "Amen." I have a sister who is caught in the snare of the Jehovah's Witness cult. When I've tried to use my King James Bible to convince her of the deity of our Lord Jesus Christ, she counters that my Bible is a deliberate mis-translation. Yet I know that God is faithful and He will use her own Watchtower translation to convict her. You have given me considerable encouragement.

Name withheld by editor.

After reading your November editorial I feel that I must take pen in hand. There are some serious mistakes in your article.

The little word "the" provides the key to understanding this whole issue and shows where your article goes wrong. You state, "God owns *the* Bible" (emphasis mine). You are right that no one "can take over ownership of *the* Bible." However, we must realize that there is a difference between *the* Bible and a book or translation that someone *calls* the Bible! Yet you imply that every book that rolls off of the press and has "Bible" on it is "the Bible." The fact of the matter is, that where two opposing manuscript readings or translations exist, one of them is wrong and one right. One is God's Word, the Bible, and one is not. . . .

Another point worthy of mention is the wide divergence between your apparent estimation of God's Word and what the Bible says about itself. You state, "God uses His Word no matter how faulty the translation might be!" You say, "It is God's Word despite its shortcomings, . . . even in imperfect form." May I ask, when has God's Word ever been found to be faulty, have shortcomings, or be in imperfect form? My Bible says, "The

Words of the Lord are pure words . . . Thou shalt preserve them from this generation for ever" (Psalm 12:6-7).

No, you can be sure that any book that is faulty, has shortcomings, or is in imperfect form is not *the Bible*.

I heartily agree with you that when God speaks of His living, powerful Word, "He is not talking about long-lost original Greek manuscripts" but about "that translation in your hand." Otherwise inspiration, inerrancy and infallibility would be, as far as all practicality is concerned, moot issues! [And I agree] with your words, "*the Bible* belongs to God!" The only question that remains is stated in the title of a book by David Otis Fuller, "Which Bible?"

Larry R. Price,  
Jacksonville, Florida

With reference to your editorial, am I right in concluding that regardless of the perversion of the Scripture, it remains the Word of God? If John 1:1 is translated, ". . . and the Word was a god," would that be the truth God is conveying? If John 3:16 is translated "shall perish" instead of "shall not perish," would that be God's message to us? Is it still His word?

Your illustration about ownership of a house or a car seems inappropriate. I do not think the question is *ownership* of the Bible but rather the *authenticity* of the message it contains. If God's Word is distorted, how can it still be said to be His Word?

Andrew C. Carter,  
Altadena, California

*Editor's Note: The book as a whole is God's Word, but not the specific, improperly translated words or phrases. Thus in Revelation 22:18-19, the very book that has been tampered with brings its curses ("written in this book") on the one who does the tampering. Obviously then the book itself, though not the introduced distortions, is still God's Word.*

*Deliberate distortions, however, are rare. Much more significant are the problems of converting one language into another. That's why the missionary I mentioned goes back and makes corrections as he improves his knowledge of the native language. But if reader Price is correct, none of us has ever seen or will ever see the Bible, for no copied manuscript is without error, and no translation is without shortcomings.*

*Even if a perfect translation could be made, it would soon be rendered imperfect by the inevitable changing of the language. What better example can be found than I Corinthians 13? Beautiful as the King James Version is, we are all quick to explain that "charity" doesn't mean charity in this chapter, but rather it means love. The three great virtues are faith, hope and love, not faith, hope and charity.*

*Neither dishonest cultists nor unscholarly translators can be blamed for this inadequacy. The slowly changing English language is alone responsible for what is now a significant short-coming in the King James translation. Shall the KJV, now imperfect, therefore lose its right to be called the Word of God? Of course not.*



## BROKEN MARRIAGES: GROWING CHURCHES

October was a great issue of *INTEREST*. Your prompting about spirituality and church growth was much needed. "Samson" and "The Love of Christ" are great messages. Miss Norton's exhortation should help in the very important job of loving and reaching children. Emmaus is taking a tremendous leap forward and I pray that God may be glorified.

As for divorce and remarriage, mentioned again in Letters to the Editor, I wish the subject would disappear forever from the pages of our magazine. I am not suggesting for one moment we let the bars down and adopt an "anything goes" attitude. I have strong personal convictions and by God's grace will never violate them. But I have compassion also and do not sit in judgment of any of my brothers and sisters in Christ who have suffered and are suffering, the consequences of this tragedy. But we have it in our midst in increasing frequency, sad to say, so why not endure it as quietly as we can? Why not leave the matter with each individual assembly to adopt its own course, the oversight seeking a Spirit-taught direction and following it to the best of their understanding? Let's live up to our belief in the authority of the local assembly and of our not trying to legislate through our magazine and in our workers' conferences.

This suggestion is based on the fact that great students of the Word have not agreed, and do not agree, on the interpretation of the passages dealing with this very important subject.

Tommy Steele, Sr.,  
Raleigh, North Carolina

Your editorial in the October issue, "Spirituality and Church Growth," expressed thoughts that needed to be voiced. Too many assemblies excuse their lack of growth by telling themselves that they have quality if not quantity, and that it is more important to have a New Testament style church than a growing church. I would question whether any church has the right to claim it is patterned after the New Testament if there are not some signs of growth.

As you know, we have seen considerable growth in Quebec in recent years, though a number of assemblies are not growing. In some cases it might be possible to suggest reasons—lack of spirituality in the elders and members of the flock. In other cases, an assembly has wept before the Lord because of its lack of growth, yet for months or years nothing has happened. Then, all of a sudden, it starts to grow, for no apparent reason. That, I think, would be true of the French work as a whole. The only explanation seems to be that there comes a time of the Lord's visitation.

Again, it might be noted, most English assemblies in Quebec are not showing much growth. Some are holding their own, others are declining. The main reason, however, seems to be the general exodus of English-speaking people from the Province. There are, therefore, other factors that enter into the equation, but I still say that a church that is not growing should question whether it is really living out the New Testament.

Arnold Reynolds,  
Lennoxville, Quebec

## WHERE IS THE LAKE OF FIRE?

Regarding the book review of *The Revelation Record* in the November issue (pages 17–18), author Henry M. Morris wonders if the Lake of Fire might be located on some far distant star.

Evidently Mr. Morris has overlooked some of the scriptures that tell us hell is located in the bowels of the earth. Our Lord descended into the earth after His death and released the spirits from the area where they were held. God also says to man, even if you dig down to hell, I will find you. The center of the earth is a lake of fire, molten nickel and lava and is revolving so anyone in the middle would never touch the sides or bottom, thus bottomless.

Remember when certain of the tribes worshipped idols, and the ground opened up and swallowed the idol worshipers. God said "they went down alive into the pit."

I purposely have not put chapter and verse to these happenings so that Mr. Morris can find them in the scriptures and acquaint himself with where God says hell is.

Stewart Gilmore,  
Durham, North Carolina

*Editor's Note: A brief review can hardly do justice to a carefully written volume of 521 pages. In response to the foregoing letter I have gone back to that volume to clarify Mr. Morris' teaching.*

*The word "hell" appears in Revelation 1:18; 6:8; and 20:13,14. It is the Greek hades, equivalent to the Hebrew word sheol in the Old Testament. Morris defines it as "the abode of departed human spirits" (p. 43). It is the place where the soul goes when the body dies (p. 429). It is "a great abyss in the center of the earth, where the spirits of unsaved men are confined until the second resurrection" (p. 400). It is "the deep" of Romans 10:7 (literally, "the abyss," from the Greek word abussos). It is the "prison" of 1 Peter 3:19, "the lower parts of the earth" to which Christ descended (Eph. 4:9), and the "hell" (hades, Acts 2:31) from which His soul was resurrected (pp. 43–44).*

*In treating Rev. 9:2, Morris describes "the bottomless pit" as one of the compartments of hades. "It is apparently at the very center of the earth and so, in truth, has no bottom. . . . One cannot go down in any direction" (p. 157). "Hordes of demonic spirits" are confined there (p. 400).*

*"The lake of fire is clearly not the same place as hades," says Morris (p. 399), though it, too, is called "hell" in some passages (Greek, gehenna, in Matt. 5:22,29,30; 10:28; 18:9; 23:15,33; Mark 9:43,45,47; Luke 12:5; James 3:6). This is the "everlasting fire" of Matt. 25:41, the "fire that never shall be quenched, where the worm dieth not" (Mark 9:43–48). According to Revelation 19:20 and 20:10,14–15, "the beast and the false prophet will become its first occupants. Later the Devil and all unbelieving men and women will join them there" (p. 400).*

*Where is this lake of fire? Its location has not been revealed in Scripture, says Morris, but it cannot be on this present earth, which is to be dissolved (p. 430). By contrast, the lake of fire, "prepared for the devil and his angels" (Matt. 25:41) will be occupied from the beginning of the millennium (Rev. 19:20) and receives the remainder of its occupants just before the first earth and heaven pass away (Rev. 20:14–21:1). Those sent into it are cast into outer darkness (Matt. 8:12; 22:13). Other descriptive passages (II Peter 2:17; Jude 13) are consistent with the idea that the lake of fire "will be located on some far distant star. A star, after all, is precisely that, a lake of fire" (p. 431). But Henry Morris is only willing to call this a "likelihood" and says "we cannot be certain at this time" (p. 431).*

# REPORTS



Steven Linscott

## LINSCOTT UPDATE— THE WHEELS OF JUSTICE TURN SLOWLY

Thomas Decker, counsel for defendant Steven Linscott, filed his first Appellate brief on July 9, 1983. The State of Illinois had 30 days to respond. It finally did respond on October 31, almost three months late. Decker then filed his second brief, accompanied by a motion for an expedited hearing of appeal. Decker was asking the State of Illinois to set aside the conviction of Steven Linscott, or, alternately, to grant a new trial.

As a result of these filings, a judicial hearing of the appeal was expected late December or early this month, January 1984. Then the panel of judges will deliberate the case. Several months may pass before their decision is announced.

In October 1980, more than three years ago, Steven Linscott had a vivid dream of someone being beaten to death. Steve was a 26-year-old missions major at Emmaus Bible School in Oak Park, Illinois. After learning about the murder of a young white woman, living two doors away, he recounted his dream to two Oak Park police officers. That made him an immediate suspect. Today Linscott is serving a 40-year sentence at a medium-security penitentiary in Centralia, Illinois. For a full report, see INTEREST May 1983.

The police originally charged Linscott with murder, rape, and armed violence. The armed violence charge was dropped before the trial, and the jury found Steven innocent of rape, but guilty of the brutal murder.

During the trial the prosecution argued that Linscott knew unpublicized details that he could not have known unless present at the murder scene. The defense argued that in long hours of interrogation, without a lawyer present, the police officers pumped ideas and details into the head of a naïve kid, who thought he was being helpful and had no idea he was a suspect. A careful reading of the interrogation transcript lends some credibility to the defense case. Some important details were in conflict with the actual crime. Example: Steve thought the victim was a black person, either man or woman, and was unaware of sexual activity.

A third possible explanation was not raised in the trial. The defense did not argue that Linscott's dream had validity, even though stories abound of people having vivid dreams of tragedies occurring at the same hour in some other locations. Still, one may question whether some police departments can turn to psychics for help in solving murders, while other departments use an alleged dream as the only substantial basis for a murder conviction.

The State also contended that hair and vaginal swab evidence linked Linscott to the crime, or, to be more exact, did not exclude him. Thomas Decker's appeal argues that the prosecution deliberately misled the jury in regard to the physical evidence, which is anything but conclusive. It also contends that there were as many dissimilarities as similarities in the dream, a point subtly overlooked by the State.

While the wheels of justice turn slowly, Steven Linscott has settled into the routines of prison life. He has an excellent rapport with prisoners and guards. Fellow inmates affectionately call him "Preacher." He openly shares his faith in the Lord Jesus Christ, leads a Bible study, and is editor of a religious column in the prison newspaper. Each month he is allowed five visits, totalling 20 hours in length, with his wife and children. He longs and prays for the day when he can be with them all the time.

Lois Linscott has a part-time job with a local Christian ophthalmologist, and spends as much time as possible with the three young children. She also pores over legal documents to help in her husband's defense and in answering reporters' questions.

Centralia is in southern Illinois, 300 miles south of Chicago. The Linscott's home assembly, River Forest Bible Chapel, in suburban Chicago, maintains a "defense fund" to handle payments to lawyers and investigators (946 N. Harlem Ave., River Forest, IL 60305). To date some \$75,000 has been received which has covered legal costs thus far.

Apart from a small Oak Park newspaper, the murder and trial received lit-



Lois Linscott with Katherine, Paul and Vicki (in her arms)



tle media attention in the Chicago area until recently. The conviction of Lin-scott despite an almost total lack of either direct or circumstantial evidence has generated a flow of letters of concern to the governor's desk. As a result, at least one Chicago television station has become genuinely interested. In November, the local NBC outlet devoted some ten minutes of local evening news time to the case, and publicized their presentation with a full-page advertisement in the *Chicago Tribune*. Their presentation was objective, interviewing both Steve and Lois, as well as one of the prosecuting attorneys, and raising serious questions as to whether a grave miscarriage of justice has occurred.

#### EVANGELISM EXPLOSION— OFFER EXTENDED

INTEREST is pleased to be able to extend its offer to subsidize attendance at Evangelism Explosion clinics. The offer was first made in the February 1983 issue. Since then, eleven assemblies have taken advantage of the offer; three in Ontario; one each in Prince Edward Island, Illinois, Iowa, Rhode Island, Wisconsin, California, Texas and Georgia. Reports have begun to come back to us, telling of the immediate benefits received from attending seminars. In one case, a trainee had already led a soul to the Lord, before the program was actually put into effect.

Evangelism Explosion clinics are designed to train people in reaching out for Christ. They 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.

The first three days of each clinic are

spent in lectures and demonstrations, and the last three in "on-the-job" training. Clinics are held in host churches across the country. Enrollment fee is \$295 per person, which includes a non-refundable, non-transferrable \$95 registration fee. INTEREST offers to pay half the enrollment fee when two to five people attend from one assembly.

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 the evening meals.

The reason for asking at least two people to attend is that one person alone is not likely to be able to establish the E.E. program in the home assembly. The training of others at home is critical to the success of an ongoing program.

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.

Application should be made to Evangelism Explosion, Box 23820, Fort Lauderdale, Florida 33307 (305/973-7710), indicating the desired clinic and paying the \$95 portion. E.E. will send back invoices. Photocopies of these invoices should be sent to INTEREST, Box 294, Wheaton, Illinois 60189. For U.S. participants, INTEREST will send direct to E.E. a payment equal to half the total clinic fee, and E.E. will send out a revised invoice, showing the balance due. For Canadian participants, INTEREST will send the subsidy payment to the assembly, rather than to E.E.

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.

Select a clinic near you, and we will pray with you that the Christians in your assembly will be stimulated to reach out and win your community for Christ!

#### FAMILY BIBLE HOUR RADIO CONFERENCE

The 24th annual conference of the Family Bible Hour radio program was held at Martin Grove Collegiate in Toronto on October 22. Six hundred people attended the afternoon and evening sessions.

"The Word of Life at the Speed of Light" was the theme, with **Dr. Robert Lindsted** being the keynote speaker. Other speakers were **Arnot McIntee** and **J. B. Nicholson**.

The Family Bible Hour is heard around the world in 15 different languages, and is supported by assemblies and individuals. The address is 7 Strathmore Rd., St. Catharines, Ontario L2T 2C4.

Arthur F. Wilder,  
Cleveland, Ohio

#### MEETINGS FOR THE FAMILY

In October, LaGrange (Illinois) Gospel Chapel held a week of family meetings, conducted by **David and Ruth Stiefler** of Blasdel, New York. A total of 133 people heard the gospel presented, beautifully illustrated with stories from the Old Testament. One young girl professed salvation.

The Stieflers continued their ministry in Michigan, Pennsylvania, Massachusetts, Rhode Island, Ontario, and New Jersey.

James D. Kennedy,  
LaGrange, Illinois

#### 1984 CLINIC SCHEDULE

Jan. 27-Feb. 1	Dayton, Ohio	Apr. 27-May 2	Modesto, California	October 5-10	Fresno, California
Jan. 27-Feb. 1	Ft. Lauderdale, Florida	Apr. 27-May 2	Knoxville, Tennessee	October 5-10	Del City, Oklahoma
February 10-15	Mesa, Arizona	May 4-9	Wichita, Kansas	October 5-10	Minneapolis, Minnesota
March 2-7	Corpus Christi, Texas	May 4-9	Fort Smith, Arkansas	October 12-17	Daytona Beach, Florida
March 9-14	Ft. Lauderdale, Florida	May 4-9	Bear, Delaware	October 19-24	Manassas, Virginia
March 9-14	Saskatoon, Saskatchewan	May 11-16	Ft. Lauderdale, Florida	October 19-24	Rockford, Illinois
March 16-21	Arlington Heights, Illinois	June 1-6	Walden, New York	October 19-24	Calgary, Alberta
March 16-21	Marietta, Georgia	June 8-13	Omaha, Nebraska	November 2-7	Blacklick, Ohio
March 23-28	Dallas, Texas	June 15-20	Seattle, Washington	November 2-7	Albuquerque, New Mexico
Mar. 30-Apr. 4	Columbus, Ohio	July 20-25	Carrollton, Texas	November 9-14	Ft. Lauderdale, Florida
April 6-11	Paducah, Kentucky	September 7-12	Dayton, Ohio	November 23-28	Toronto, Ontario
April 6-11	Yukon, Oklahoma	Sept. 28-Oct. 3	Newark, Delaware		

# QUOTES

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

## Ohio worker evangelizing on university campuses.

### Bahamian young people assist in South Carolina crusade.

## Washington worker moves into southern Oregon.

## Regent College has 400 enrolled. C.C.B.S. dorms house international students.

**KINGSLEY and HOLLY BAEHR,**  
1512 Kenyon Ave., So. Plainfield,  
New Jersey 07080

I spend about 50 percent of my time helping the testimony at Cedarcroft Bible Chapel, serving as elder, advising the junior high and youth group, doing some personal counseling, visitation and conducting home Bible studies with new Christians. I also minister God's Word in surrounding assemblies.

The other 50 percent of my time is spent teaching Bible at a local Christian school, taking children's meetings, camp work, retreats, etc.

Holly has a telephone ministry and teaches a Sunday school class, as well as being my secretary, support and the sustainer of the family in many ways.

*November 3*

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

I have just returned from three months in the Detroit area where I work with the Christians at Lakeside Bible Chapel. Currently I am doing evangelistic work with the Christians at Bethel Bible Chapel, Middleton, New Jersey.

Three days ago I had the privilege of leading a 21-year-old fellow to the Lord. I met him on the street while I was doing door-to-door work in his neighborhood. I stopped him and asked if he would like to do our survey. I learned that he had been witnessed to by others and was ready to receive the Lord. What is particularly heartening is that we met for Bible study yesterday and his desire for the Word reflects that he had a real conversion. Pray for him as he will be entering the Navy soon.

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

There are approximately 80 believers in fellowship with us here in Dayton. Great leadership potential is evident in many of the brethren.

Much evangelism is taking place on the university campuses in our area. I am traveling more and more to preach in the open air on various campuses. Next week I'll be at Purdue University with **Ray Moore**, the following week at the University of North Dakota with **John Bjorlie** and **Phil Venema**, and later at the University of Nebraska. The Lord has opened an effective ministry through the preaching and dialog.

**DAVID and MERYL COLLINS,**  
40 Ransom Ave., Sea Cliff,  
New York, 11579

We have just concluded an evangelistic thrust that is different for our community. Sea Cliff has an Arts and Crafts Fair at which 20,000 people go through our village of 5,000. We took advantage of this to do some open air preaching, scripture reading, singing, tract distribution and witnessing. There were a number of opportunities to share our faith in our Lord Jesus Christ with those who stopped to listen, browse at our book table, or have a cup of free ice water. We had a sign that read, "Anyone who drinks of this water will thirst again" (John 4:13-14). Though we have seen no direct fruit from this outreach, we praise God for this opportunity to take a stand in our community.

Meryl is continuing her bed-rest pregnancy. Prayerfully the child will be safely born about the time this letter appears, as she is due in January. The five months on bed rest has been a time of experiencing the daily sup-



T. Michael Flowers, Georgia

port of the Lord and His body. Thank you for your prayers.

*October 23*

**T. MICHAEL and ELLA FLOWERS,**  
PO Box 370603, Decatur, Georgia 30037

Nineteen eighty-three was a very fruitful year for us in the Southeast. God's mighty power awakened sinners and aroused the saints during crusades in Columbia, South Carolina, and here in Atlanta, Georgia.

Sixteen young people came from the Bahamas to assist in the Columbia Crusade. The little group in Columbia is now holding its own and just recently we learned that others have been added to the fellowship. I traveled the four-hour drive for the Bible class there each week, but the Lord has sent help. A young man from Community Bible Chapel in Atlanta, who is attending graduate school in Columbia, has consented to oversee this little flock.

Community Bible Chapel is experiencing growth pains. The crusade brought a real breakthrough in the community. We now have children's meetings twice a week with encouraging attendance, and we have also added another station in North Carolina to our radio log.

We were delighted to commend one of our sisters to the Lord's work, Barbara S. Walton (See New Workers). She is a godly woman whose labors over the years have been signally blessed of God. As a matter of fact, Community Bible Chapel is the outgrowth of a Bible class started in her home.

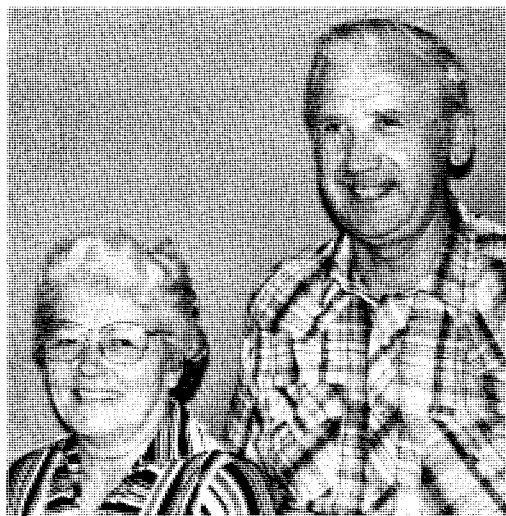
Pray with us as we are working toward establishing another testimony in this area in the near future.

*October 19*

**W. WARD and LAUREL GASQUE,**  
2130 Westbrook Mall, Vancouver,  
British Columbia V6T 1W6

We are settled back into our work at Regent College. Regent has grown extensively since its beginnings some thirteen years ago. It now has 240 full-time equivalent students (about 400 actual students during any given term). More than simply numbers is the recognition





Irene and Jack Heseltine, Oregon



F. W. (Woody) Murphy, Florida

that the college has received as a major influence in the preparation of Christians in all walks of life for effective ministry. We are grateful to God for what He has done.

At a personal level, I have been enjoying the editorial work I have been doing on the *Good News Bible Commentary* (a 20-volume series being published by Harper & Row) and the *New International Greek Text Commentary* (a more technical series being published by Eerdmans). Both of these series are coming along very well. Those volumes already out seem to be meeting a real need in the life of the church.

November 8

**WALTER N. GUSTAFSON,**  
104 Moonflower Rd., Hatboro,  
Pennsylvania 19040

I have just finished three weeks of gospel meetings in the Unionville (Ontario) Gospel Hall, ministering with brother **Albert Hull**. Average nightly attendance was 92, but only a small number of unsaved. A young man of 16 professed to be saved at the end of the second week.

November 1

**JACK and IRENE HESELTINE, 3351 Hanley Rd., Central Point, Oregon 97502**

For quite some time the Lord has laid on my heart a burden for the very little places, small assemblies that are in need of encouragement, help and ministry of the Word of God. After much prayer and consideration, we feel led to move to Medford, Oregon, where there are only a few families struggling to maintain an assembly testimony. We trust we will be able to help that work, and also in southern Oregon and northern California.

We leave the work in the assembly in Cosmopolis, Washington, and the responsibility of the work and leadership of Shiloh Bible Camp in the hands of **Larry Anderson** of Seattle, a man with the ability to minister the Word, and to give direction and leadership to the camp.

Our address above is effective December 10.

November 14

**WILLIAM and MARY KING,**  
306 Apollo Dr., Wilmington,  
North Carolina 28405

We have been going weekly for a Bible study at Sunset Harbour, an area near Southport, where we have been working for some time. We have a couples' Bible study on Tuesday nights and have seen one young woman saved. Another single man is coming. He has been witnessed to by several of our men at the Southport nuclear plant, and we are trusting he, too, will soon put his trust in the Savior.

October 28

**F. W. (WOODY) and IMA MURPHY,**  
1517 W. Linebaugh Ave., Tampa,  
Florida 33612

We have enjoyed the Lord's blessing over the past two months at the Central Gospel Chapel. Seven teenagers and adults have professed faith in Christ. We baptized nine this past Sunday night. Both the AWANA program and the Teen Meeting have a larger number than last year, and we continue a very busy schedule of semi-weekly Bible studies on Friday nights and monthly Ladies Bible studies and missionary meetings.

We are looking forward to hosting the Annual Tampa Bay Missionary Conference February 10 to 12. Speakers expected are **T. Ernest Wilson** and **Geoffrey Tunncliffe**. The conference theme will be "Our Responsibility to Help Missions in Disaster Areas."

We value prayer for our labors in Tampa.

November 1

**ARNOLD and EMILY ROSS, Box 327, Lynbrook, New York 11563**

Through the Lord's enabling, we are now reaching out on fifteen different radio stations with the gospel of our Lord Jesus Christ. Our messages are specifically directed toward the Jewish people in the heavily Jewish populated areas such as Long Island, New York City, and several other cities. The ultra-orthodox sadducees and pharisees of today are trying to stop our witness by doing away with us. They threaten to kill us. We need the prayers

of the Lord's people for protection, help, and much wisdom.

In addition to the radio work, Mrs. Ross ministers effectively and fruitfully to the sickly, the elderly, and the needy.

November 1

**NATE and ANN SMITH, 10780 Deshore Place, Culver City, California 90230**

We have 28 international students currently living in the dorms of the California Center for Biblical Studies. They represent 17 different countries and 14 different native tongues. All of them are students at UCLA. Most of them are graduate students.

It is exciting to realize that we have a mission field in our own facilities. The board of CCBS has authorized me to study the possibility of developing a ministry towards international students. We want to be genuinely Christian and personally free to share our faith on the one hand. However, on the other hand, we do not want to be guilty of proselytizing or coercing the students.

Our first step is to establish meaningful relationships with the internationals through friendships. They are a very needy group, especially in this cultural transition in which they find themselves enmeshed. I find them a real challenge.

Last Sunday I took two Africans with me, one from Ghana and the other from Nigeria, when I spoke at Claremont Bible Chapel. This provided opportunity for some meaningful conversation. We are planning to start a Bible study with those who are interested.

October 24

**FRANKLIN and LOUISE SPANGLER,**  
PO Box 518, Pittsboro, North Carolina  
27312

On September 21 we took up residence in a house on the property of Pittsboro Christian Home. Because of our move from New Jersey, it was necessary for me to resign as a director of Christian Missions in Many Lands.

Although this is a retirement community, I am not retired. Because of Mrs. Spangler's physical frailty, I am limited in my ministry. I still engage in ministry and pastoral visits.

October 21 →

## WORSHIP & REMEMBRANCE

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Every assembly should have a set of this rich ministry.

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Lexington, KY 40523

**JACK and RUTH SPENDER,**  
112 Doolittle Dr., Bethany, Connecticut  
06525

The new assembly in Bristol is three weeks old and is beginning to grow. Elders have not yet been raised up, so the men meet frequently to discuss and pray about whatever needs and questions come before them. While I try to attend some of these meetings, I find that the responsibility contributes to growth and maturity as they faithfully search the Scriptures for guidance.

Last Sunday night there was a carnival in town so it was decided that half the group should go out with tracts and half should stay in the meeting place and support them in prayer. A young man received the Lord and the seed was planted in other hearts.

October 28

**TOMMY and IRENE STEELE, Sr.,**  
6517 Keystone Dr., Raleigh,  
North Carolina 27612

"It was through your radio ministry I was saved. You said we must be born again, and I was." I have just read these words in a letter received, learning for the first time of another soul I may expect to meet in Heaven. It is not unusual for us to receive the wonderful news this letter brought.

We look back over the past year with much thanksgiving for our Father's loving care of us and for many opportunities to serve Him.

Dr. G. Allen Fleece said, "Very few end well." Dr. Vance Havener said, "I just hope I get Home before dark." Please pray that we may "end well." We want to "get Home before dark."

November 7

**DONALD and GLORIA WELBORN,**  
4636 Lariat Trail, Fort Worth, Texas  
76118

There is a desperate need for someone who can minister the Word to move to Brownwood, Texas, where we have a small gathering. I go there on Monday nights when I am home, but cannot move there. Please pray with us about this need.

Also please pray that we can soon get the assembly property sold so as to be able to move to a new location where we are seeing some response. Our present building is adjacent to a natural gas pipeline pump station, and the area is much depressed. We need to move to where there is a good response and no church of any kind presently.

October 21

**WILLIAM and JESSIE WILSON,**  
43 George Ave., North Adams,  
Massachusetts 01247

The ministry has prospered dramatically and the local church here has grown at a very rapid pace. We have added many new families and our greatest problem right now is inadequate space on Sunday mornings. We are filling the vestibule regularly as well as the sanctuary, and sometimes there are even people standing. We see new faces almost every week. The Sunday School has grown as well and some classes have to be held in homes.

We have acquired some property behind our current building and hope to build an adequate facility soon. Prayer would be appreciated.

Spiritually, there has been real growth

among the saints and a marked increase in their willingness to be involved. The Lord has provided a fourth elder, five new deacons, and several active, willing women to serve in various ways. Many others have assumed responsibilities which previously fell largely on us.

We have an active girls' work, boys' work, men's fellowship, women's fellowship and nursing home ministry, as well as several weekly Bible studies and discipleship groups. It has been a real blessing to see people use their gifts and get involved.

One Sunday recently four people gave their lives to the Lord and were saved!

## EXPRESSING LOVE

*Continued from page 11.*

It takes careful listening to be aware of what your child is really seeking. A little girl, who was at the head of her class in school, brought home a very good paper. She asked her mother not to show it to anyone. The mother, who loved the daughter and was proud of her, told several people anyway. She did not realize that the little girl was really trying to find out: "Do you love me for myself, or just for my high grades?"

## VI. PARENTS IN LOVE

Parents, love each other! Nothing gives a child a greater sense of security than to know his parents love each other. Don't be afraid to let your child see you give your spouse a hug or a kiss. Besides making him feel secure, it will also help him learn to give and receive appropriate physical affection.

Here, then, are six suggestions for expressing love to your children. Give them of your time, and your whole attention. Keep touching and keep listening. Don't use love as a reward, nor withhold it as a punishment. And, finally, be in love with your lifetime partner, and show it.

Loving our children doesn't always come naturally; it can be difficult and demanding. But it is altogether essential.

To love your neighbor, Christ said, is one of the great commandments. No "neighbor" is closer to us than our own children, and none is more dependent on our love. ☐

## THE GOSPEL FARM

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- Christ-centered Counseling Program
- 24-hr., Residential Facility
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- The ministry is governed by a board of directors comprised of men in assembly fellowship.
- All services are offered without charge.
- Positions for both students and counselors are now open.

For information or  
application write:

**The Gospel Farm**  
Rt. 4, Box 303F  
Waynesboro, Georgia 30830  
Founder: Mr. Edgar Murrah  
Administrator: Mr. Michael Lewis

(ph. 404/554-4606  
404/722-7048)





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# INTEREST

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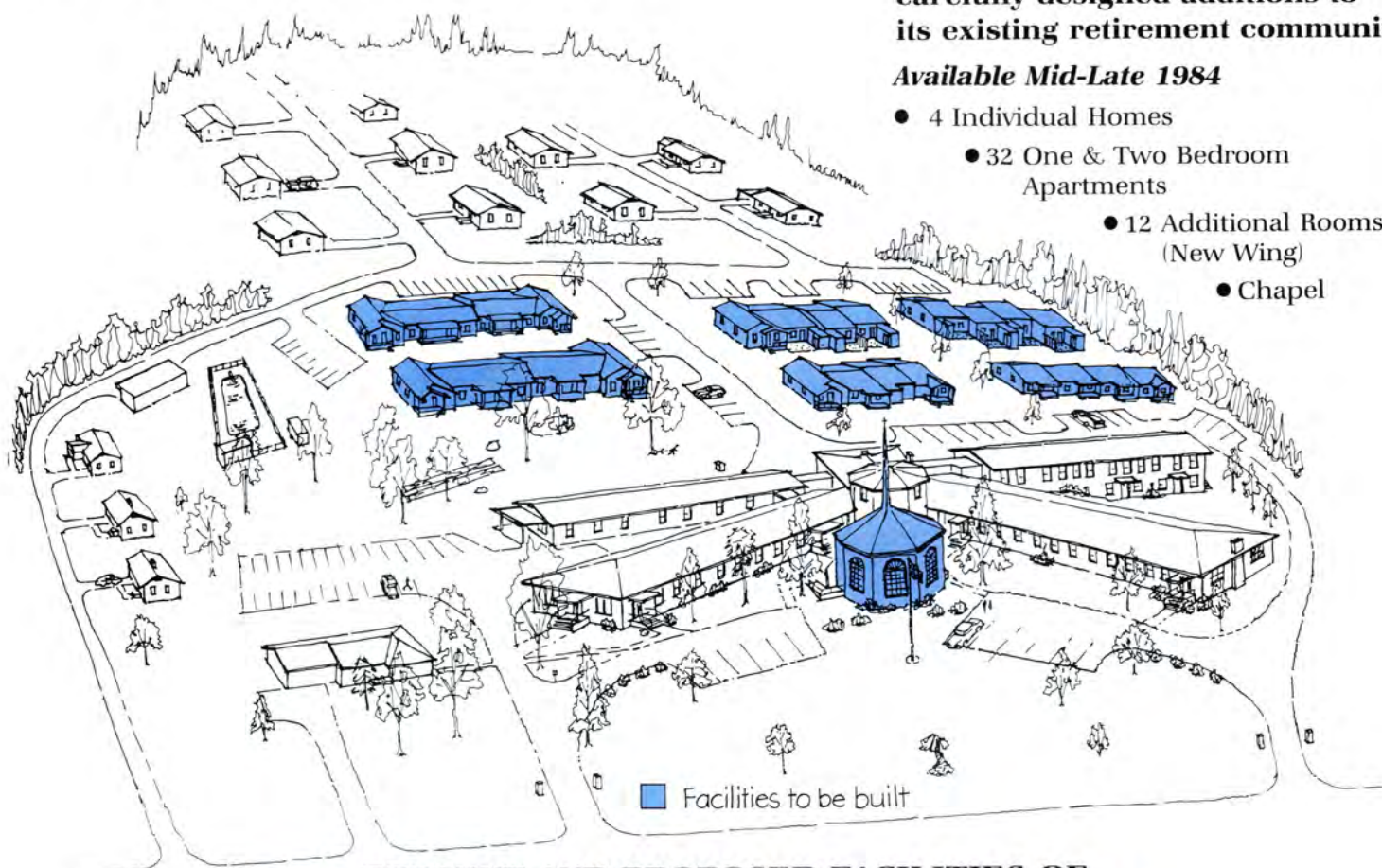
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# INTEREST



FEBRUARY 1984

## SENSITIVITY NEEDED

- Gearing the Assembly to Individual
- Concern for an Unconcerned Friend
- Single Saints in a Couples' Culture
- A Biblical Attitude Toward Sin in the Local Church





## EDITOR'S PAGE

by James A. Stahr

# The High Cost of Keeping the Peace

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WHAT DO YOU TELL A GRIEVING MOTHER?

---

It was shortly before dawn when the truck appeared. Ignoring the futile gestures of sentries at the gate, it crashed its way into the marine compound near the International Airport. Targeting on the headquarters building, it exploded with a roar that even bomb-weary Beirut couldn't ignore.

The truck driver was vaporized by his huge load of dynamite. The four-story building collapsed around him into a pile of rubble. It was days before the murdered marines and sailors could be dug out and identified. Those who escaped alive were flown to American military hospitals in Germany where wounds and burns continued to take their toll. By year end, the death count of the October 23rd bombing had risen to 241.

What do you say to a mother whose son was a victim of that attack? What do you say to a young wife when her husband's body has been identified in the ruins?

Some of the politicians mutter things about America's national security, or the Syrian threat to take over Lebanon. Other politicians condemn the President for not adequately explaining what American marines are doing in Beirut. None of this talk offers much consolation to bereaved relatives. Nor to the marines who take the place of those who died.

It's all so far away. Half a world away! That's why the explanations aren't very convincing. Who wants to die to protect somebody's oil well? Or bank? Or luxury hotel? And then have his widow told he died for America?

There is a justification that does make sense. A very simple one. The peace-keeping forces of Britain, France, Italy and the United States have gone into Beirut to act as a buffer between rival Lebanese factions. By standing between these forces they prevent, or at least postpone, a bloody civil war. They die to keep others alive. It is not an exaggeration to say that their presence has already saved thousands of Lebanese lives.

But why should Americans die just to keep Lebanese people from killing each other?

For the same reason firemen die to rescue people from burning buildings. A willingness to serve humanity, even at high cost to ourselves, is foundational in nations with a heritage in Christian morality.

Why should we be afraid to say so? Today no politician can admit out loud that we are acting in other people's interests—sending in marines to set people free, as in Grenada, or to keep them alive, as in Lebanon. Ever since Viet Nam, everything has to be explained in terms of our own national interests.

Of course it's costly. Evangelical Christians know that better than most of our unsaved neighbors. It costs us something to be witnesses for Christ, even if that cost is nothing more than being left out of social circles or being ridiculed as fanatics. Some of us give up opportunities to earn big salaries. All of us return part of our money and part of our time to the Lord in order to reach the lost and serve suffering humanity.

Those who go to foreign fields give up the comforts of home and family. They also run big risks. Some lose their lives to tropical diseases. A few die at the hands of wicked men or drunken soldiers. They do it to save people from spiritual death. Our marines died to save them from physical death.

God introduced this principle of sacrifice. He sent His Son to the Middle East, and that Son, like our marines, had to take the fire without counter attacking. God gave His Son so that whoever would believe "should not perish, but have everlasting life" (John 3:16).

That was the highest peace keeping cost ever paid, but it set a pattern for all humanity. "If any man will come after Me," said our Lord, "Let him deny himself, and take up his cross daily, and follow Me" (Luke 9:23).

Thousands of years ago Cain defended a very different philosophy when he asked "Am I my brother's keeper?" He had chosen instead to be his brother's killer.

Keeper or killer? The keepers end up paying the price, but it is they, not the terrorists, who make this world a livable place. [1]



## IN THIS ISSUE:

# The Tie that Binds

At first sight, the articles on the following pages offer lots of variety but little continuity. First comes an article about the local church. Then one about the rapture and the great tribulation. The third article describes the problem of single adults in a culture that stresses marriage and family. The fourth discusses punishment and church discipline. Four different subjects in four successive articles! They might well appear to be randomly selected.

Nevertheless, there is a tie that binds together all the main articles in this month's issue of INTEREST. There is a common element that is found in the title of the first article. It is "sensitivity."

In that first article Dr. Stover tells us that each assembly of Christians needs to be sensitive to the concerns of young people and young families and to the needs of here-and-now living. It must demonstrate its alertness without violating the great biblical principles that guide the local church.

Then Steven Bodner writes a letter to a close friend, an agnostic, warning him about the future. Bodner shows us sensitivity, compassion if you will, for the desperate plight of the Christ-rejector. The carnal mind would say: "Too bad for you! You are getting what you deserved." The sensitive believer says: "I'm so sorry! If only I could reach out to you even now at least to diminish your danger, and maybe even bring you to Christ."

In the third article Linda Strain helps us understand the loneliness and resentment that single adults sometimes face. She teaches us sensitivity to other people's situations. When we read this we will see how careless words and destructive attitudes can batter single people. We will be careful that our emphasis on the physical family doesn't result in fragmenting the family of God. In the local assembly we are all brothers and sisters in Christ. We must be sensitive lest any are left in loneliness.

Finally, Don Norbie gives us an important counterbalance. We realize from his article that sensitivity to human beings—our youth, our lost friends, our fellow believers—should never be allowed to make us insensitive to the righteousness of God. God is offended by sin! We offend God if we make light of sin.

"Fools make a mock at sin," the Bible says (Proverbs 14:9). We are fools if we slip into that free-floating morality that exalts the love of God at the expense of His holiness. God is both just *and* the justifier of fallen humanity (Romans 3:26).

"God is light," says the Apostle John, "and in Him is no darkness at all" (1 John 1:5). "God is love," he goes on to say, and "if God so loved us we ought also to love one another" (4:8, 11). A truly sensitive Christian will keep these two truths in balance.

FEBRUARY 1984

# INTEREST

FEBRUARY 1984 Volume 40 No. 2

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*Moving the world, not moving with it.*

### 6 A Letter Left Behind

*A terrible future awaits the Christ rejector.*

### 8 The Single Saint in a Couples' Culture

*Meditate on God's view of singleness.*

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**Editor—** James A. Stahr  
**Editorial Assistant—** Naomi Bauman  
**Art Editor—** John Sweemer

**Directors of Letters of Interest Associates:** Neil M. Glass, Pres., John McCallum, Vice-Pres., James D. Kennedy, Treas., Abner Bauman, C. Donald Cole, Walter Liefeld, J. Wilson McCracken, LeRoy L. Yates. Executive Director: James A. Stahr.

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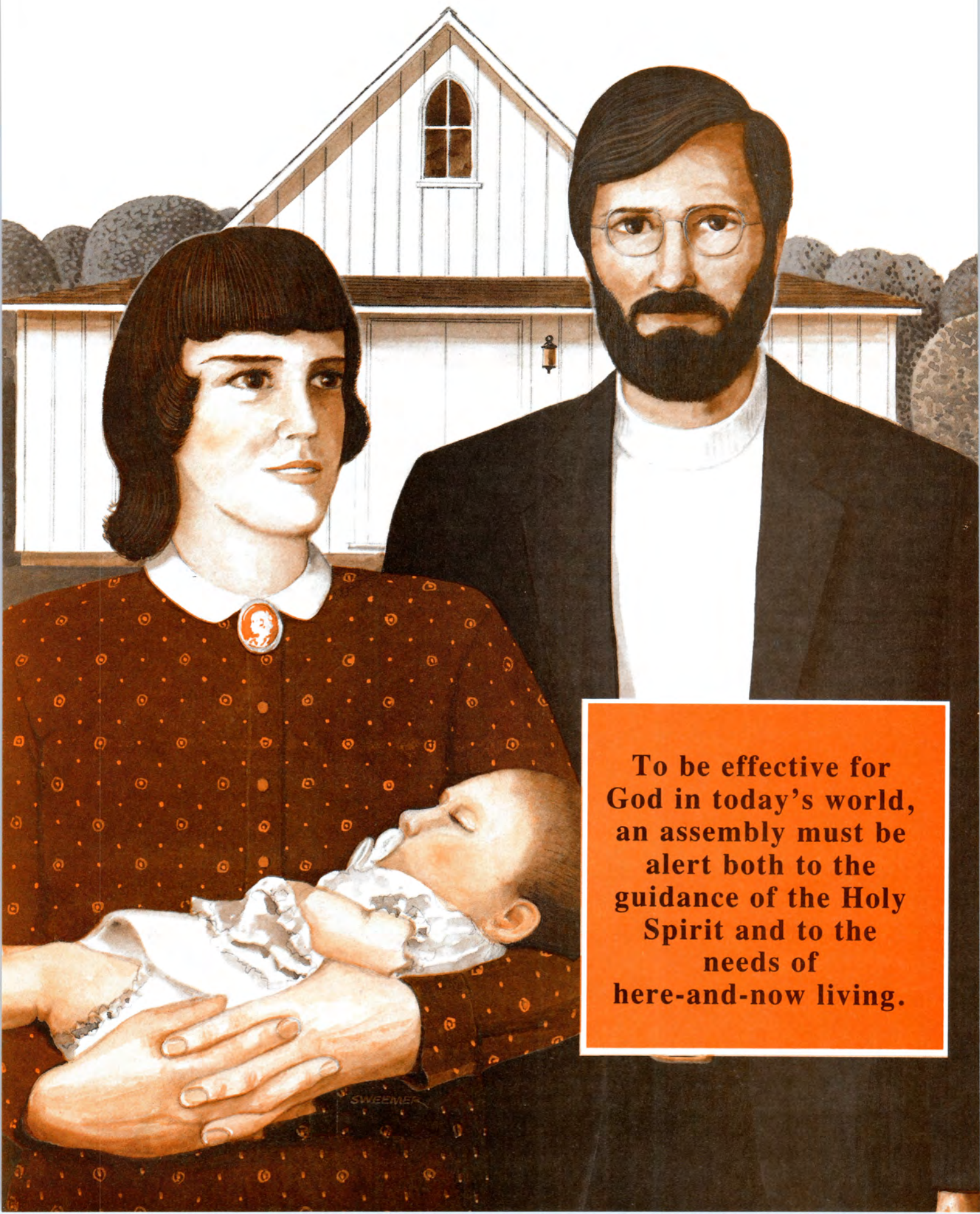
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**To be effective for  
God in today's world,  
an assembly must be  
alert both to the  
guidance of the Holy  
Spirit and to the  
needs of  
here-and-now living.**



# Sensitivity Needed

by Gerald L. Stover

**E**VERY YEAR the major car manufacturers announce their new automotive creations. The public is told that they are the newest of the new, each one bound to be a hit! Adjectives roll off the tongues of media experts—new, dependable, action-packed, durable, wonderful, fuel-saving, smooth, quiet, efficient! Under the free enterprise system this is fine—it is the way of progress.

Assemblies of Christians, just like automobile manufacturers, need to keep up with the times. These are days of challenge; assemblies must become more sensitive to the needs and desires of the people we want to reach. We must become more cognizant of materials and methods designed to strengthen assemblies and to influence young lives upon whom we are so dependent for future leadership.

Before assemblies today lies much land to be possessed, with mountains to be climbed, rivers to be forded, and victories to be won for our God.

Now we do not want assemblies to move *with the world*. We want them *to move* the world! We want assemblies that will move the world away from many of those things toward which it is now moving. We need assemblies that will set before the world spiritual realities, new objectives as well as new priorities.

We desperately need assemblies with strong emphasis upon duty as well as doctrine. Gatherings of believers must emphasize life as well

as light. Assemblies must recognize the real needs of the believers individually, and also as Christian families.

The needs of youth and young marrieds must be underscored in programming the events of assembly life. If the gatherings fail at this point, they will in due time reduce themselves to small companies of the aged. They will find themselves merely hanging on instead of moving aggressively ahead.

We do not advocate a forgetfulness of those great biblical principles that have made the assemblies hardy and successful for God. Neither do we advocate that we forget the day in which we live, and the fact that thousands of teens and young adults require a life-related, problem-solving program. The Word of God and Christian service must be related to the situation in which people find themselves.

In other words, to be effective in today's world, an assembly must be alert to the needs of here-and-now living.

Obviously, if any program for God is to know His blessing and success, it must also be sensitive to the guidance of the Holy Spirit. No steps should ever be taken, no programs ever devised, which are in themselves offensive to the Spirit of

**Assemblies must emphasize duty as well as doctrine, life as well as light. The needs of young families must receive attention.**

God and contrary to the Word of God.

This means, of course, that we must be sensitive to what the Holy Spirit places before us in the Scriptures as standards. It is not so important that the work of God meets our standards. It is of primary importance that the assembly always act in accordance with biblical principles.

We must always realize that biblical principles are not limited to the methods and programs of the past. These same principles can be implemented today in programs designed to satisfy the needs of today.

Nor is the Holy Spirit limited to any one method whereby needs will be met. However, the believers who plan for the assembly should always be limited to those things that do not grieve the Spirit of God. We are not advocating programs that offend the

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*Dr. Gerald Stover has served the Lord for many years as a Bible teacher, author and Christian education consultant. He makes his home in Lansdale, Pennsylvania*

sensitivities of spiritually-minded men and women; we are discussing programs and values that meet current life-needs, and at the same time are pleasing to God.

### THE PROBLEMS OF YOUTH

Our assemblies should be sensitive to the needs of teens and post high school young people. There are many of them in our churches and their needs are great. There are some who have been turned off by a refusal of leadership to recognize the spiritual, educational, emotional and physical needs of young people. Others face intellectual problems that can be met with proper discussion tools and programs. Materials geared to the satisfaction of those problems that bother young people must be placed in the hands of proper youth leadership, and employed in youth discussion, research programs, buzz sessions, and other creative learning techniques.

Youth meetings held on a regular basis can be a sounding-board for the Scriptures giving God's viewpoint on any particular issue. Youth Bible Conferences are important to the assembly. Sessions on the Bible and Science are important to all, but especially successful in guiding young people who must face the denial of the Word of God in high school and college classes.

An assembly library well-stocked with materials designed to help meet youth problems is of inestimable value. Issues faced by youth must be explored by competent leadership. Materials should be on the shelves on subjects such as youth companionship, parent-youth relationships, marriage, the new morality, drugs, music, how to know the will of God, careers, and choosing a school. Assemblies must provide an input into these matters, or bear a great measure of responsibility for wrong decisions that will inevitably be made without proper instruction.

### THE PARENTS OF YOUNG FAMILIES

Young parents in their late twenties and thirties need the attention of the assemblies. Leadership must re-

*Continued on page 15*

# A Letter

## A Christian expresses his concern for an unconcerned friend. Tragic events face those who will be left behind when Jesus takes His people home.

Dear \_\_\_\_\_:

I am writing this letter to you, but keeping it with my private possessions. I am putting instructions on the envelope, asking that it be delivered to you if and when I mysteriously disappear.

By the time you read this letter, you will already know that I am gone. You will also have noticed that many others have disappeared, too.

It is with a sense of apology that I write this. I think I know something of what you will soon be facing, and my heart backs away from the images forming in my thoughts. Faces and names come to mind as I sit here searching for the words to communicate what I haven't been able to get across to you when we've spoken day by day. Faces. Names. Others who haven't believed what I was there to point out in the Word. But I'm leaving this letter, so that when I suddenly disappear, it may help you understand what has really happened.

I hope by now you have discovered the common element in the many disappearances. All who have suddenly gone were—that is, are—Christians. All of the genuine Christians will have suddenly left the face of the earth.

This should not be a surprise. Do you recall the words of Paul? "The dead in Christ will rise first; then we who are alive, who are left, shall be caught up together with them in the clouds to meet the Lord in the air."

That's from the New Testament—First Thessalonians, to be more specific, as *you* always are. I think you will be hard-pressed to find another interpretation for what has happened. I hope you find it just too much of a coincidence to be a coincidence.

Now that we are gone, certain events should soon be taking shape in world politics. Over the next three years or so you will see power pulling together into a smaller and smaller group of men. This is described in Scripture. At first, there will be ten leaders. Then three of them will be replaced by one. Eventually, that one man will emerge as the sole leader.



# Left Behind

by Steven J. Bodner

To many this supreme leader will seem to be more than just a man. He will, in fact, present himself as a god. And he will probably be able to do a lot to overcome the massive problems of the world.

It will take some time for that one leader to consolidate world-wide authority into himself. How he is going to do it, I don't know, nor precisely when, but he will be acting on a timetable. A timetable that God knew, and recorded, ahead of time.

When he does come to full power he will have 42 months to rule the world before Jesus Christ destroys him. He can do a lot of damage in that time.

Pay attention to what is happening. Don't throw this letter away. I'm not ranting on about nothing. At least hold onto the letter out of consideration for me. But don't let events sneak up on you from behind. Be ready. How I pray you will be ready!

I want you to notice that some pretty astounding things will be happening, many of them done by the world leader and his right hand man. We call them miracles, the very kind of astounding things you used as reasons for rejecting Christianity. You rejected the virgin birth and the resurrection and the miracles of Jesus. You didn't believe miracles could occur. Watch out what you believe now.

Other things will also be happening around you. You will notice a pressure to conform, subtle, at first. Everyone will be expected to fit in with whatever the government dictates. Before long the pressure will be much greater than anything you are used to.

Ultimately, the government, which will become increasingly identified with the one man I mentioned, will make you choose to believe and follow only what the government tells you to do. What today has occurred only in individual nations will happen world-wide.

You will notice that people who continue to believe in God will have a harder and harder time buying groceries or selling what they produce. These believers will be more and more an "out group." You will know when this comes to a head because you and everybody else will be required to register. They will expect you to be physically marked, not just carry a registration card, so you can be distinguished easily from new Christians and from Jews who really are Jews.

Don't take this mark lightly. If it is merely silly to believe in God, why is the government requiring the mark, especially here in a "free" country? And why should people be penalized for believing in God?

It is not because believers are fools. Rather, they

are enemies to a system that wants to deny God. They are serious enemies, because they know too much. They know that there is One alone who deserves to be fully obeyed. That One is not the government, but the living God.

Such believers are willing to suffer and die for this living God. So the government that opposes God opposes them, too. I just want you to notice this because it shows that the coming world government will take belief in the God of the Bible more seriously than you ever did.

Soon after the sudden disappearance of my generation of Christians, the emerging world ruler will make a special treaty with Israel, guaranteeing their protection and building them a temple. I'm sure many people won't like that. After three and one-half years he will suddenly break that treaty, and will begin an attempt to annihilate the Jewish people.

Pay attention to the timing of this. When that treaty is broken, the final three and one-half years of this present world order will have begun. Jesus predicted it and named it the "great tribulation." It will be a time of unprecedented crises and sufferings. Be very careful!

Do you see now why I could not let this letter get to you until (and unless) I disappeared? No one has any idea when this whole sequence of events will begin. Many people have tried to set a starting date, and they have always been wrong.

Nevertheless, the time must be getting closer. Some feelings of expectancy have prompted me to write this letter, but your suspicions of my ideas have kept me from sending it. You would not have believed me before something significant and externally visible happened. So I leave this letter for you to find after I'm gone, and many others with me. When you read it that significant event will have occurred. And there's a chance—just a chance—that now you will believe. [I]

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*Steven Bodner lives in Somerset, New Jersey with his wife and five children. He is employed as a computer programmer with AT&T Communications. A graduate of Princeton Seminary, he served as a Presbyterian minister, later associating with assemblies in New Jersey.*

*Many Scripture passages underlie the description presented here. The following passages, in the order shown, will enable the reader to verify most of the details: I Thess. 4:16-17; Daniel 7:23-25; II Thess. 2:3-4; Rev. 13:5-7; Rev. 13:13-14; Rev. 13:16-17; Daniel 9:27; Matt. 24:15-16, 21-22, 36.*

# The Single Saint in



**Single adults often face destructive attitudes in the typical church setting. Care and thoughtfulness by both marrieds and singles can overcome the problems.**

**S**OME by death of a spouse, some by separation or divorce, some because they've never married. Yet all these are a part of a growing number who represent one out of every three adult women and one out of every four adult men in our society—a startling statistic that should shock the Church of Jesus Christ.<sup>1</sup>

One out of three women and one out of four men! But where are they? Are they actively involved in your church? Is your church ministering to and meeting the needs of this large group of people? I'm concerned about that because I'm one of that one-third, and you should be concerned about that too, since the vast majority of you will one day become members of this group of "singles."

## **STIGMA AND SCHISM**

If our churches are to minister effectively to this group, we need to take an honest look at some destructive attitudes that hinder the married saint from ministering to the single

saint and the single saint from ministering to the married. One writer poignantly states: "Often there is restraint, if not silence, on the subject. Or a studied casualness. Sometimes in the 'total church program' the place of the single adult is an awkward afterthought."<sup>2</sup>

So what are some of these destructive attitudes? First, that marriage is a reward and singleness is a curse. Marriage is often held out as a promise to the "good little Christian girl," and singleness portrayed as "social purgatory." One author states:

Many students cringe at the thought that Mendelssohn's "Wedding March" might not follow the "Pomp and Circumstance" of graduation. And through its literature, television and advertising, our society constantly tries to convince us that single living is second-rate living. Even our Christian community reminds us in many subtle ways that marriage is the highest goal.<sup>3</sup>

A second attitude is that marriage makes you complete.

Our well-meaning friends speak of their "better half." Does this mean if we have not found our "better half" we are "worse halves on the loose"? Scripture says that two become one—not two halves become one. Remember that two very mature and complete people, Paul and Jesus, were both singles.<sup>4</sup>

A third common attitude is that marriage will solve all your problems. But if a single is insecure, lonely and depressed before marriage, after marriage that single's problems will multiply, not disappear.

A fourth attitude, and perhaps the most destructive, is that life's major goal is marriage. It is no longer, "How can I best serve God?" but "Where can I find a mate?" Many a young person desperately rushes



# a Couples' Culture

by Linda Strain

into a marriage prematurely, only to wind up on the crushing rocks of divorce.

The Westminster Confession reads, "The chief end of man is to glorify God and enjoy Him forever." It isn't "to get married and enjoy marriage forever."

## SENSITIVITY AND BALANCE

Think for a moment about the major emphasis of workshops, seminars, conferences and special days you attended or have seen publicized. How many were related to the Christian family? In a day when the world is bombarding us, trying to break down the biblical family, perhaps we have swung the pendulum to an extreme. Yes, we need to teach our marrieds how to stay married, but in the process have we become so couple-oriented that we neglect the needs of the single saint? Are there not biblical principles every person needs to be taught regardless of his or her marital state?

Is it possible that the church, because of over-emphasis on couple-centered activities, is communicating to singles that there's no real place of ministry or no place to receive fellowship? How thankful I have been for sensitive marrieds who have asked me to go to mother-daughter banquets as their adopted daughter. Or the times when married friends have invited me to have dinner with their family or sit with them in a church service. How grateful I have been for the times my church has thoughtfully had a "ladies

---

*Linda Strain is Dean of Women at Baptist Bible College of Pennsylvania. Her article is used by permission of The Baptist Bulletin, official organ of the General Association of Regular Baptists (P.O. Box 95500, Schaumburg, IL 60195).*



# Is singleness a social purgatory? Or is it a gift from God?

class" or an "adult fellowship" in which I could participate. How accepted I have felt when some married friends invited me to sit with them at their table at an all-church potluck dinner.

## SINGLENESS AND THE SCRIPTURE

Perhaps the time has come for us to ask ourselves whether we are biblical in our emphasis. Are our attitudes based on cultural traditions, worldly philosophies or Christian truth?

God does have a great deal to say about singleness as well as marriage. Genesis 1 and 2 present to us that marriage was God's original plan for all. But this changed with the introduction of sin. Disease, human rebelliousness, war and death took their toll. Added to that, the New Testament forbids a believer to marry an unbeliever. Thus the number of eligible Christian men is greatly outnumbered by the number of eligible Christian women. (Think about the youth group and college-age young people in your church. Are there an equal number of single men and single women?)

Marriage or singleness for the believer is a matter of God's will, as evidenced by which "gift" God has chosen to give. Paul, in I Corinthians 7:7, states, "But every man hath his proper gift of God, one after this manner, and another after that." A study of the context reveals that this God-given "gift" refers to marriage or singleness. Word study reveals that "gift" is translated from the word "charisma." The same word is used in many other New Testament passages signifying "a gift of grace, a gift involving grace on the part of God as the donor." It is related to the verb meaning "to grant as a favor . . . gratuitously, in kind-

ness, pardon, or rescue; a spiritual endowment." Some observations about this "gift" need to be made at this point.

1. God's gift to us is from a sovereign, loving heavenly Father. He knows how to give only good gifts (Matt. 7:11).

2. This gift is personally suited for us as individuals. In kindness it is given.

3. We do not choose any of our gifts. A gift in the normal sense of the word is usually given to a friend based on a personal knowledge of the needs, likes and dislikes of that friend. How much more should believers be able to trust completely our Father's wisdom to choose those gifts He believes to be best. After the death of her husband, one Christian lady said:

But having now spent more than forty-one years single, I have learned that it is indeed a gift. Not one I would choose. Not one many women would choose. But we do not choose gifts, remember? We are given them by a divine Giver who knows the end from the beginning, and wants above all else to give us the gift of Himself. It is within the sphere of the circumstances He chooses for us—single, married, widowed—that we receive Him. It is there and nowhere else that He makes Himself known to us. It is there we are allowed to serve him.<sup>5</sup>

4. This "gift" has a purpose. A convicting cross reference is found in I Peter 4:10: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." Here we are told to employ our gift in serving one another. For those with the gift of singleness, here is a definite command—use it to serve one another. For those with the gift of marriage, the command is the same—use it to serve one another. First Corinthians 7:26–34 confirms the principle by stating directly that singleness in the believer's life frees him or her for service to the Lord. I recently read of a missionary who had gone through the difficult days of losing her partner in death. Now that her children have established their own homes, she is preparing to go to Germany to serve God as a widow, ministering to mar-

ried and single women who are stationed overseas in the armed forces. What a God-honoring way of accepting her "gift."

5. It seems that this "gift" may change. The Old Testament examples of Ruth and Esther confirm this. One Christian woman who has served as a single missionary, a married missionary and a widowed missionary has made this wise statement:

Single life may be only a stage of life's journey, but even a stage is a gift. God may replace it with another gift, but the receiver accepts His gifts with thanksgiving. *This gift for this day.* The life of faith is lived one day at a time, and it has to be lived—not always looked forward to as though the "real" living were around the next corner. It is today for which we are responsible. God still owns tomorrow.<sup>6</sup>

## SUGGESTIONS TO THE CHURCH

It would be impossible for me as one single adult woman to represent completely how the church can meet the needs of all singles. Nor could I write a complete treatise on all facets of singleness. My suggestions about our attitudes reflect my observations, reading and experience. Therefore, as a single person I suggest the following:

1. If you are in a leadership role in your church, will you ask some of your singles how their needs can better be met by you? by your family? by your church?

2. Will you try to internalize this "gift" idea and ask what implications it would have on your teens, college students and single adults? Is there really room for jokes about "unclaimed blessings" or comments like, "Don't you think you're a bit too picky?" Does it affect your attitude about the possibility of your becoming a widow or widower?

3. Will you ask your spouse what you and your family could do to show hospitality to a single in your church? Could a single be an "aunt," an "uncle" or even a "grandmother" to your children? Could you offer to go shopping or out to eat? How about just inviting

*Continued on page 19*



# Is There a Penalty for Sin?

by Donald L. Norbie

## Should assemblies exercise discipline? Do unfaithful preachers and elders forfeit their right to leadership?

**A** YOUNG MAN stood before the judge. He had pleaded guilty to the charge of burglary. It was his second offense.

Since committing the crime the young man had turned to the Lord. He was repentant over his earlier actions. He had been a model prisoner while awaiting trial.

"I am glad to hear of your change of heart," said the judge. "I trust it is real. I hope you have learned your lesson. Nevertheless, there is a penalty for your crime. I sentence you to three years in the State Department of Corrections."

"Harsh," you say? "A hard judge?" No, not really. Crime must be punished. Society requires a penalty for wrongdoing. The criminal must learn that crime does not pay.

At times in history churches have been harsh in exercising discipline. This is seldom the case today. The pervasive world atmosphere is one of permissiveness and tolerance. So much so that many churches never discipline a member for open sin.

As a result, sin is viewed even more lightly. People make "mistakes" that are quickly forgotten by their church. They continue on without even a slap on the wrist, often taking active teaching rolls or church leadership positions.

An internationally known teacher of prophecy divorced his wife, left his children, and married another woman. Does he step down in disgrace from his ministry? Not at all. He continues teaching and writing as if nothing had happened. Churches continue to receive him and applaud his messages.

One minister who had divorced and remarried even claimed the experience had enriched his ministry. He was now more compassionate in dealing with the divorced! That sounds like a recommendation for all.

Christian churches must be compassionate and forgiving. Sinners who repent must be welcomed and restored. "Even if a man is caught in any trespass," wrote the Apostle Paul, "you who are spiritual restore such a one in the spirit of gentleness" (Galatians 6:1). No sin warrants

permanent excommunication when there is repentance and a turning from that sin.

But does forgiveness eliminate a penalty? Does not some exercise of discipline proclaim that the church takes sin seriously? And is not the punishment itself a warning to others who may be toying with sin?

When David sinned and was repentant, what did God do? Did He remove all consequences?

Nathan the prophet spoke for God: "The Lord also has taken away your sin; you shall not die. However, because by this deed you have given occasion to the enemies of the Lord to blaspheme, the child also that is born to you shall surely die" (II Samuel 12:13-14).

God wanted the world to see how seriously He viewed sin. David wept and fasted for seven days, but the child died.

God does not view adultery any more lightly today than He did in David's time. In an age of sexual licentiousness, assemblies need to cry out against sin. They need to discipline their members.

People involved in gross sin need to realize there is a penalty. It may be public rebuke and warning (I Timothy 5:20), or it may be ostracism (II Thessalonians 3:14). Some action must be taken.

Those in leadership roles need to realize that certain sins may disqualify them permanently from leadership. They may forfeit their right to be a model for the flock. I Timothy 3:2 cites a faithful marriage as a requirement for overseers.

Yes, indeed, sin has a penalty. Christians dare not take sin lightly, nor presume upon the forgiveness and mercy of God.

May God's people cultivate a holy hatred of sin! [1]

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

*Bible quotations in this article are from the New American Standard Bible (NASB).*

## NEW WORKERS

**DAVID and MARYBETH BOOKER**  
491 Waterloo Ave., Guelph,  
Ontario N1H 3K4

Three Ontario assemblies: Bethel Chapel, Belleville; Rideauview Bible Chapel, Ottawa; and Guelph Bible Chapel, and one Texas assembly, Eastfield Bible Chapel in Dallas, have commended David and Marybeth Book-

er to the work of the Lord.

Since 1981, the Bookers have been serving the Lord at the Guelph Bible Chapel in a pastoral ministry.

**JONATHAN BROWER, 1591 NW 10th Ave. Homestead, Florida 33030**

Bible Truth Assembly in Miami, Florida, has commended Jonathan Brower to a full-time ministry in south Florida, and in other places as the Lord leads. Mr. Brower has been active in ministry for several years, and recently resigned his managerial position to devote his full time to it.

Jonathan and Betty have two young children, Jesse and Rebekah.

**LES and EMMA CHOPARD,**  
20660 Military Rd., S.,  
Seattle, Washington 98188

Des Moines Gospel Chapel in Seattle, Washington, has commended Les and Emma Chopard to the Lord's work. The Chopards have been in fellowship in the Des Moines assembly since their 1974 return from missionary work in Laos. Les has served as chaplain at Riverton Hospital (a former Stewards Foundation hospital) since 1976. His ministry has resulted in the salvation of many, and some have been added to the Des Moines assembly.

Both Les and Emma have worked with Lao refugees. As a result there are now some 100 meeting regularly at the chapel. The Cho-



David and Marybeth Booker, Guelph, Ontario

pards' fluency in the Lao language has been invaluable as they continue their self-sacrificing service for the Lao people.

The assembly requests prayer for the Chopards in these various ministries.

**JOHN CICHY, 2509 N. Campbell, #230, Tucson, Arizona 85719**

The Bible Chapel in Tucson, Arizona, has commended Jim Cichy to the work of the Lord. Mr. Cichy carries on a prison ministry through Emmaus correspondence courses and personal visitation in local jails and prisons. He does this work through the local assembly and with assistance of other assembly believers.

**GARY COOMBS, 2920 Newton Ave., San Diego, California 92113**

Laurel Bible Chapel in San Diego, California, has commended Gary Coombs to full-time service for the Lord. Gary is in pastoral and administrative responsibilities with the commending assembly. He also assists in the ministry to refugees.

**RONALD CURTIN, 4816 Broadway, San Diego, California 92102**

Laurel Bible Chapel, San Diego, California, has commended Ron Curtin to the Lord's work in connection with the assembly. Ron began working with the refugee program in 1980, and continues in this ministry. He is engaged in evangelism, discipleship, teaching and other practical ministry to refugees. (See "Reaching Out in Six Languages" in September 1981 INTEREST.)

**MR. & MRS. RONALD FRASER,**  
713 Lake Barnegat Dr.,  
Lanoka Harbor, New Jersey 08734

Three New Jersey assemblies: Lacey Bible Fellowship, Lanoka Harbor; Community Bible Fellowship in Toms River; and Toms River Bible Church, have joined in commending Ron and Lynn Fraser to the work of the Lord in Ocean County.

Ron was saved ten years ago and discipled by believers at Community Bible Fellowship. He has continued a pattern of growth and stability, and for the past four years has served as an elder at Lacey Bible Fellowship. He is involved in personal counseling and is active at Camp Iroquoia in Hallstead, Pennsylvania. Lynn is involved in Bible studies, coun-



Above:  
Emma and Les Chopard,  
Seattle, Washington

Right:  
Musical group at  
Laotian meeting

Below:  
Laotian congregation,  
Des Moines Gospel  
(See Chopard  
commendation)







Donna and Gary Coombs, San Diego, California

selling and Sunday School. They have three children, Eric 8, Beth 5, and Brian an infant.

**STUART and KAREN GREENE,**  
2922 Missionwood Lane W.,  
Miramar, Florida 33025

Hollywood Bible Chapel, Hollywood, Florida, has commended Stuart and Karen Greene to the work of the Lord. The Greens will be involved in all aspects of the work at the Hollywood assembly, with a particular emphasis on the young people's work.

Stuart was saved and raised in the commending assembly. He served for a year in Great Britain with Operation Mobilization. The past four years he has been active in youth work, teaching and preaching in Fayetteville, North Carolina. The Greens have two children, Benjamin, 2, and Aaron five months.

**ROBERT and JOANNE MCCOY,**  
96 Farmstead Ave., Mystic,  
Connecticut 06355

Groton Bible Chapel has commended Bob and Joanne McCoy to the Lord's work. Bob is particularly involved with the Sunday School programs, youth and teen ministry and the entire Christian education program. For some time he has been Sunday School superintendent, a shepherd group leader and an elder.

Joanne assists Bob with the shepherd group and is active in women's ministries at the chapel.

The McCoy's have three children, Todd, 6, Gwynneth, 4, and Gregory, 2.

**CHANGE OF STATUS**

A letter from Dearborn (Michigan) Chapel informs us that **Ruth Marshall** is now employed as a faculty member at Columbia Bible College in South Carolina. Therefore her commendation to the work at Emmaus Bible School is no longer in effect.

For the past nine years, **Lewis and Pauline Dawes** have served the Lord at Camp Imadene, commended by the assembly in Duncan, British Columbia. Since they have retired from active service there, they have requested that their letter of commendation be withdrawn. They continue in happy fellowship at the assembly and assist at the camp



Ron and Lynn Fraser,  
Lanoka Harbor, New Jersey,  
with Beth, Brian and Eric

as opportunities present themselves. The Dawes now reside at 3392 Gibbins Rd., RR 2, Duncan, BC V9L 1N9.

A letter from the Assemblée Chrétienne in Sorel, Quebec, informs us that **Roger Drouyn** is no longer in Christian work, and his commendation has been withdrawn.

**FOREIGN MISSIONARIES**

**Indonesia:** Bethany Chapel in Calgary, Alberta, has commended **John and Ruth Chambers** to the work of the Lord in Bogor, Indonesia.

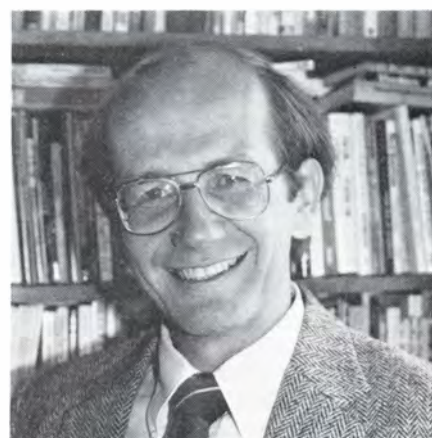
**Austria:** Bendale Bible Chapel, Scarborough, Ontario, has commended **Bernd and Karen Flock** to the Lord's work in Austria. The Flocks have spent two years in Austria and received a close-up view of the need. With this in mind, they completed the nine-month training course at the Discipleship Intern Training Program in San Leandro, California, before returning to the field. They have two daughters, Heidi and Kati.

**Spain:** Littleton Bible Chapel in Colorado has commended **Helen Chihoski** to the Lord's work in Spain. For the coming year, Miss Chihoski anticipates working with Rick and Vicki Dindinger.

**Guam:** Devine Street Gospel Chapel in Sarnia, Ontario, has commended **Paul Dierks** to serve the Lord in Guam with Trans World Radio.

**Operation Mobilization:** Grace Chapel in Cudahy, Wisconsin, has commended **Vera Zabranski** for missionary service. She has been associated with Operation Mobilization for ten years, working in India, Europe and England.

**Belgium:** Bethel Bible Chapel in Red Bank, New Jersey, has commended **David Dunlap** to service for the Lord among assemblies in Belgium. He has served with InterVarsity Christian Fellowship and with Operation Mobilization.



Robert McCoy, Groton, Connecticut

## ADDRESS CHANGES

### WORKERS CHANGES

Carl Armerding, Bethesda Christian Retirement Center, 22427 Montgomery St., Hayward, California 94541

Mark and Susan Dyer,  
230 Cunningham Dr., Palatine,  
Illinois 60067

Willard and Genevieve Rodgers,  
7300 Graceland Dr., Apt. 208-A  
Omaha, Nebraska 68134

### ASSEMBLY CHANGES

**SAN DIEGO, CALIFORNIA,** Laurel Bible Chapel, % Gary Coombs, 2920 Newton Ave., 92113 (to correct zip code).

**WHEATON, ILLINOIS,** Bethany Chapel, % Gerald F. Hawthorne, 1218 N. Webster, 60187 (312/668-5533).

**EDGARTOWN, MASSACHUSETTS**, Martha's Vineyard Christian Fellowship, % James R. Van Duzer, RFD Box 83, 02539 (617/627-8731).

**CONCORD, NEW HAMPSHIRE**, Concord Bible Fellowship, % William Houston, 8 Dunklee St., 03301.

**WENDELL, NORTH CAROLINA**, Bible Chapel of Wendell, 9 North Main St. (formerly 102 Wilson Ave.), % George Whitman, PO Box 359, Wendell, NC 27591.

**VANCOUVER, BRITISH COLUMBIA**, Heather Bible Chapel, % Hari Chand, 4850 Granville St., V6H 3M4.

**TORONTO, ONTARIO**, Eglinton Avenue Gospel Hall, % Cecil J. K. Wilson, 46 Redwillow Dr., Don Mills, Ont. M3A 2L1 (447-1534). BB 10, SS 12, G 7, Tues. 8

#### NEW LISTING

**BASKING RIDGE, NEW JERSEY**, Somerset Hills Bible Chapel, meets at William Annin School, Quincy Rd. off Lyons Rd., % Douglas E. Tremper, 163 Westervelt Ave., No. Plainfield, N.J. 07060 (201/561-3668). BB 9:30, FBH 11, Wed. 7:30 in homes.

In November 1982 a group of 16 Christians who were in happy fellowship at Mountain Ridge Bible Chapel in Berkeley Heights, N.J., began meeting for prayer and Bible Study, with a view toward the establishment of a new assembly. The region, ten miles west of Berkeley Heights, has promise for population growth and is central to many who travel to other assemblies. The group has grown to 30 believers. Observance of the Lord's Supper was begun on September 11.

## CONFERENCES

### MARCH 27, NORTHEAST WORKERS

Semi-annual gathering of men commended to the Northeast harvest fields, at Prospect Gospel Chapel, 576 Prospect Ave., Hartford, Connecticut, 9 a.m. to 3 p.m. Discussion, fellowship and prayer on the theme "Expository Preaching." Workers from outside the Northeast are welcome. Contact Stan Farmer, His Mansion, Box 40, Hillsboro, NH 03244.

### 1984 WORKSHOPS

The annual June workshops at the Billy Graham Center in Wheaton, Illinois, bring together a wide spectrum of evangelicals to study with highly qualified resource people:

June 4-8	Missions Impact
June 11-15	Preaching for Commitment
June 16-22	Evangelism Strategy
June 25-29	Preaching for Commitment

For workshop brochures write: Summer Workshops, Billy Graham Center, Wheaton College, Wheaton, IL 60187

*Conference announcements for the May issue should reach INTEREST by March 10. No charge for first announcement; \$20 prepaid for each additional appearance.*

## WITH THE LORD

**MABEL ENGLE**, 83, of Abilene, Kansas on November 21. She was in fellowship at Grace and Truth Gospel Chapel in Abilene since

childhood, and had a ministry of encouragement in many lives. She was the mother of five, two of whom are in the Lord's work, Ken Engle and Eloise Dyer. Prayer is requested for her husband, Grant, in his aged years.

**WILLARD A. FISHER**, 78, of Rhode Island, on July 20 after a massive heart attack. He was in fellowship for more than 50 years in the Pawtucket assembly and later at Buttenwoods Gospel Chapel, Warwick.

## NOTICES

**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, call or write Jim Clark, 16 Kettle Drum Lane, East Sandwich, Massachusetts 02537 (617/888-4260).

**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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*NOTICES are carried at the flat rate of \$20. Maximum length 40 words. Payment must be sent with order.*

## 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 ad-

justed 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).**



## SENSITIVITY NEEDED

*Continued from page 6.*

alize that many such couples need guidance, teaching and love. They face problems of income, employment, social obligations, marital adjustments, either parenting or childlessness, and many other issues for which clear-cut teaching, honest discussion, and spiritual guidance are needed.

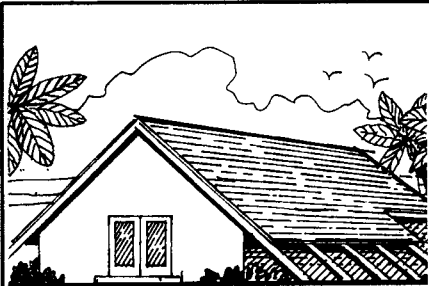
The assembly that is conscious of the problems of today's living can take steps to provide the answers of God for these many couples. Bear in mind that when there are such problems in the families of the assem-

blies, they weaken assembly life to that degree. We are no stronger than our weakest family.

Much helpful material is available that can be used with discretion. There are conferences, seminars and counseling sessions on parenting, child-rearing problems, husband-wife relationships, and even budget-planning and stewardship.

Finally, there is the matter of joining forces to deal with contemporary needs. Can several assemblies in an area join hands for six to ten weeks, one night a week, and enjoy an evening of instruction, discussion, and problem-solving—all geared to the authority of the Word of God? Of course they can, if they will.

Time is running out! Whatever we are going to do for God as assemblies must be done now! For many believers, and for some assemblies, delay will be fatal. How tragic it is to die without getting the job done for God! What a compound tragedy to behold a young life, or a young family characterized by failure, when serious planning, spiritual sensitivity and God-given concern could have saved the day! I



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Don Dunkerton  
Emmaus Bible College  
156 N. Oak Park Ave.  
Oak Park, IL 60301  
(312/383-7000)

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Administrator: Mr. Michael Lewis

# BOOK REVIEWS



**Bethesda Chapel,  
Great George Street, Bristol**

**I WILL BUILD MY CHURCH: 150 Years of Local Church Work in Bristol, by Keith and Alan Linton. 1982, Published by C. Hadler, 263 pages.**

*Reviewed by Robert Baylis, Orinda, California.*

In the year 1932, two young Nonconformist preachers, Henry Craik and George Muller, joined forces to minister to an independent congregation in Bristol, England. Both men knew Anthony Norris Groves, now recognized by many as the real father of the Brethren movement. In fact, Muller was married to Groves' daughter, Mary. Furthermore, both Craik and Muller had become convinced of "open" worship every Lord's Day, where any brother could take leading part.

That year was the year of the cholera epidemic in Bristol. Great numbers were ill and dying. Yet crowds numbering in the hundreds overflowed the chapel they were using. On June 25 a decision was made to rent a larger facility, Bethesda Chapel on Great George Street. Soon even larger numbers began to fill the new building on Sunday mornings.

Muller in his diary for August 13 records the following: "This evening, one brother and four sisters united with brother Craik and me in church-fellowship at Bethesda, without any rules, desiring only to act as the Lord shall be pleased to give us light through His Word." Thus, "in this huge chapel," say the authors of this unusual history,

"this tiny meeting may be looked on as the real beginning of the open brethren assemblies in Bristol."

This attractive paperback is the result of several years of painstaking research by the Drs. Linton, brothers, both members of the faculty of the University of Bristol and both leaders in present day Bristol assemblies. The book is divided into two parts, the first tracing the history from 1832 (or before) to 1980. Part II amplifies the history of some 27 individual assemblies, plus camps and other united activities in the Bristol area.

While Part II may be of local interest, Part I is an important contribution to the history of the Brethren movement, especially as it relates to open assemblies. Chapter two details the part that Bethesda Chapel played.

Unlike some Brethren histories, *I Will Build My Church* is straightforward and easy to read. It is also amply illustrated with photos and drawings. The many sketches of chapel buildings were done by Maurice Pavey, whose son David was a missionary in France and now serves at International Crusades in Illinois.

*I Will Build My Church* may be obtained from the authors at 22 Bromley Drive, Downend, Bristol, BS16 6JQ, England. Send a draft in the amount of 5 pounds UK and allow about six weeks for delivery. Proceeds go to the work of the Bristol Christian Youth Trust at Hill House.

## FINDING GOD'S WILL

**DECISION MAKING & THE WILL OF GOD, by Garry Friesen, with J. Robin Maxson. 1980, Multnomah Press, 452 pages. Cloth \$11.95; paper \$8.95.**

*Reviewed by David Booker, Guelph, Ontario.*

Any consideration of God's plan for His children inevitably deals with the subject of God's will. Typically, three aspects of His will are distinguished. There is the recognition of His sovereign will over all things, His moral will as revealed in the Scriptures, and His individual will for each believer.

Garry Friesen breaks away from this traditional outline. He argues that God does not have a specific plan for each believer, apart from the moral responsibilities recorded in His Word. Each Christian has the freedom to choose in any decision of life, provided his choice is within the parameters of God's revealed will as found in Scripture.

The book is divided into four sections. The first creatively presents the argument for the "traditional" view, that is, that God has a plan for the life of every believer. Friesen's fictional Pastor Bill Thompson does an admirable job of expounding this position at a youth seminar.

In part two, Friesen critiques and questions the traditional view, and in part three he presents his own case for freedom of choice. In both parts he deals carefully with pertinent Scripture. In outlining that which he refers to as "the Way of Wisdom," he emphasizes the ultimate authority of the Bible, the biblical precedent for free choice, and the responsibilities attending such freedom.

The final section of the book applies the principle of free choice in a number of practical areas—marriage, vocation, giving, and differences of viewpoint between believers. The chapters of this section use a number of illustrations, many personal, and bring together biblical guidelines within which a decision must be made. For example, in considering one's vocation, what the Bible expresses concerning the Christian's attitude toward work and his employer, as well as his diligence and commitment to his work is outlined.

His list of biblical guidelines is not always complete. For example, he applies II Corinthians 6:14-16 to marriage but makes no reference to it in terms of vocational choice. Nevertheless, each chapter becomes a valuable resource in applying many key passages to any particular decision, and the book as a whole is one of the most comprehensive studies on the subject of God's will.

The author is chairman of the Bible Department at Multnomah School of the Bible in Portland, Oregon.

**THOSE CONTROVERSIAL GIFTS, by George Mallone. 1983, InterVarsity Press, 178 pages, \$4.95 paper.**

*Reviewed by Donald L. Norbie, Greeley, Colorado*

The charismatic controversy continues. Charismatic groups insist their miraculous gifts are from God and bring great blessing. Those opposed believe them to be, at best, a display of fleshly activity, and at worst a work of the devil. Books continue to be written by both sides, and this one is unlikely to settle the issue.

George Mallone is a teaching elder in the Emmanuel Christian Community near Vancouver, British Columbia. He



writes in a tempered, gentle way, but definitely believes all of the gifts of I Corinthians 12 are for the church in every age.

Unlike some charismatic teachers, Mallone does believe that all Christians are indwelt by the Holy Spirit. The authentic sign of the Spirit's presence is fruit or character, not gifts (p. 27). In his view, subsequent fillings of the Spirit may take place and may be accompanied by tongues, but not necessarily.

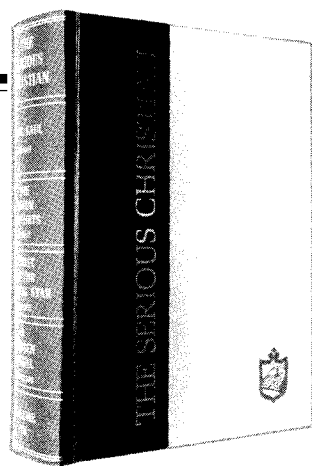
Mallone castigates Pentecostal churches for their insistence that the baptism in the Spirit be accompanied by tongues. "Beyond doubt one of the greatest theological tragedies to befall the church is the suggestion that tongues is a visible sign of having been baptized or filled with the Spirit" (p. 90).

The chapter on prophecy distinguishes between the revelation of Scripture and prophecies in the church (p. 40). The former is binding on all the church; the latter relates only to particular situations. An example of the latter is the author's seven-year-old daughter giving a prophecy concerning their buying a house.

Dreams and visions are encouraged in a chapter written by John Opmeer. He calls them "God's picture language" (p. 51). God may speak to hearts at times this way, but surely one must be cautious. Some of the writer's ideas seem fanciful, as the meanings he finds in the subject matter of dreams: "Other symbols are falling, indicating that we are not on solid ground in our life; fighting, usually telling us that we are involved in some inner conflict; the automobile, representing our ego. If we are in the driver's seat, we are trying to be in control" (p. 76).

The chapter on healing, written by Jeff Kirby, is temperate, but physical healing is seen as part of the atonement (p. 105). The church should be involved in a prayerful, healing ministry (James 5). But not all will agree that the same gift of healing is operating today as in apostolic days. Neither psychosomatic healing nor gradual healing is the same as the instantaneous healing of the permanently crippled (Acts 3:7).

The charismatic appeal is for all to be active, exercising their gifts. The cry is for the display of spontaneous, vigorous life. Those who value the Scriptural teaching for the church can acquiesce in this without adopting the charismatic views on certain sign gifts. Churches need to be seen today as characterized by love, fervor and vitality.



## EARLY BRETHREN WRITERS

*Reviewed by the editor.*

**THE SERIOUS CHRISTIAN, Series II, Volumes 4, 5 and 6 (order from Books for Christians, P.O. Box 11943, Charlotte, N.C. 28220; clothbound, 500 plus pages each volume, \$7.95 each postpaid).**

These three volumes have been issued since our last review of this series. Volume 4 includes a 300-page commentary on Hebrews, by William Kelly. Volume 5 has 200 pages from Andrew Miller, principally meditations on the Beatitudes (Matthew 5) and on Christian Devotedness (Romans 12), and another 200 pages from F. G. Patterson entitled *The Ways of God*.

The largest item in Volume 6 is *Pasture for the Flock of God* by H. H. Snell (336 pages). All three volumes contain a section of *Miscellaneous Writings* of F. W. Grant.

All these works are reprints. Unfortunately, few of them are dated, and background information on the authors is not included. Nevertheless, there is some rich material to be found here.

**ASSEMBLY WRITERS LIBRARY, Vol. VIII, the Works of John R. Caldwell (Gospel Tract Publications, 1983, clothbound, 439 pages, \$8.00).**

In earlier issues (Nov. 1980 and March 1983) we called attention to a British series similar to *The Serious Christian*. Now available is Volume VIII, which combines three shorter books by John R. Caldwell. They are *Shadows of Christ* on ten of the Old Testament Types; *The Cross to the Kingdom* on our Lord in death, resurrection, present glory, and ultimate reign; and *The Earthly Relationships of the Heavenly Family*, a series of addresses on the human relationships of marriage, the family, employment, and our place in the nation.

This volume has a six-page biographical sketch of the author, itself a reprint from Hy. Pickering's old classic, *Chief Men Among the Brethren*. Converted in

the Irish revival of 1859-60, Caldwell became an able minister of the Word of God. He was also a writer and businessman, a manufacturer of silk. He died in 1917.

Volumes in the Assembly Writers Library can be ordered 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 Sterling (£3.80 per volume), but not in Irish Pounds. There will be no additional charge for postage if payment is sent with order.

**AUDIO-VISUALS: THE CULTS JEHOVAH'S WITNESSES; THE CHRISTIAN VIEW and MORMONISM: THE CHRISTIAN VIEW, two filmstrips with audio-cassettes. \$19.95 each from Personal Freedom Outreach, PO Box 26062, St. Louis, MO 63136.**

*Reviewed by Ken Bowles, Union, Missouri*

Most cults lose their credibility when Deuteronomy 18:21-22 is applied to their history. Early Jehovah's Witness leaders prophesied that World War I would bring in the millennium; that Abraham, Isaac, and Jacob would be resurrected by 1925; and again that the millennium would begin in 1975. The Mormon prophet, Joseph Smith, predicted that a temple would be built in Independence, Missouri, by the end of his life. The site remains vacant to this day. He dated the second advent in 1891. Other Mormon prophets proclaimed that Brigham Young would become President of the United States.

Such errant prophecies are exposed in two audio-visual presentations from Personal Freedom Outreach. Both filmstrips follow a similar format, disclosing the history of the respective cults, their major doctrines, their indoctrination program, and the methods we might utilize to witness to their adherents. Both excel in the way they document their material. Quotations from the cults' publications and the actual voices of their leaders are used effectively.

The Lord could use these two filmstrips to educate our people in the heretical nature of these cults before they are influenced by them. As an alternative to purchase, they may be borrowed on a contribution basis from Associates for Biblical Research, 3328 Paper Mill Road, Huntingdon Valley, PA 19006.



Cha Sur Vang (left) in a Mount Carmel class.

## Profile of a Mount Carmel Student

Cha Sur Vang grew up in the hills of Laos. Hand grenades and M-16 rifles were as common as the rice he ate. He and his brother went fishing with grenades. They would pull the pin, toss the grenade into the water, dive for cover, then jump into the water and pull out all the fish that had gone belly-up.

It's mind-boggling to consider the transition from life among the animistic, Hmong-speaking, rice-eating hill people of Laos to the culture of North America. Between Laos and Edmonton, Cha Sur looks back on eight years of major adjustments, including the learning of three languages (Thai, Lao, and English). He spent four years in refugee camps and one year alone in the United States, waiting to be joined by his family. He had five semesters of high school in Spokane, Washington.

Cha Sur's "new life" began about 1967 when American missionaries brought the gospel to his family. His mother accepted Christ first, followed by the eight children, including himself. His father resisted the gospel until the days of the refugee camps in Thailand (1975-79).

Today, Cha Sur's memories of the camps include hunger, violence, and death as a daily occurrence. But he also

remembers the powerful impact of Sermon-on-the-Mount Christianity. The love, kindness and purpose of believers stood in dramatic contrast to the background of despair. As Christians shared the gospel, their numbers grew to 5,000 in a camp of 20,000. A church building designed to hold nearly 1,000 people would be full all day Sunday as congregations rotated.

Cha Sur says: "When you live that close, people have to see the change Jesus makes."

By 1981, sponsors in the United States had succeeded in rescuing all members of Cha Sur's immediate family from Thailand camps and bringing them to America. His parents and younger brothers and sisters now live in Spokane, where they attend the Spokane Gospel Chapel.

Cha Sur became interested in Mount Carmel Bible School after a Mount Carmel team visited his assembly in April 1983. He is now spending a year in Bible study and Christian life training. His goal is to become better equipped to strengthen his fellow countrymen now living in America.

Among his classmates Cha Sur is known for his pleasant attitude and for his dedication to studies, despite the

language barrier. On any given day we aren't sure if he is carrying a Hmong, Lao or Thai Bible along with his English textbooks. He says he likes reading Lao best.

The 650-mile drive from Spokane to Edmonton takes Cha Sur 15 hours. Flying time would be two to three hours. His American dollars go farther in Canada, and he's having the worthwhile experience of living in yet another country.

Mount Carmel extends a hearty welcome to American students, especially those in the great northwest. Write to Mount Carmel Bible School, 4725 - 106th Avenue, Edmonton, Alberta T6A 1E7.

*Ted McKellar, Mount Carmel faculty member*

### NOVA SCOTIA—HELP NEEDED IN GROWING COMMUNITY

A group of Christians in Fall River, Nova Scotia (20 miles north of Halifax), is concerned about starting an assembly in their community. The area is expanding rapidly, with the present population at approximately 10,000. To date only one other group of Christians has established a church work there.

The ten plus families who form the nucleus have a burden to penetrate the community with the gospel of Jesus Christ. During the past year Pioneer Clubs have been established, with 25 to 30 boys and 13 to 17 girls attending, most of whom come from unchurched families. It is hoped that the credibility established with their families will provide a base from which to reach out.

The men have been meeting for prayer on Saturday mornings for the past two years. The women meet for prayer on Tuesdays. Bible studies are held in homes on Wednesday evenings. On Sundays the Christians continue to fellowship in Fairview Bible Chapel, Halifax, but the half-hour drive makes it impractical to invite neighbors to meetings.

With the encouragement of the elders at Fairview, the group is now looking for a full-time worker to help them reach their community by nurturing the Christians in evangelism and by discipling new Christians. Someone with experience in this type of ministry would be a great asset and encouragement. Prayer is requested for the Lord's guidance.

Peter Howitt, 11 Torrington Dr.,  
Halifax, Nova Scotia B3M 1Y4



## THE SINGLE SAINT

*Continued from page 10*

a single to sit with you and your family in church or Sunday School or at the next church fellowship time? How about inviting a single or two over to your home the next time you have a couple in for fellowship? When your children go to the circus or a camp-out or go for a hike, is there a child of a single parent you could invite along?

4. Try to view singles as being individual people—people just like you—with the same needs, same wants, same everything. Don't group them all together; see them as individuals. Most singles do not enjoy being isolated from the rest of the church family. They need exposure to all ages old and young; they need interaction with both sexes, not just their own. And just because they are single or widowed doesn't mean they automatically enjoy the company of the single person who is in your church.

5. Think through your church's programs and ministries. Are you including the singles? Would a single person feel welcome? If your church doesn't have any singles, perhaps you should ask why. Remember, one out of three—one out of four. If they are not actively involved in church, then where are they actively involved?

### SUGGESTIONS TO SINGLES

I have purposely saved the last part of this article for a word to my friends who are single. I pray I have fairly represented "us" to our friends, "the marrieds." I have tried to be honest, forthright and practical. But my task is not over—yet. For each of you has many tomorrows to face—as I do. May I suggest these thoughts to you.

1. Have you accepted God's special "gift" to you? Can you honestly say, "Thank You, Lord, for this gift for this day"?

2. Remember we're in a battle. We are constantly being bombarded by a society that says we are less than whole; that we can't make it without a mate; that happiness comes automatically with marriage. We need to meditate on God's view of singleness, accept His sovereign

will and reject the world's view.

3. Watch your attitudes carefully. Are you jealous because a friend is married and you're not? Are you critical of those who discipline their children differently from the way you think you would? Are you bitter because you have had difficult times? Are you withdrawing from potential friendships because you don't want to risk trusting others? Remember, to have a friend you must "show yourself friendly."

4. When you struggle with times

## View your singleness as an opportunity to serve the Lord.

of loneliness, sorrow or hurt, earnestly try to talk about this with another person. You may not think another can ever understand, but try anyway. Often people would love to help us, but we withdraw, keep our feelings inside and smile—and no one knows we're really struggling.

5. When you feel particularly lonely, think of it as "loneliness with a purpose." And what could that purpose possibly be? How about praying, "Lord, if I feel this way, are there others who are hurting worse than I? Lead me to them and let me comfort them with the comfort You have given me."

6. View your singleness as a special opportunity to serve the Lord. Do you have time, energy, money, resources or freedom that your married friends don't have? You and your home can be a refuge for others, whether you are single or married.

7. Lastly, and most important! Remember we are all sinners. People (and churches) will fail you—just as you have failed to consistently meet others' needs.

Consider this thought, "We enter and exit life alone." Therefore, our primary goal must be to develop a strong, vital, personal dependency on the Lord Jesus Christ. He will never leave us nor forsake us. He

never is "too busy" or "out to lunch." He alone has promised to satisfy our every need (Psalm 118:8; 121:1; 145:14-16; 147:3).

Nothing shall separate us from the love of God. A daily awareness of God's unique, eternal and unfailing love is the best remedy for each and every circumstance we encounter.

As Spurgeon so aptly said, we must also rest in this truth:

You are to consider that the position which you occupy is, all things considered, the most advantageous that you could possibly have occupied for doing the utmost that you are capable of doing for the glory of God. Suppose the mole should cry, "How I could have honoured the great Creator if I could have been allowed to fly!" It would have been very foolish, for a mole flying would be a very ridiculous object, while a mole fashioning its tunnels and casting up its castles is viewed with admiring wonder by the naturalist, who perceives its remarkable suitability to its sphere. The fish of the sea might say, "How I could display the wisdom of God if I could sing, or mount a tree, like a bird"; but you know a fish in a tree would be a very grotesque affair, and there would be no wisdom of God to admire in fishes climbing trees; but when the fish cuts the wave with agile fin, all who have observed it say how wonderfully it is adapted to its habitat, how exactly its every bone is fitted for its mode of life. Brother, it is just so with you. If you begin to say, "I cannot glorify God where I am, and as I am"; I answer, neither could you anywhere, if not where you are. Providence, which arranged your surroundings, appointed them so that, all things being considered, you are in the position in which you can best display the wisdom and the grace of God.<sup>1</sup>

<sup>1</sup>William J. Peterson (ed.), *Evangelical Newsletter* (Philadelphia: Evangelical Missions, Inc., 1978).

<sup>2</sup>Ada Lum, *Single and Human* (Downers Grove, Illinois: Inter-Varsity Press, 1976), p. 14.

<sup>3</sup>Alice Fryling, "The Grace of Single Living," *HIS Guide to Sex, Singleness and Marriage* (Downers Grove, Illinois: Inter-Varsity Press, 1974), p. 74.

<sup>4</sup>Paul Friesen, "The Gift Nobody Wants," *HIS* (Downers Grove, Illinois: Inter-Varsity Press, May 1980), p. 15.

<sup>5</sup>Elizabeth Elliot, *Let Me Be a Woman* (Wheaton, Illinois: Tyndale House Publishers, Inc., 1976), pp. 34, 35.

<sup>6</sup>Elliot, p. 40.

<sup>7</sup>John Schuurman, special edition of "The Sword and the Trowel" by C. H. Spurgeon, published for "Eccentric Preachers" (Grand Rapids: MTD Production, 1980).

# QUOTES

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

**MIAMI: A million Spanish-speaking people challenge repatriated missionary.**

**MONTREAL: Six hive-offs necessitate a leadership development program.**

**WICHITA: Assembly grows from 24 to 85 in thirteen months. Begins building.**

**RANDY and SYLVIA AMOS,**  
Rt. 50, Tuckahoe, New Jersey 08250

Our field of labor is in southern New Jersey. Our tools are home Bible studies and a cassette tape ministry. Our goals are to see the Linwood and Marmora assemblies built up, new souls saved and New Testament assemblies planted.

The Lord has blessed with a few souls saved and baptized this past year. There is a Bible study going on at present with the goal of a New Testament assembly in the extreme southern part of the state.

*December 12*

**WILLIAM and VIRGINIA ANDERSON,**  
10805 Deshire Place,  
Culver City, California 90230

We keep busy preaching in the area and taking some graduate courses at a nearby study center. We are also waiting on God for direction in future ministry. We expect to leave Culver City next June and would value prayer.

*December 1*

**RICHARD and BETTY BISHOP,**  
3192 Kennedy, Grand Junction,  
Colorado 81501

We are grateful to the Lord for abundant grace through difficult times. This area has been heavily affected by the economy crunch

of the country, and many in our assembly have had to leave the area to find work. It always hurts the body when folks leave, no matter what the reason.

The Lord's grace has shone brightly among those who are still here. He is raising up much needed help and exercise for assembly oversight.

We are seeing a greater commitment to the simplicity of New Testament truths. As a body we are attempting to discern the methods of contemporary Christian entertainment so often used to facilitate church growth. The need is for us to gather around the Lord Jesus Christ and be nurtured by His Word. The dangerous option is that we might become just another contemporary church and allow contemporary methods to replace the genuine working of the Holy Spirit in our midst.

Thanks for praying.

*December 1*

**ROBERT and CHRIS BOELTER,**  
2337 W. Altgeld St., Chicago,  
Illinois 60647

We continue with our club work, and this year have added another Bible study in our home. This is with young men who came to know Christ this summer at camp and with those who renewed their commitment to



Venture Coy

Christ. There are also studies on Monday and Thursday evenings with high school and older young men. In the Monday night study we break bread once a month. This group encourages me with their interest in growing in Christ.

In February we will have our winter camp retreats for all ages. This is the highlight of our club work.

We are grateful for Moody Bible Institute students who help in our clubs.

*December 7*

**WILLIAM and SARAH BROWN,**  
3248 NW 36th Blvd.,  
Fort Lauderdale, Florida 33309

I was in Miami last Friday to see my surgeon for a check-up and he gave me a glowing report of my progress and great deal of encouragement regarding my recovery [see November, page 20]. We would like to sell our house here and move closer to our daughter and her husband. Pray that a suitable buyer will be sent along.

*November 26*

**WILLIAM JAMES and GERALDINE COLEMAN,** 9344 Elsa St., Detroit, Michigan 48214

In our city there are many who are religious but lost, and we are able to reach some of these. In November a young lady who is a trustee of a large church was led to the Lord in our home. A few days later she brought her mother and sister and they too trusted the Lord. Now they are asking for a home Bible study. Pray for us as we contemplate this ministry.

The inner-city of Detroit is a ripe mission field. Many Afro-Americans have never really heard the gospel message.

*December 12*

**VENTURE and DARLENE COY,**  
814 Baker St., Boise, Idaho 83706

My class on Friday mornings at the prison continues with new faces there each time. I am thankful for the opportunity to share God's message of salvation with these men.





**Candido de Sousa**



**Preston Keith**

A few really know the Lord and rejoice in His truth.

With a loan from Stewards Foundation, the chapel here will see some needed repairs and improvements, which we hope will increase our effectiveness as a local testimony.

*November 25*

**CHRISTINA DAVIES,**  
190 Kerr St., Apt. 406,  
Oakville, Ontario L6K 3A9

Since the Lord took my dear one home I have been really cherished by the loved ones in the Oakville assembly, and I am very contented here. There are times that I miss Jim very much, but the Lord fills the void and makes me realize that he is "gazing on the Lord in glory."

*November 15*

**CANDIDO and CELINA deSOUSA,**  
16 Fairview Place,  
Ossining, New York 10562

A few weeks ago two sisters from the Harrison (Portuguese) assembly joined five believers from Bethany at Yonkers in baptism. A heartwarming thrill for us was to have a young woman and her mother both baptized.

This past weekend **Jaime Vieira**, the president of the Evangelical Alliance of Portugal spoke at Harrison during a whirlwind visit to the United States. We were blessed by his ministry and pray for the work in Portugal.

*November 28*

**PRESTON and KATIE KEITH,**  
1005 Solomon Dr., Kernersville,  
North Carolina 27284

A two-week visit to the Gospel Farm for troubled youth in Augusta, Georgia, was a busy time. In addition to speaking to the young men each day I was able to join them in the physical work. I also had the privilege of ministering in three of the area assemblies.

On the way home I ministered at the Community Bible Chapel in Florence, S.C., and have also ministered at Falls Bible Chapel in Raleigh, and at Ireland Street Chapel in Burlington, North Carolina.

*December 5*

**CARL and RUTH KNOTT,**  
401 MacArthur Blvd.,  
San Leandro, California 94577

We are delighted to have eight men to train this year in the Discipleship Intern Training Program. It is always a challenge to get to know the men individually and work outside the classroom on the spiritual and practical traits and skills they need to serve the Lord with their best. We are kept on our knees for wisdom in this.

The men are **Kevin Conley, Erik Schorcken,** and **Andrew Ward** from San Leandro, CA; **Fred Kaan** and **Terry Ranciglio** from Denver, CO; **Tom Curtis,** Fargo, ND; **George Sturm,** Trenton, NJ; and **Warren Woods** from Levin, New Zealand. I am sure they would appreciate your upholding them in prayer for their spiritual development this year.

*December 5*

**ROBERT and SHARON LINDSTED,**  
2516 N. Webb Rd., Wichita, Kansas  
67226

The new assembly here in Wichita continues to grow. From its beginning 13 months ago with 24 people, it has grown to 85 to 90 on Sunday mornings. This past Sunday, 69 stayed for the afternoon worship meeting. Little by little we are seeing new ones take part and see the importance of these principles. What a delight this has been.

December 1 we sold the property where we now meet. The contract allows us to remain until the new building can be built. Lord willing, we hope to begin construction by mid-February or early March. The way the Lord has directed in the sale of this property, the contract for new land, and now the favorable zoning board meeting has been a great testimony to many of the new believers.

*December 12*

**HERBERT and BETSY McCaULEY,**  
57 Hillcrest Ave., Hamden,  
Connecticut 06514

At Branford Bible Chapel, we have outgrown our facilities—even holding two

preaching services on Sunday mornings. So, starting on November 27, we began meeting in a school in East Haven. This is a temporary move, and we are still seeking direction in finding property or a building in Branford.

The Sunday School continues to grow, as does the AWANA program. We thank God for faithful men and women who serve in this way.

Our son John is in his first year at Philadelphia College of Bible and our daughter Julie is in tenth grade at West Woods Christian Academy.

*December 12*

**JIM and ELIZABETH PAUL,**  
1168 Dalhousie Dr., London,  
Ontario N6K 2Y1

A few trusted the Lord as their Savior in the past year and continue to show signs of divine life. The prison work is encouraging for the small group who work with the inmates and for those who are marking the Emmaus courses. The number of courses increases each week and some inmates have professed faith through them.

We are thrilled at the new radio work here in London. We will be involved in the follow-up.

A small group in the town of Exeter meets for a weekly Bible study, going through the Emmaus course "Lessons for Christian Living." It is our desire to see a New Testament assembly planted and we will be working extensively there during the coming year.

*December 14*

**TOM and SYLVIA PAUL,** 225 Rue Raby,  
Terrebonne, Quebec J6W 4H6

Our ministry centers around church planting, teaching and counseling.

From an original French assembly established through the **Wolitorskys'** ministry in 1972, six assemblies have been planted in the

## Journalist Needed

Challenging opportunity for aggressive journalist to join editorial staff of **INTEREST Magazine**. Journalistic training and/or experience required.

Write to: James A. Stahr,  
Editor  
**INTEREST**  
P.O. Box 294  
Wheaton, IL 60189

Montreal area. We work with the most recent of these, established in Terrebonne last year. In spite of the lack of a permanent location, and some seven moves, the Lord has caused us to grow from a group of 25 adults to our present 125, including children.

My teaching is shared with the Terrebonne and Duvernay assemblies, as well as with a program designed to develop leadership for the assemblies. Our goal is to provide a biblical education, without necessitating the displacement of our students from their jobs, families and local assemblies.

*December 7*

**DAVID and ANN POLLOCK, Box 777, Mullens, West Virginia 25882**

We praise the Lord for the work He is doing at Welton Bible Chapel and Otsego Bible Chapel. Recently five were baptized, publicly confessing Christ as Savior.

Part of the outreach of the two assemblies is conducted on the local FM radio station, and there has been a good response. I arrange and produce two programs each week.

On December 4 we dedicated the newly remodeled building at Otsego. **William Alan Parks** from Philadelphia was here and pro-



**David Pollock**

vided a musical concert that ministered to our hearts.

Twelve young men from three local assemblies are taking the Emmaus course "Preach the Word." It is really a joy to teach these men and to see the effect in their lives as they minister the Word in area meetings.

*December 9*

**THOMAS and SUZANNE SPEERS, JR., 403 Fourth Ave., Haddon Heights, New Jersey 08035**

In the past two months I have been able to conduct a two-week orientation for International Crusades in Prospect Heights, Illinois, and another two weeks for Literacy and Evangelism International in Tulsa, Oklahoma. This is the second year that I have been a part of the candidate training for these groups.

In addition to the classwork, these two groups also engaged in a full day of field work. The purpose of this was to gain confidence in one's ability to enter another culture, to learn to deal with ambiguity, and to practice the cultural analyzation taught in class.

International Crusades conducted their field work in a black community on the south side of Chicago. As a result of this work, the students gained some great insights in a relatively short period of time.

The Lord continues to give us opportunities to assist overseas workers.

*November 25*

**DANN and LINDA SPEICHLINGER, Box 218, Teec Nos Pos, Arizona 86514**

We have had a very exciting year with the children at Immanuel Mission. In our first attempt at soccer, we played three other schools and lost every game, but had a great time learning the sport. Basketball season has begun and the students enjoy the competition. Pray with us for a good season, for a demonstration of good sportsmanship, for safety in travel, and for a special time with our students as they see God's leading and guiding in all things.

We now have four school buses to get us through the school year. This is an answer to prayer, as we have 90 miles to go for parts and sometimes, when they have to order

parts, a bus can be out of use for two weeks. Pray for **Don Perrault** as he attempts to keep the buses running through the winter months.

We had a most joyous three weeks with **Helen Montgomery** as she returned for a visit with us and the Navajo people. Hundreds came to see her and she was a blessing to all.

*December 5*

**JULIAN and REBECCA STEPHENSON, 475 McDill Dr., Winston-Salem, North Carolina 27105**

I have been laboring for the Lord in the Piedmont area and helping with the work at the Fair Oak Chapel in Winston-Salem for the past three years. Most of the Christians have reached the elderly stage and helpers in the Sunday School and youth work are few. Please pray with us for a Holy Spirit revival among us.

*December 1*

**BILLY and MARY STEVENSON, 1021 Benton St., Rockford, Illinois 61107**

We are happy to report some growth in the assembly, with 23 now in fellowship. We look to the Lord for this growth to continue.

This past weekend we rented a room at the Rockford YMCA and **Charles Fizer** gave us some encouraging ministry. We hope to continue at the YMCA until something permanent is found.

I had special gospel meetings with Koreans and the Lord gave help and encouragement when a number professed faith in Christ. We covet continued prayer for Rockford.

*December 1*

**GARY and MELINDA STEWART, 6724 Laban Rd. NW., Roanoke, Virginia 24019**

We are praying about a possible change of location of ministry. A decision like that is always hard to make, but the Lord will make His purposes known. I've been in the Lord's work full time for seven years and I enjoy it more each year.

*November 25*

**CLAIRE STROUT, Box 518 Pittsboro, North Carolina 27312**

I keep very busy here at Pittsboro Christian Home. Counseling, visitation and transportation are daily procedures. Correspondence with commended workers and prayer for them has to take the place of visitation as in days gone by.

*November 25*

**RICHARD and VIRGINIA STROUT, 1469 Dagenais, Sherbrooke, Quebec J1G 2B4**

After a series of instruction classes, eleven new Christians in our Cookshire Chapel were baptized. Some of these had witnessed our last baptism in August and since then had accepted the Lord themselves.

Just recently a homosexual and a fortune teller both accepted Christ. Now it seems Satan is fighting back by causing problems in the lives of some of the Christians. Pray for

*Continued on back cover*



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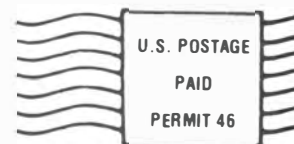
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# INTEREST

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## QUOTES

*Continued from page 22.*

wisdom for our four elders.

As the new editor of *News of Quebec*, it is my joy to write and gather materials for each publication. We are encouraged to see the Lord working all over the province, bringing many to Himself.

*December 5*

**O. C. TUCK, PO Box 148,  
Wendell, North Carolina 27591**

The work in Wendell is progressing as the Lord works out the details of our adjustment to a new location. Early fall we rented a downtown building and, after some renovations, are now meeting there. At present we are laboring to build up our meetings and Sunday School. Please pray for this work.

*December 13*

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

I am just finishing a week's meetings at the Preston Gospel Chapel, out in the country near Pembroke, North Carolina. This is a part of the first work of Christian assemblies in North Carolina. One particularly refreshing thing is to see many parents attending the meetings with their children. One of the tragedies of our day is that this is not seen more often.

*November 18*

**GEORGE and BETTY WALKER,  
13710 NW 3rd Ave., North Miami,  
Florida 33168**

Here in Miami we are concerned with the ethnic cultures from Latin America. Greater Miami now has more than a million Spanish-speaking, and to the repatriated missionary it all spells challenge. A few Cuban families still filter through. We had a family in the meetings on Sunday that we knew in Cuba. Although they never professed faith in the Lord, they did come to hear the gospel. Some come from Haiti, El Salvador, Nicaragua, Guatemala, and a lot of the other countries as well.

Last year we asked prayer that we might secure a larger facility for our meetings in North Miami. God graciously gave us such a building. The renovations go slowly as we

are doing all the work ourselves. Most of our people work in the sweat factories for a minimum wage and have made great sacrifices to have this place to gather.

*December 1*

**ALLAN and JOYCE WEBER, General  
Delivery, South River, Ontario P0A 1X0**

We are just settled at South River. The assembly is small but they are reaching out into the area. They have just completed building a new chapel.

Our goal is to help the assembly and to cover South River and Trout Creek house-to-house with a family survey. Thus we hope to bring the gospel to this area. Trout Creek is 75% Roman Catholic. It has no evangelical church.

*November 5*

**THOMAS E. and RUTH WILSON,  
315 Fifth Ave., Bradley Beach,  
New Jersey 07720**

Our main responsibilities are with the assembly in Belmar, New Jersey. Recently we have also traveled to Georgia and the Buffalo area for ministry of the Word. Looking ahead, we hope to get classes going among some of the younger men in the assembly, with a view to encouraging the growth of leaders for the future. It is a matter of some concern that there seems to be a dearth of committed men who have a desire to see the work of God go on. Please pray with us that God will raise up those He has fitted for this work.

*November 21*

**RAY ZANDER, PO Box 1315,  
Boca Raton, Florida 33429**

A young brother from Miami, recently commended to the work, **Jonathon Brower**, and I showed slides and had tapes on the music that is robbing the souls of many of our youth. We have gone into deep research and have been able to help some who were innocently led astray and some who willingly turned from the truth. The music suggests suicide, rebellion and sex, and we still find it in Christian homes, undetected.

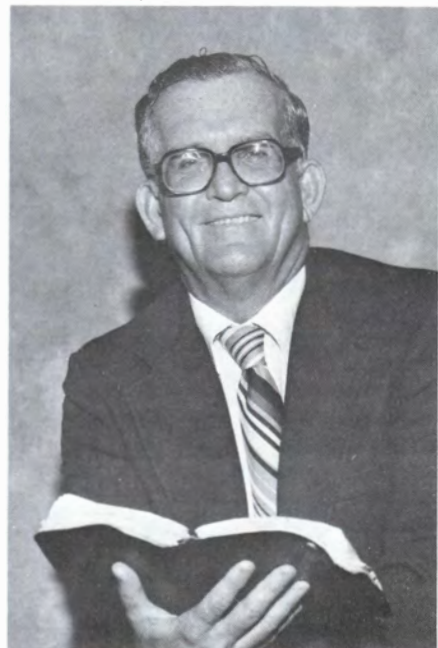
I have a weekly Bible class in my home and do much visitation from Palm Beach to Miami. I distribute literature and Bibles and Testaments in the out islands of the Bahamas as well as here at home.

*December 5*



George Walker

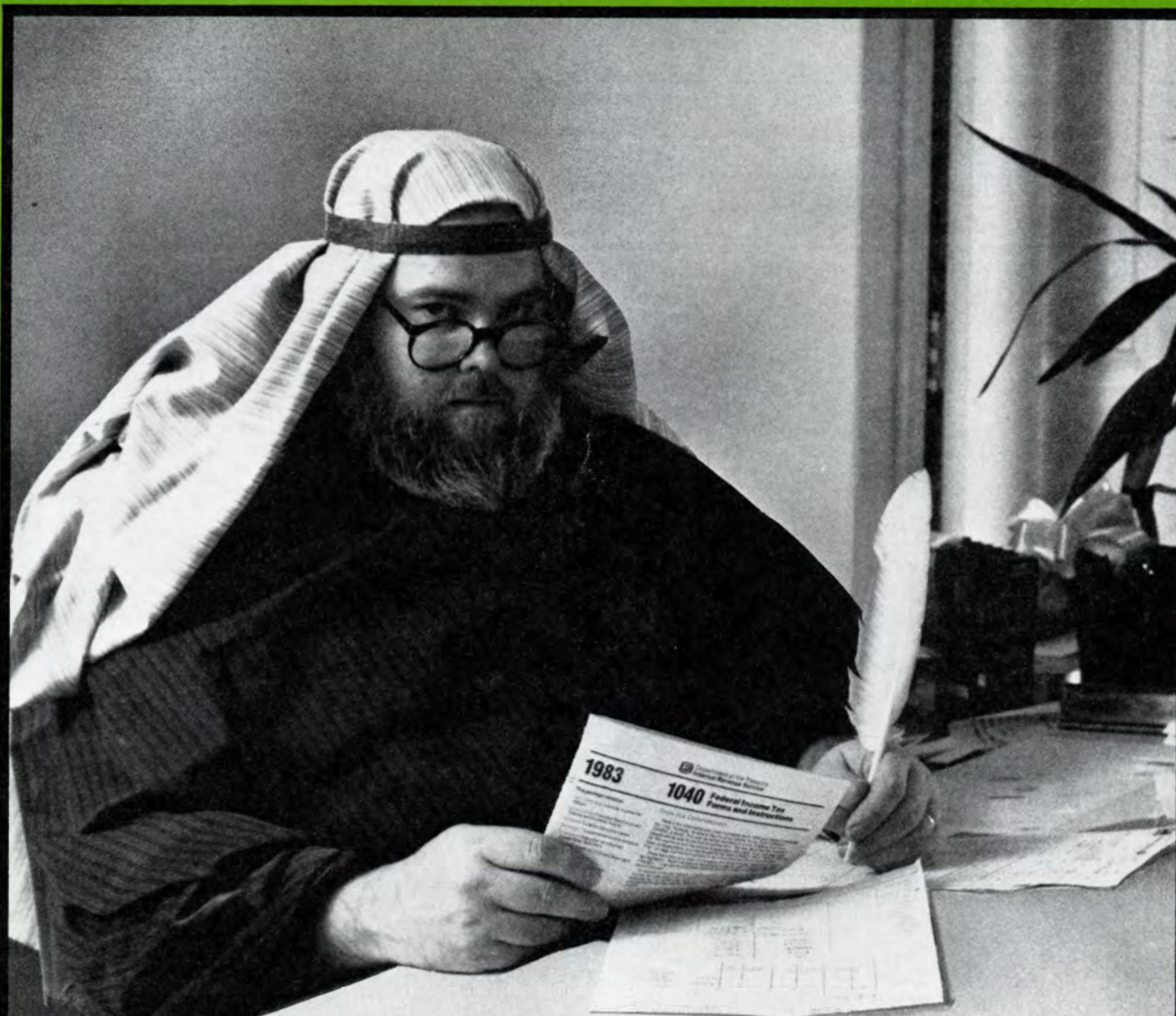
Elliot Van Ryn





# INTEREST

MARCH 1984



- **Ask the Tax Man**
- **An Assembly that Changed**
- **House Cleaning Time**
- **The Yearning Heart**



## EDITOR'S PAGE

by James A. Stahr

# The Death Penalty

## IS THERE SUCH A THING AS NATIONAL DISOBEDIENCE?

Capital punishment is back in the headlines. After more than two decades during which the death penalty was virtually non-existent, convicted killers are once again facing the executioner. The pace is agonizingly slow, and each scheduled execution makes news again and again. First there are the last-minute appeals and postponements. Then, when all legal remedies are exhausted, TV cameras focus in on "prayer vigils" outside the prison gates while news programs give an hour-by-hour countdown.

After it is over there will be detailed accounts of the final moments, perhaps even statistics about the number of electrical surges needed to kill the prisoner. Then come pictures of the hearse leaving the prison. By this time the murderer is almost a national hero, while his long-dead victims are conveniently forgotten.

And what of the American public? Oh, yes, the public's blood-lust for vengeance has finally been satisfied. Or, at least, so we are told.

Media interest in the death penalty does not limit itself to recording executions. Political commentaries tell us how public opinion is swinging strongly in favor of capital punishment. "We-know-better" psychologists explain how "scientific studies" show that the death penalty is not a deterrent to murder.

You don't have to be a Ph.D. with a research grant to know that the will to live lies deep within us. Survival ranks with hunger and sex as driving forces in human behavior. That's why millions struggle through exercise and jogging programs, smokers agonize to "break the habit," and vitamin bottles decorate our dinner tables. We will do anything to add a few years to our span of life (Job 2:4). So it is ridiculous to say that the specter of the electric chair or the hangman's noose doesn't deter murder.

What then of the statistics? It doesn't prove much to say that European countries which have abolished capital punishment have lower homicide rates than we do. Those countries aren't flooded with handguns, either. Family arguments aren't likely to end in murder, and wayward kids can't borrow their father's pistols.

Some all-American statistics are more helpful. The U.S. homicide rate more than doubled during the very years when the electric chairs stood idle. The annual number of executions dropped steadily during the post-war years, from a pre-war high of 200 to 82 in 1950, 49

in 1959, and only two in 1967. Then followed a decade-long moratorium on capital punishment, ending with the Utah firing squad execution of Gary Gilmore in 1977. By the end of 1982, five more men had been executed. Three died by electrocution, one in a gas chamber, and one, the only black in the group, by lethal injection.

In 1960, with executions declining, the homicide rate stood at 4.7 murders per 100,000 people. By 1973 it was 9.4. By 1982, with capital punishment slowly coming back, it had levelled off considerably at 9.8.

Statistics are influenced by many factors, so no doubt a case can be made for either side of the argument. Furthermore, some men will kill regardless of the consequences. So it does no good to ask the men on death row about deterrence. The only conclusive research has never been done—that is, to interview every person on the street, those who have never killed, and ask each one if there was ever a time when he felt like killing, but held back for fear of the consequences. Only then will we know how many lives the death penalty has saved.

But do not the abolitionists invariably tell us about the pickpockets in good old England? You know, those who went through a crowd stealing wallets while the crowd watched other thieves being hung. Not much deterrence there!

No, indeed. Deterrence disappears when the laws of a nation violate the biblical principle of proportional punishment. "Life for life, eye for eye, tooth for tooth" is the way it is expressed in the legal code that governed ancient Israel (Exodus 21:23-25). Old England was taking a human life for a leather wallet, and that was out of all proportion. It made life little more than a lottery, a game of chance. Our modern system is just as ineffective when it goes to the other extreme—seven years for multiple murder, for example, with color TV and a legal library thrown in without charge.

The Bible teaches us that punishment, to be effective, must fit the crime. Thus one might expect the Bible to recognize degrees of murder, and so it does. The command to execute applied only when the killing was premeditated, deliberate (Ex. 21:12-14). Those who killed unwittingly, without malice aforethought (manslaughter), received a lesser penalty (Numbers 35:11-15, 22-25).

Though we may gather principles from it, the Mosaic



legal system was never intended to be the governing code of England, Canada, or the United States. The same cannot be said of the biblical command for capital punishment. That command is found in Genesis 9:5-6. It was given to Noah when he disembarked from his great ship. Noah is the father of all living humans; hence capital punishment is God's law for all nations of the world.

Because it governs all humanity, Genesis 9 is a passage with major dispensational significance. There is a widespread tendency today to belittle dispensational teaching. That may explain why relatively few evangelical ministers have proclaimed this passage forcefully.

In the previous dispensation, Cain murdered his younger brother. God placed a protective mark on Cain, forbidding anyone to avenge the murder (Gen. 4:15). This had the effect of leaving the developing race with no legal protection from criminals of any sort. Mankind was governed only by individual conscience as acquired from the tree of the knowledge of good and evil (2:17; 3:5). The result was total moral breakdown (6:5). Cain's descendent Lamech, himself a murderer, boasted of his immunity from punishment (4:23-24).

God sent a flood and destroyed humanity. He started over with Noah, and this time he gave society the right to govern and police itself. Thus a new dispensation began that the old Scofield Bible called "human government." You may remember that it too ended in rebellion at the tower of Babel, where man used his organizing power to flout the purposes of God (Gen. 11:4).

Instead of giving Noah a complete legal code, God simply authorized the most extreme responsibility of government, that of taking a life when a life is taken (Gen. 9:6). The right of judges to assess lesser penalties—everything from parking tickets to prison terms—derives from this greater authority to impose the ultimate penalty when the ultimate crime is committed.

Capital punishment is more than a right. It is a command. Later passages, such as those cited from Exodus 21 and Numbers 35, show us the command should be tempered by compassion and limited by defining degrees of murder. Notwithstanding, the total abolition of capital punishment by any nation is national disobedience. It is the descendents of Noah refusing to do what God told Noah to do. If you love God you will keep His commandments.

Note the reason for capital punishment—man is made in the image of God (Gen. 9:6). The context helps us understand this. In the earlier dispensation man had evidently been vegetarian (1:29). Now God was adding meat to the diet (9:3). Henceforth it would be all right to kill an animal, but not a human being, "for in the image of God" man was created (9:6).

Abolition of the death penalty cheapens life. It puts man on a par with animals and makes murder no more serious than crimes of money and lesser forms of violence.

The nation that denies the sanctity of human life stands in disobedience to God. □

# INTEREST

MARCH 1984 Volume 50 No. 3

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**Editor—** James A. Stahr  
**Editorial Assistant—** Naomi Bauman  
**Art Editor—** John Sweemer

**Directors of Letters of Interest Associates:** Neil M. Glass, Pres., John McCallum, Vice-Pres., James D. Kennedy, Treas., Abner Bauman, C. Donald Cole, Walter Liefeld, J. Wilson McCracken, LeRoy L. Yates. Executive Director: James A. Stahr.

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# Ask the

## Mark the distance from customs It is one measure

**A** CRUSHING YOKE of Roman taxation fell on the back of First Century Israel. For this and other reasons, the Jews of Jesus' day hated Rome and ultimately revolted against it. The revolt turned out to be the choosing of national annihilation over abject submission.

The hatred of Rome tended to focus on Rome's local representatives, those seemingly omnipresent tax collectors. They are called "publicans" in our Bibles, a name that comes from the Latin, *publicani*.

Wealthy men, usually Roman citizens, would buy from the government the right to collect the tax in a certain area. There is some disagreement today as to just how the system worked. It seems likely they did not collect statutory taxes like the land or poll tax, but rather the *telos*, that is, customs or tolls.

Since there is always room for personal interpretation in the levying of transportation tolls and customs duties, graft and corruption were an assumed part of the trade. Thus in the Gospels the publicans are classed with sinners, Gentiles and harlots (Matthew 11:19; 18:17; 21:31-32).

It is difficult to conceive of a godly Jew ever going to work for Rome. He would be collecting for Rome's emperor what he felt belonged to Jehovah alone. Those Jews who

did become tax collectors branded themselves as renegades and traitors. They were barred from serving as judges or witnesses in legal proceedings. They were not allowed to participate in public worship. The Talmud classified them with robbers and murderers. They were outcasts. Untouchables!

As the Shepherd who came to seek and save the lost, it is not surprising to find Jesus Christ reaching out to these people. Two of them are mentioned by name in the Gospels: Zacchaeus, a chief tax man of Jericho (Luke 19:1), and Matthew, a collector in Capernaum (Matthew 9:9-10).

Matthew's name means, "the gift of God." He is also called Levi, the son of Alphaeus (Mark 2:14-15; Luke 5:27-29). Matthew was probably a Galilean (Acts 2:7). He lived and worked in the Galilean city of Capernaum, one of three major centers for the collection of tolls. Capernaum also was home for Peter, Andrew, James and John. Here, too, Christ made what earthly home He had during His short ministry.

Being in Galilee, Matthew did not work directly for the Romans, but rather for Herod Antipas, the man they had placed in power there. His customs booth sat near the Sea of Galilee. From this vantage point he had opportunity both to hear Christ and to see His miraculous power.

We can only speculate about what

personal contact Matthew may have had with the Lord prior to his call. We are not left in doubt about his ultimate resolve. When the Lord Jesus stopped outside his tax booth and called him to a new life, he rose without hesitation, and at great personal sacrifice, to follow his new Master (Luke 5:28).

Immediately following his change of vocation, this neophyte disciple hosted a great feast to introduce his old friends to his new Friend. The Pharisees grumbled and stumbled over the Lord's concern for Matthew and his crowd. The Great Physician kept on loving and caring and touching and healing (vv. 29-32).

We know little else about Matthew from the Gospels. He is one of the three silent Apostles of whom no sayings are ever recorded. James the Less and Simon the Zealot are the other two. We can assume from Matthew's occupation that he was both literate and bilingual. The pen he laid down in the tax booth he later took up to write in Greek the Gospel that bears his name.

There are many legends of Matthew's labors and death. He has been linked with Ethiopia, Persia, Parthia, Macedonia and Egypt. The Talmud says he was condemned to death by the Sanhedrin in Alexandria. According to the Roman Catholic Church, his earthly remains are now in the Cathedral of San Matteo in Salerno, Italy.



# Tax Man

by Mike Hamel



## booth to apostolic throne. of the redeeming grace of Christ.

If we view Matthew aright, he serves us as a mirror, reflecting the light and glory of the One he followed so closely. By looking at the disciple we can learn about the disciple-maker. The hue most prominent to my eye in that reflection of Christ's virtue is His grace, the grace that called a hated tax man into salvation and service.

The Lord did not hold Matthew's past against him. As a tax man, Matthew was anything but a respected member of the Jewish community. Strike one for bad occupation. Also

**We must fit  
into the Lord's  
plans, not try  
to fit Him  
into ours.**

the odium of dishonesty and corruption would have clung to him like foul smoke to clean clothes. Strike two for bad reputation. And then there were his friends, tax collectors and sinners like himself. Strike three for bad associations.

Matthew was "out" as far as his religious contemporaries were concerned.

Christ's personal interest in Matthew made the difference between

what he had been and what he would become. Looking inside, Jesus saw mettle of an apostle beneath the veneer of a tax collector. Jesus accepted the stigma of association with Matthew. To those self-righteous souls who could not forget or forgive, Matthew would be a stumbling block. But to others he would be a living, breathing object lesson of the love of Christ and of Christ's ability to transform *anyone* who would allow Him to do so.

When Matthew stepped out of his office to follow Christ, he stepped into a glorious future. As one of the Twelve, he became part of the foundation of the church (Ephesians 2:19-20). In a coming day he will sit with the other Apostles on twelve thrones judging the tribes of Israel (Matthew 19:28). His name will be inscribed on the foundations of the New Jerusalem (Revelation 21:14).

Would you like to fathom the grace of God? Then mark the distance between Matthew's tax booth and his throne. Better still, follow him as he followed Christ, away from the old life and into the new.

Renunciation was Matthew's first step as a disciple. Proclamation was his second. And he kept right on growing, step by step until he finished his course, in all probability crossing the finish line as a martyr.

The Lord Jesus wants to free us from our marred pasts and open to us a marvelous future, as bright as

the promises of God. He is not ashamed to call us brothers and sisters, nor to accomplish His work through imperfect disciples. But, like Matthew, we must respond in faith to the call of grace. We must not stay put and try to fit the Lord into our current scheme of things. Rather we must ask Him to fit us into His plans for reaching the lost and building up the church.

It is time for us to take the next step on the path of discipleship. From on down the road the Apostle Matthew calls back encouragement, as do a myriad others who have gone before. Up then, and onward! Do not linger in any place or continue doing anything God calls you to leave. The shadows we abandon will only melt away in the brightness of His coming. For the things that are seen are temporary, while the things not seen are eternal.

Count the cost. You must pay a high toll to walk this road. Everything you are and have must be handed over to the One who walks beside you. In return you are promised a share in His sufferings until you reach your journey's end.

Is it worth it?

Ask the tax man. [I]

*Commended to the Lord's service by Fellowship Bible Chapel in Denver, Colorado, and Laurel Park Bible Chapel in Portland, Oregon, Mike Hamel is currently serving the Lord in Portland. He is a frequent contributor to INTEREST.*

# An Assembly that Changed ~and Found New Life

**T**HE ASSEMBLY is located in a small town, approximately 1,500 people, surrounded by a farming area. The town has four other churches, so there is plenty of Christian activity and Christian competition.

The assembly had been in the community for more than 100 years. It once was a bustling place with a strong evangelistic emphasis. The elders were creative. They had started all kinds of programs to reach out with the gospel.

That was years ago. For the last 20 years nothing much has happened. Meetings have been carried on faithfully, but with no new people being added. The people have been content to continue that way.

There were three elders in their 60's and another in his late 40's. Three younger elders were in their mid to late 30's. These younger men were frustrated because the older ones were very much afraid of change—even change that might be for the better. In their faithfulness to the Lord they were hesitant to take the risks that change might bring.

Thus the status quo was comfortable, but gradually the assembly dwindled down to about 35 people. It was slowly dying.

The first jolt came when two couples and some of the young people came to the middle-aged elder and told him they were going to leave. Their complaints? Nothing was happening, and they didn't have any input into the program.

The middle-aged elder decided to throw his lot in with the younger elders. Together they made a commitment to bring about change. They went to the older elders and asked for freedom to make changes in the program. They didn't ask for permanent changes, but rather for a nine-month trial period. Then, if the changes hadn't worked, they would return to the old program.

The elders agreed. The following changes were made:

1. The back room was enlarged to make it into a fellowship room. This work project gave people an immediate physical involvement and indicated action.

2. The assembly name was changed from Gospel Hall to Bible Chapel, and the image was changed as well. A whole new emphasis was put on friendship. A sign was placed at the front door. "Welcome," it said. "There are no strangers here, only friends who have never met."

They put up the sign and they practiced what it said.

3. The schedule was rearranged so that the Family Service was at 11 a.m.

4. Quality music was made a regular part of the service, using both singing and instrumental groups. The hymn books were changed and a new organ was purchased.

5. The most caring, outgoing young couple was selected and assigned to the door to welcome people.

6. A story time for children was added to the Sunday Family Service. The kids would come forward at story time and sit at the front. One of the young people would tell the story, using illustrations.

7. Older people gradually stepped down from the primary public roles. Younger men were given responsibility.

8. The Sunday morning messages were given by a few key people. They emphasized practical application to life situations.

9. They started a fellowship potluck dinner every Sunday after the service. This was a key to breaking down barriers between older Christians and new people coming in.

10. They decided to give total acceptance to people who came in—whatever they said, or even if they lit up a cigarette in the back room.

11. They planned an aggressive advertising campaign with friendship at the heart of the presentation.





## The true story of the transformation that can occur when an assembly's image and program are designed for effective outreach.

And what happened?

In eighteen months the chapel grew from 35 discouraged people, some of whom were ready to leave, to 60 vibrant, excited, active, involved people. New people were saved and added to the assembly from all kinds of situations—some divorced, some formerly drug addicts, some families and some singles. These new people are now bringing other new people as the progress continues.

The many program changes had a lot to do with this, but they could not have succeeded so well, or without disruption to the assembly, apart from a careful stand taken by the younger elders. They decided not to fight or antagonize, but be encouragers. They had no major showdowns with the older men, but sought to deal with difficulties individually ahead of time. They were careful to bring all the elders in on information and plans, so that all felt a part of the action.

The assembly has changed! The Holy Spirit is working! People are excited, and they are all committed to not allowing Satan to get a foothold. There is hope for dying, struggling assemblies if there is an unconditional commitment to change.

The changes described here are not necessarily those that would be needed in some other place. The important thing is the willingness to set aside non-biblical traditions and become open to methods that will prove effective in our own generation and our own communities.

It can happen. Let us, too, have a part in the blessing God is bringing wherever people allow Him to work. [1]

*The name and location of the assembly and the name of the author have been withheld by request. The changes described and the subsequent growth have taken place in the last two years.*

They sent a bulk mailing to every home telling the community that a big change had taken place and everyone was welcome. They had cards printed that the Christians carried and distributed.

12. Everyone talked up the chapel people as being a caring group. The word got around that if you needed love, help or friends this was the place to go.

13. Counseling was offered to help those in need. Several key people made themselves available to give personal counsel to those who wanted it.

14. Committees were formed to take responsibilities for program, chapel facilities, administration and finance, children's ministries, pastoral care, and evangelism. By doing this, more people within the fellowship became involved, and there was more success at getting things accomplished.



# House Cleaning Time

by Henry Hintermeister

**Cable T.V. and country crooning—  
but a fruitful life does not  
happen by accident.**

**S**ALLY stopped to wipe the perspiration from her forehead. Her mop hung loosely from a tired hand.

"Whew," she thought to herself, "cleaning house is such hard work. But when I am done, I feel so much better."

Several blocks away, another housecleaning was in progress. "Frank, I don't know why you keep all these old newspapers and magazines around," his wife scolded him gently. "You will never read them again. Besides, our house and garage will be a lot more tidy when we get rid of these things."

Housecleaning time—a weekly ritual for a few. For others, it comes once a month, or maybe once a year. However often it happens, don't you function more efficiently and feel a lot better when your house is clean?

There is another type of housecleaning that every Christian needs to consider—that of ridding his house of negative spiritual influences.

This was brought out vividly to us recently when we moved to San Diego. A geographical relocation is a natural time to assess your past, your future, and also your possessions.





There were several areas of concern that we unboxed which will have some far-reaching effects. First came **our books**.

I have always been a keeper of books. A book fair, or a sale of books by the Friends of the Local Library, has been an irresistible attraction.

Up until now, our children have been too young to read. But looking through our books as we unpacked, we began to question whether we would want our children to read some of the things we had in our library.

The solution was simple. Either put them under lock and key or throw them away. We chose the latter. This was a sobering experience for us. We asked ourselves why we would read books that we did not want our children exposed to.

Our next target was the **magazines** to which we subscribed, or which we bought at the supermarket. I abruptly canceled several subscriptions that were unnecessarily robbing several hours a month from my life.

Then my wife and I had a rather stimulating discussion over the

worthiness of magazines like *Family Circle*, *Redbook*, and *Good Housekeeping*. Needless to say, not everyone will agree on our assessment of the effect such magazines have on a family that is striving to know and love a holy God. All we can testify to is that, after spending time reading these magazines each month, there was an unusual emptiness in our hearts, a yearning for something unexplainable.

We have come to agree with Paul's principle that, while these magazines may be lawful, in our case at least, they were not profitable.

My next move was to cancel the **newspaper** which was dropped faithfully on my doorstep every morning at 6:00. I have always found it more tempting to read today's paper than my daily portion of the Word. Around our house, you can't do both. If my Quiet Time is not under way shortly after six, my two young shakers will surely interrupt it. They are by nature more disturbing than Muzak to a composer.

Questioning our reading habits led us to another area of decision—**cable**

**television.** Through a set of circumstances, we had free cable TV in our home for a year. Like the typical American male, I am a sports addict. My addiction culminates during the pro football season, when I could be very content watching several football games simultaneously on different TV sets.

Yet our cable system did not limit itself to sports. There were movies of all sorts, rated from G (good) to R (rotten). Occasionally after a hard work day, I relaxed before going to sleep by watching "just a few minutes of this show."

After a short discussion, and coming up short of good reasons not to, we went cold turkey. Not only on cable TV, but on TV period. The children protested for three days, then went on with their lives as though they had never seen the thing.

We no longer miss television. Instead, we find ourselves taking the kids to the park after supper a lot more often. When it turns dark, we read or listen to the local Christian radio station, or just talk about the issues of life that confront us.

We often retire for the evening with our hearts stimulated spiritually, and with an eagerness to face the next day.

While we were in the reconstruction  
*Continued on page 19.*

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*Henry Hintermeister lives in southern California, where he is a partially self-supporting Christian worker. He writes frequently for INTEREST.*





## LETTERS to the editor

Keep it up! Your recent editorial on the Bible was tops ["Who Owns the Bible?"—November issue]. I felt exactly the same way. And keep using the Don Cole articles.

It might be good to run another short article on the advantages of sending people to Evangelism Explosion. We have about decided to send some of our folks down to the clinic in Fort Lauderdale.

There is a Baptist church here in Columbia that sent four people down about two years ago. The church now has two services each Sunday morning and has 25 teams visiting each week. Another church sent two people a year ago. They have seen 50 professions in the last eleven months.

Shockley Few,  
Columbia, South Carolina

*Editor's Note: About the time you wrote to us such an article was in preparation. It appears on page 19 of our January issue, and gives the schedule of Evangelism Explosion clinics to be held in 1984. It also gives full details of how assemblies may avail themselves of our offer to subsidize half the clinic fees for people they enroll.*

Thank you for the subsidy which enabled us to attend the Evangelism Explosion leadership clinic in Paducah, Kentucky. That was in April 1983, just five weeks after we were married.

At Laflin Gospel Chapel on Chicago's South Side, we have now completed our first training semester, with four trainees. We are anticipating an even more exciting second term of equipping of soul winners. We are also rejoicing at the steady increase in new believers in attendance at our chapel. One new family came as a result of our E.E. home visitation program, and a new believers class was begun in January.

For the first time, our chapel is in use nearly every day of the week for scheduled meetings and activities. Besides Evangelism Explosion, other outreach ministries include a ladies aerobic exercise class open to women from the community, a Sunday night gospel meeting, Awana club, and Manna House, a bi-monthly teen club. In addition, we have a monthly magazine-like bulletin with contributions from the local members. In November a dynamic weekend Bible teaching conference was held.

We praise God for His many blessings at our chapel and welcome your prayers.

John and Judy Fitzgerald,  
Justice, Illinois

I was surprised to learn from the December "Viewpoint" column how many things we Christians have borrowed from the pagans. I strongly disagree, how-

ever, with Walter Liefeld's conclusion about Christmas, especially his closing sentence, "Let's not give this one back to the pagans."

If some of these things are pagan and occult in origin, and Mr. Liefeld made that very clear, then God's people need to shun them, not defend them, as they would any other occult or pagan symbol or object.

I realize that any mention against the so-called "Christmas tree" is usually met with annoyed silence or outright defense of it by many Christians. But the Scriptures are quite clear. Jeremiah 10:2-4 carries the very authority of "thus saith the Lord." Read these verses. "Learn not the ways of the heathen," they tell us. Whatever the heathen use in their worship they received from Satan and demons. We certainly need none of that.

Could it be that much blessing and power is lost because these things have so strong a hold in our homes and lives? Did not our Lord Jesus Christ speak out against traditions that defile and diminish the word of God (Matt. 15:2, 9)?

Respectfully and with a deep desire to see God's people true to His Word.

Bill Kother,  
Linden, New Jersey

I read with great interest Walter Liefeld's answer to the question, "Do the dead know what is happening on earth?" The October issue reached us here in Guatemala just after we had concluded a week of classes for elders in our churches in the highlands. We had dealt especially with the Roman Catholic teachings concerning the dead, and whether or not they are conscious of that which takes place on earth. I appreciated very much the observations on Hebrews 12:1, as well as the sensitivity shown to those who are bereaved.

The Catholic system, at least as practiced here, seems to make the comfort and consolation of our Lord so remote, interposing, as it does, Mary the mother of our Lord, and a vast number of canonized people who can act as go-betweens between us and our Lord. By contrast, our teaching of a great high priest who is touched with the feeling of our infirmities seemed to find an echo in the hearts of the men.

These highland Indians without our Lord Jesus believe rather strongly that the souls of the departed return from time to time. Part of their animistic and pagan ritual is taken up with placating them. Thus, the teaching that, when one is absent from the body, he is present with the Lord is most meaningful and liberating to the believer.

Thank you for INTEREST, and the helpful teaching it brings.

Wayne Gute, Huehuetenango,  
Guatemala, Central America





## VIEWPOINT

by Walter L. Liefeld

### QUESTION:

## Does all Scripture apply to us today?

### ANSWER:

The obvious response "Yes," does not answer the real question. Of course it would be in error to say that any part of Scripture is unimportant or unrelated to our lives today. "All Scripture is inspired by God and is profitable . . ." (2 Timothy 3:16).

The question, however, probes beyond this truth. It raises the issue of passages that are so tied to particular historical circumstances that it seems almost impossible to apply them directly to life in the last years of the twentieth century. These passages would include the so-called imprecatory Psalms, with such sentiments as "happy is he . . . who seizes your infants and dashes them against the rocks" (Psalm 137:8, 9). They include some prophetic Scriptures (such as some of the vivid images of Revelation), some of the events in Israel's history (like Jael's killing of Sisera with a tent peg), and passages in certain books, such as Proverbs, Ecclesiastes, Song of Solomon, and Esther. The Levitical rules, and the genealogies are further examples.

The specific issues are as varied as the passages, e.g., should one use violence against evil people, should we separate milk and meat products in our kitchens, should we kiss everybody we meet at the Lord's table next Sunday? The average Christian will probably react to these issues properly, but more intuitively than on the basis of clear principles. We need principles, though, for cases that may not be as clear as these.

One principle is that **not all bib-**

**lical history is normative.** Even some passages in the Book of Acts are probably descriptive rather than intended as standards for the church. One example is the choosing of a successor to Judas by casting lots.

Another principle is that **God's revelation was progressive.** Under some of the conditions in Old Testament days, people were simply not ready for more advanced theological or ethical teaching. Behavior was tolerated then that would be unacceptable now.

A further principle, one that is in considerable debate and process of modification today, is that **God works in different ways in different dispensations.** One can recognize this without subscribing to all the dispensational schemes of history. The simple fact is that God has made successive covenants with his people, and that some things that were commanded in earlier days are not applicable today. An obvious example of this is the dietary laws of Leviticus (although even here, some see more of the Mosaic law as applying today than do others.)

**Cultural considerations** are also important. Certain forms of kissing are appropriate in some cultures today, as in New Testament times, but are definitely inappropriate in others. A warm handshake is a reasonable substitute in America (even more so in Germany), when we greet Christian brothers and sisters.

The principle of **observing circumstances** is to be distinguished from the previous cultural principle, although social customs may be part of the circumstances. Did Jesus tell us to sell all our possessions, or was that command limited to the circumstances of his conversation with the rich young ruler? Some would dismiss all of Paul's teachings about women on the cultural principle, while others tend to pick up proof texts without consideration for the context. But careful observation of

the circumstances of Paul's commands will help us make sound judgments.

On the other hand, there are some passages that are overlooked by many today as apparently not applicable which deserve careful consideration. Is the "laying on of hands" to be dismissed as cultural or circumstantial, or is there an abiding principle here? Should we pay more attention to the moral commandments in the writings of Moses than we usually do?

Some strange things have happened when people have tried to make every verse of the Bible meaningful today. Some have allegorized Scripture, looking for a deeper spiritual meaning, while ignoring the simple intention of the text. Others have taken the statement that Jesus expounded everything that was written of him in the Law of Moses and the Prophets and the Psalms to mean that even passages that are not clearly prophetic or typological must have some hidden reference to Christ.

One of our greatest needs today is a sound approach to "hermeneutics," the principles of biblical interpretation. Thankfully, many of these principles are self-evident, and many follow the basic principles for reading any literature, since language and meaning are part of God's divinely ordered creation.

What we must look for above all is *the way God reveals himself* on the pages of Scripture, for God does not change. Also *the ways God deals with people*, his righteous commands and his loving promises, are applicable, *if* the circumstances are parallel.

Yes, all Scripture is indeed "profitable" and applicable today when we keep in mind the different circumstances and the progress of God's revelation and covenants. Specific application requires careful study, the illumination of the Spirit, and faithful obedience. □

# The Year

## "BLESSED BE GOD . . . WHO HAS BLESSED US"

—Ephesians 1:3

It is the nature of God to want to bless His people, and to be blessed by them. This truth is the common element in a number of poems submitted by INTEREST readers. Each poem draws its discoveries from a familiar Bible story.



## Song of Solomon 2:10-14

Let me see thy countenance,  
Let me hear thy voice.  
Spurn the calls of busyness,  
Make the wiser choice.

My heart craves your fellowship,  
Won't you seek My face?  
Can't we talk together  
In some quiet place?

How My heart has waited,  
Longing for your call.  
Roll your cares upon Me,  
I will take them all.

Then with heart abounding,  
Happy, singing, free,  
Rise to do My bidding;  
I will work with thee!

Helen Flint, Seattle

## John 21:2-11

1	O
2	to
3	see
4	poor
5	Peter
6	Thomas
7	Didymus
8	Galilean
9	Nathanael
10	reticently
11	discovering
12	inexplicable
13	resurrection's
14	nonduplicative
15	distinguishable
16	undenominational
17	hundredfiftythree
153	

Neil Short, Toronto  
(the triangle has 153 letters)

Matt

He saw a man  
And said, "C  
He rose, went f  
Should I do

Helen F

## I Kings 19:3-6

O God,  
I want to die;  
Your knife has cut too deep.  
I lie here wounded, disembowelled,  
By life's cruel blows.  
The will to live is gone.

Knotted nerves unwind  
Soothed by slumber's caress.  
An angel finger prods into awareness  
As seraphic hands spread loaves,  
Hot from heaven's hearth,  
Tasty proof of God's care.

Don Norbie, Greeley, Colorado



# ing Heart

W 9:9

ned Matthew,  
follow Me.”  
t, and followed.  
ss than he?  
Seattle



## Luke 7:44–47

When I came to your house, Simon  
You poured no water for  
my feet  
*but she*  
with tears  
has washed my feet  
and with her hair has wiped them.

You never thought to kiss  
my feet  
*but she*  
with love  
covered my feet  
and tenderly embraced them.

You gave no ointment for  
my head  
*but she*  
with oil  
has bathed my feet  
and perfume poured upon them.

And as I leave your house, I say:

When much has been forgiven  
Much is the love that's shown  
But when little is forgiven  
Little love is known.

Neil Short, Toronto

## John 4:6–9

And do You ask  
a drink of me?  
You, Who are  
infinity?  
My meager well  
long since ran dry.  
What can I give  
to satisfy  
the thirsting of  
Your mighty heart?  
I have no bounty  
to impart,  
and I confess  
through bitter tears,  
none asked a drink  
these many years.  
Ah, Lord, this is  
a wondrous thing!  
You come to my  
poor, sullied spring,  
and in divine  
humility  
My God, You ask  
a drink of me.

Joan Suisted  
New Zealand

## II Timothy 4:9–13

Margaret Clarkson,  
Toronto

And did you go  
in answer to his letter?  
Did you locate his dungeon  
there in Rome?  
Did you bring light  
into his lonely prison,  
freedom and fellowship  
and warmth of home?

What of the cloak  
left at the house in Troas?  
What of the parchments—  
Did you bring them, too?  
Were you in time?  
Did you refresh his spirit?  
Have you fulfilled the trust  
he left with you?

## ANNOUNCEMENTS

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with Joshua, John Caleb  
and Anna.

## NEW WORKERS

**KIERNAN MACK, Box 203,  
Prospect Heights, Illinois 60070**

Christians at Grove Community Church in Arlington Heights, Illinois, have commended Kiernan Mack to full-time Christian service with International Crusades. Mr. Mack has demonstrated his gifts in Christian service and outreach. He will be joining I.C. with responsibilities in visitation of college campuses and recruitment.

**MR. & MRS. PAUL MARTIN,  
1508 Travelers Palm Dr.,  
Edgewater, Florida 32032**

New Smyrna Bible Chapel in New Smyrna Beach, Florida, has commended Paul and Barbara Martin to full-time service for the Lord in Florida. Since coming to New Smyrna Beach in early 1983, Paul has been active in preaching and teaching, carrying on a visitation program, and conducting home Bible studies. Barbara has been working with the Sunday School and other children's work.

Before moving to Florida, Paul was in secular employment in Jackson, Missouri, where he was active in the outreach of the Gospel Chapel.

**RALPH MORRIS, 2271 SW Wonderview  
Dr., Gresham, Oregon 97030**

Clinton Street Bible Chapel in Gresham has commended Ralph Morris to the work of the Lord. Mr. Morris has been active in the commanding assembly for more than twenty years, and is one of its elders. He will continue his involvement in youth work, counseling, teaching, and discipleship in the assembly and elsewhere as the Lord leads.

**MR. & MRS. HAL THREADCRAFT  
18620-70 Ave., Edmonton, Alberta T5T 2V8**

Bethel Gospel Chapel in Edmonton, Alberta, has commended Hal and Marion Threadcraft to full-time service for the Lord in the assembly. The Threadcrafts have served the Lord in Belgium for the past four years. They now plan to engage in the outreach and ministry of Bethel Chapel, especially in evangelism teaching, shepherding and building up of younger believers.

The Threadcrafts have three children, Joshua, John Caleb, and Anna.

**JAMES YORGEY, 215 Maple,  
Greenfield Park, Quebec J4V 2S2**

Bible Truth Chapel in West Reading, Pennsylvania, has commended James E. Yorgey to the Lord's service in the province of Quebec. Mr. Yorgey is active in ministry among French-speaking assemblies. He is associated with Christian Direction programs, work among French high school students and has a counseling ministry with prisoners.

### FOREIGN MISSIONARIES

*Ireland:* The Christians at Western Avenue Gospel

Hall in Waterloo, Iowa, have commended **Jim and Mable Gillett** to the work of the Lord in Ireland. The Gilletts have made several visits to Ireland to work with their son Jim in Ireland Outreach. They now return to that work with the blessing and commendation of the assembly.

*Zambia:* Christians at Ebenezer Gospel Chapel in Montreal, Quebec, have commended **Robert Daley** to the work of the Lord in the Zambezi area of Zambia. Mr. Daley spent two years in Zambia where he had a fruitful ministry in Bible teaching in the high schools and visiting outlying assemblies. He now returns to this ministry on a more permanent basis.

## ADDRESS CHANGES

### WORKERS CHANGES

Don and Dee Dunkerton,  
1045 Valentine Rd., Dubuque, Iowa 52001

Ken and Helena Fleming,  
156 N. Oak Park Ave., Oak Park,  
Illinois 60301

Marj Robbins, C.P. 1600,  
Sherbrooke, Quebec J1H 5M4

James N. Smith, 97 Sunrise Circle,  
Windsor, Connecticut 06095

Barbara Walton, 835 Kennedy St. NW.,  
Atlanta, Georgia 30318

### ASSEMBLY CHANGES

**RIVERSIDE, CALIF.,** Bethel Chapel, 8045 California Ave. 92504. Timothy R. Bourbonnais. % chapel (714/687-6705).

**GRAND JUNCTION, COLORADO,** Clifton Bible Chapel, 523—32nd Rd. BB 9, SS 10, FBH 11

**ATLANTA, GEORGIA,** Community Bible Chapel, 183 Moreland Ave. NE, 30306 BB 9, SS 10, M 11:30 & 7:30, Wed. 7:30

**LAFAYETTE, LOUISIANA,** Grace Chapel, meeting in homes, % Elvin J. Bullock, 401 Colonial Dr. 70506 (235-2703). BB 10, SS 11

**SILVER SPRING, MARYLAND,** New Hampshire Avenue Gospel Chapel, % Samuel J. Rea, 11315 Farmland Dr., Rockville, 20852 (301/881-0076). BB 9:30, SS 11, G 7, Tues. 8

**FRAMINGHAM, MASSACHUSETTS,** Village Bible Chapel, % Carl Borg, 226 Old Lancaster Rd., Sudbury, MA 01776. BB 9:15, SS 10, M 11, Wed. in homes

**COLDWATER, MICHIGAN,** Coldwater Bible Chapel, % Robert T. Branch, Box 513, 49036



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**ST. CLAIR SHORES, MICHIGAN**, Martin Road Gospel Chapel, 20505 Martin Rd., Box 655, 48081, % William J. Newhouse, 1269 Aline Dr., Grosse Pointe Woods, MI 48236 (313/882-7452). BB 9:15, FBH 11, M 6, Tues. 7:45

**FERRUM, VIRGINIA**, The Christian Bible Church (formerly Aletheia Springs Christian Fellowship), meeting in homes, % Kurt Dible, Rt. 2, Box 220, Ferrum 24088.

**SPOKANE, WASHINGTON**, Monroe Park Gospel Chapel, SS 9:30, M 11, BB 6, Wed. 7

**MONTREAL, QUEBEC**, West End Christian Fellowship, 6870 Terrebonne St. (481-7597, 692-9641, or 631-7365). Formerly Cote St. Luc Bible Chapel, 5700 Einstein. BB 9:30, FBH 10:30, Fellowship 6:45

## CONFERENCES

### MARCH 30-APR. 1-PALOS HILLS, IL

Annual Bible Conference at Palos Hills Christian Assembly, 10600 S. 88th Ave., beginning Friday evening at 7:45. Speakers: William MacDonald, David Dunbar, T. E. Wilson, and Arnot McIntee. Contact Thomas Carrick, 7231 Wolf Rd., #75, Indian Head Park, IL 60525 (312/246-2866).

### APRIL 14-SOUTH FLORIDA LADIES MISSIONARY

Annual South Florida Ladies Missionary Conference at Ft. Lauderdale Bible Chapel, 141 N.W. 38th St. A one-day conference with morning and afternoon sessions. Accommodations available. Please give ample notice to Mrs. Yvonne Young, 6248 SW 21st St., Miramar, FL 33023 (305/963-5944).

### APRIL 14-15-LIMON, COLORADO

Annual Bible Conference at Limon Bible Chapel, 385 J Ave., beginning 10 a.m. Speaker: David Glock. Contact Limon Bible Chapel, Box 291, 80828 (303/775-9788 or 346-8547).

### APRIL 20-VICTORIA, B.C.

Annual Easter conference of Victoria Gospel Chapel, 935 Pandora Ave. Meetings at 2:45 and 6:45 with David Long and Graham Stokes. A series of special meetings with David Long will be held prior to the conference, April 8 to 22. Contact John Russell, 2986 Westdowne Rd., V8R 5E9.

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

## WITH THE LORD

**E. DOUGLAS BROWN**, 87, of Boca Raton, Florida, on October 29. He was born and lived in Detroit, Michigan, until 1970 and was active in the assemblies there for many years.

**JOHN MILLAR, Jr.**, 83, of Newport News, Virginia, on December 12, after a lingering illness of bone cancer. Saved more than 50 years ago, he was active in all phases of assembly activity, and especially in the music ministry. He was humble and gracious in spirit, a lover of hospitality and a faithful follower of the Lord.

**EARL MILLER**, 83, of Meadville, Pennsylvania, suddenly on December 23. The past year he lived at the Pittsboro Christian Home. He was commended to the Lord's work in 1947 and spent the years since then in pioneer ministry, primarily in Alabama, Indiana, and Pennsylvania. Pray for Mrs. Miller who lives at the Pittsboro Home (P.O. Box 518, Pittsboro, N.C. 27312).

**A. H. (BERT) OLTON**, 89, of Burnaby, British Columbia, on August 3. He labored for the Lord on the Canadian prairies for more than 30 years and in recent years in the Vancouver area. Pray for Mrs. Olton who now lives at 5808 Mayview Circle, Burnaby, B.C. V5E 4B7.

**LOUISE SPANGLER**, 83, of Wall, New Jersey, and Pittsboro, North Carolina, on December 15. For 21 years the Spanglers were administrators of the Julia Hasse Memorial Missionary Home in Union City, New Jersey, and were in fellowship at Bethel Gospel Chapel, Union City, and at Fifth Avenue Chapel in Belmar. Mr. Spangler lives at the Pittsboro Home (Box 518, Pittsboro, N.C. 27312) and continues in ministry as the Lord enables.

## NOTICES

**WANTED:** Small motor home or small trailer and panel truck (or van) combination. Please send information and price to Bill Clark, % Rt. 10, Box 221, Leesburg, FL 32788 or 304 N. Cuyler, Oak Park, IL 60302.

**GAINESVILLE (FLORIDA) BIBLE CHAPEL**, 4828 NW 143rd St., 32606 (904/332-9884). Meets at the Irwin home since April 1983. Welcomes visitors to the area. Breaking of Bread 9:45; Sunday School and Family Bible Hour 11; Prayer and Bible Study, Tues. 7:30 p.m.

**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. \$39,990, furnished. Contact Carroll Van Ryn, 1 Bradford Blvd., Frostproof, Florida 33843 (813/635-4196).

**HYMN BOOKS NEEDED:** Emmaus Bible College is looking for Hymns of Worship and Remembrance to be used in Breaking of Bread meetings in new assembly efforts in

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Dubuque, Iowa. Contact Robert Logan, Emmaus Bible College, 156 N. Oak Park Ave., Oak Park, IL 60301 (312/383-7000).

*NOTICES are carried at the flat rate of \$20. Maximum length 40 words. Payment must be sent with order.*

# BOOK REVIEWS

## 1 & 2 Thessalonians: An important new commentary by F. F. Bruce —strong in resources for preaching and teaching; but weak on the rapture of the church.

*Reviewed by the Editor*

**1 & 2 THESSALONIANS**, by F. F. Bruce, Volume 45 of the Word Biblical Commentary. 1982, Word Books, 228 pages, \$18.95.

Thessalonica was the second European city to hear the Gospel. Paul and Silas came there immediately after their release from prison in Philippi (Acts 16:40–17:1). Timothy soon joined them, and he and Silas remained for a short time in Thessalonica when Paul went on to Athens (17:14–15).

In the months that followed, these three founders of the Thessalonian church wrote two letters back to the Christians there (about A.D. 50). The very earliest of "Paul's epistles," they show more evidence than his other letters of being co-authored. Timothy, as Paul's young assistant, may not have had a great deal of input, but Silas, being more a missionary in his own right (Acts 15:22), apparently did. Silas is called Silvanus in I Thess. 1:1 and II Thess. 1:1.

In other epistles, where the names of co-workers are occasionally included in the salutation, Paul's exclusive authorship is usually revealed by the use of the singular in the opening prayers ("I thank my God." I Cor. 1:1,4; Phil. 1:1,3; Philemon 1:1,4). In the Two Thessalonian epistles the plural usually appears in the prayers and in the historical references (I Thess. 1:3–6; 2:1–2, 10–11, 13, etc.). This marks the letters as coming from a missionary team rather than from an individual.

The five verses where singular pronouns do suddenly appear may indicate personal additions by Paul, either orally during composition or added in his own hand. Indeed, two of these bear his name (I Thess. 2:18; II Thess. 3:17).

The foregoing is a small sample of the many helpful insights to be gained by a study of F. F. Bruce's new commentary. It is a careful, thorough, thoughtful examination of the Thessalonian epistles. Any reader who follows closely can't help but gain a deeper understanding of the two letters.

This commentary is volume 45 of a projected 52-volume series on the entire Bible. At least three of the 46 authors are from Brethren assemblies (F. F. Bruce, Carl Edwin Armerding and Gerald F. Hawthorne). The series is designed primarily for scholars, seminary students, and preachers and teachers of Scripture. The reader who has not studied Greek will be able to follow much of the material because Greek quotations are usually followed by English translations.

An example of the enormous mental capacity of F. F. Bruce is seen in his remarks on I Thess. 4:13. In quick succession he cites (1) a variety of subjects concerning which Paul "does not want his readers to be ignorant," (2) references from both the Old Testament and Greek literature where the word "sleep" is used to soften the harshness of "death," and (3) three quotations from ancient pagan writers expressing hopelessness in the face of death. Such drawing together of parallel material is characteristic of this commentary, and makes it a helpful source of resource material for preachers and teachers.

The two main verbs in I Thess. 4:17 are carefully defined by Dr. Bruce. The verb "caught up" (Greek *harpazo*) "implies violent action, sometimes indeed to the benefit of its object, as when the Roman soldiers snatched Paul from the rioters in the Jerusalem council-chamber (Acts 23:10) or when the male child in the apocalyptic vision was caught up to God to preserve him from the great red dragon (Rev. 12:5). It is used in Acts 8:39 for the Spirit's snatching Philip away after his interview with the Ethiopian chamberlain and (more germanely to the present passage) of Paul's being caught up to the third heaven or paradise (2 Cor. 12:2,3)"—page 102. From the Latin equivalent of this word (*rapere*) this snatching away of believers is sometimes called the "rapture."

The second verb in verse 17, "to meet," is actually a noun in the Greek

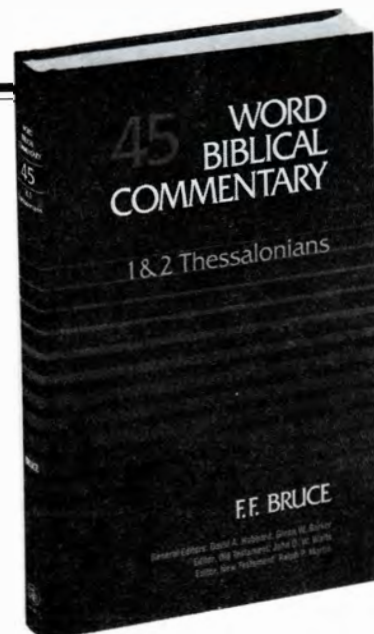
(*apantesis*). It is sometimes used, says Bruce, of the action of leading citizens in going out to meet a visiting dignitary to escort him into the city. This suggests "the possibility that the Lord is pictured here as escorted on the remainder of his journey to earth by his people. . . . But there is nothing in the word or in this context which *demand*s this interpretation; it cannot be determined from what is said here whether the Lord (with his people) continues his journey to earth or returns to heaven"—page 103.

At this point the pattern of parallel material breaks down. Dr. Bruce, who has been so careful to cite illustrative passages, makes no reference whatsoever to John 14:2–3. There the movement of the Lord's people is clearly from earth to heaven. It is the Lord, not His people, who makes a round trip.

Perhaps it is typical of "scholarly" commentaries to be ambiguous about the events of the Lord's return. I had hoped to find in this volume a clear presentation of the timing of the rapture as preceding the events of the great tribulation. After all, I Thess. 5:9–10 and II Thess. 2:6–7 offer important testimony as to this sequence.

Dr. Bruce is indecisive with both passages. In the former, he identifies the "wrath" as "the judgment of the end-time, from which Jesus delivers his people," and the "salvation" as including salvation from that wrath. "Whether we wake or sleep" (v. 10) means whether we are alive or dead at His coming, as in I Thess. 4:15, 17. Yet the logical conclusion is not drawn, i.e., that the rapture precedes the tribulation and is a different event than our Lord's return to earth.

Who is the restrainer of evil in II Thess. 2:7, the one who must be taken out of the way before Antichrist is revealed? Bruce cites a half dozen interpretations. He gives relatively little





attention to the one usually held by pre-tribulationists, namely, that the restrainer is the Holy Spirit indwelling the church, who goes back to heaven when the church is raptured (a reversal of Pentecost). Bruce does not tie the interpretation back to verse 1, where the rapture is named as the very basis of the whole argument ("by our gathering together unto Him"). If the rapture is the reason why the Thessalonians should not be upset, should we not expect the Apostle to refer to it again as he develops the sequence of events?

I cite these failures to tie in parallel evidence because they are inconsistent with the normal thoroughness of the book. But the treatment of the rapture is the only area where I found Dr. Bruce's commentary disappointing. In all other respects, the hours I have spent with the volume have been challenging and profitable.

## THE MUSLIM WORLD

**THAT THE WORLD MAY KNOW, Vol. 4, The Muslim World, by Frederick A. Tatford, 1983. Echoes of Service, 326 pages.**

*Reviewed by the Editor.*

Here is another beautifully illustrated volume in a projected series of ten giving a comprehensive survey of assembly missionary work worldwide. See May and November 1983 for reviews of the first three volumes.

Among the world's religions, the Muslim faith is second only to Christianity in number of adherents. In the first three chapters of Volume 4, Frederick Tatford describes the decadent Christianity and Judaism into which this religion was born, the life of its founder Muhammad on the Arabian peninsula, and the spread of Islam east and west by military conquest. He summarized the five "pillars" of Islam: the monotheistic creed, prayer, the annual month of fasting (Ramadan), the giving of alms, and the once-in-a-lifetime pilgrimage to Mecca.

Rather helpful in the light of current events are the pages devoted to the various sects of Islam, particularly the Sunnites and the Shiites, whose sectarian warfare is tearing up Lebanon, Iraq and Iran.

The next twenty chapters of the book are devoted to the history, geography and missionary story of twenty nations in which Islam is the predominant religion. These include sixteen countries in the northern half of the African continent, plus Afghanistan, Pakistan, Bang-

ladesh, and the Maldive Islands.

The very structure of the ten-volume series relegates other Muslim countries to other volumes. Turkey, Iran, and thirteen Arab countries are in Volume 1, *The Restless Middle East*. Volumes yet to be issued will no doubt include Albania, Nigeria, Ethiopia, Malaysia, and Indonesia. Hopefully some volume will describe the huge Muslim populations in southern Russia, even though missionary work among such people may be virtually non-existent.

This volume 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.

**A GUIDE TO CULTS & NEW RELIGIONS, by Ronald Enroth and Others. 1983, InterVarsity Press, 216 pages, \$5.95 paper.**

*Reviewed by Donald L. Norbie, Greeley, Colorado.*

The American scene has always been characterized by a variety of religions. Today there is more confusion than ever. Not only are there unorthodox spin-offs

from historic Christianity, but oriental religions are gaining a strong foothold as well.

This book deals with some of the older cults, such as Mormonism and the Jehovah's Witnesses. It also introduces the reader to newer religions, including Hare Krishna, Eckankar, est, the Unification Church (Moonies), and The Way. A chapter is devoted to each group, with attention to the historic development and the main tenets. Then follows a Christian evaluation with suggestions for a Christian witness.

The opening chapter defines a cult. Characteristics to look for are: a strong, authoritarian leader; an exclusive character (we alone have the truth); a legalistic framework (detailed rules); subjective and emotional emphases; a persecution complex; strong pressure on members to conform; and an element of secrecy (esoteric).

Compassion is encouraged. Cult adherents are souls for whom Christ died. In their spiritual need, they have turned to a false religion. It is meeting some of their emotional needs, and it will take patience and understanding to help them extricate themselves.

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and mine—create an atmosphere that will welcome searchers and help them grow up into Christ?" (p. 198).

**BIBLICAL PREACHING**, by Haddon W. Robinson. 1980, Baker Book House, 230 pages.

Reviewed by Donald L. Norbie,  
Greeley, Colorado.

Is preaching relevant for today? Preaching seems to have an authoritarian ring. To some it is hardly the way to communicate in a society which is tolerant and broadminded. Perhaps "sharing a word" or "counseling" would be more appropriate.

Dr. Robinson, currently president of Conservative Baptist Theological Seminary in Colorado, makes a strong case for powerful, expository preaching. "A power comes through the word preached that even the inerrant written word cannot replace" (p. 17).

The author defines expository preach-

ing as "the communication of a Biblical concept, derived from and transmitted through a historical, grammatical and literary study of a passage in its context, which the Holy Spirit first applies to the personality and experience of the preacher, then through him to his hearers" (p. 20).

Robinson writes vividly and practically, pleading for accurate study of the text and for a forceful presentation of its message. Although he assumes a professional clergy, the principles and suggestions will be helpful to all who desire to communicate the message of the Bible.

Whether leading a small Bible study or preaching to a larger group, the speaker needs to do his homework well. Robinson pleads for accuracy: "Never bend the passage to fit your statement of the idea" (p. 70).

This is a volume valuable for both the novice and the veteran of a thousand sermons. □

## TAX LAW CHANGES FOR PREACHERS

Preachers filing U.S. income tax returns should be aware of recent Internal Revenue Service Rulings that may affect them. With regard to the housing allowance provision for ministers, there has been a double benefit in respect to real estate taxes and mortgage interest. These could be itemized deductions on Schedule A even though they were paid with non-taxable housing allowance money.

In January 1983, IRS announced the revocation of this as well as some educational double benefits previously available to certain students and veterans (Revenue Ruling 83-3). Henceforth "ministers may not deduct interest and taxes paid on a personal residence, to the extent the amounts expended are allocable to tax-exempt income."

More recently the IRS pushed back the effective date of this ruling for most ministers from June 30, 1983 to January 1, 1985, so that interest and taxes will be fully deductible on 1983 and 1984 returns. The postponement does not apply to a minister who moves out of his home before 1985, nor to a minister who buys a home after January 2, 1983, unless he entered into a contract to buy that home on or before that date (*IRS Announcement 83-100*).

These regulations are explained in more detail under the heading "Minister's Housing Allowance" on pages 121-2 and 124 of IRS Publication 17, *Your Federal Income Tax* (Oct. 1983 revision for use in preparing 1983 returns). On page 40 the

section entitled "Members of the Clergy" gives the basic requirements for non-taxable housing allowance, including its applicability to traveling evangelists and retired preachers. Publication 17 may be obtained without charge from IRS offices.

Another matter causing concern has been the 1980 IRS decision that employed ministers should no longer use Schedule C for reporting salary (as if they were self-employed), and that their employing churches should withhold income tax and issue W-2 forms. It seems probable that relatively few assembly preachers will be affected by this, since traditionally brethren assemblies do not hire ministers. In determining whether an employment relationship exists between a preacher and a local church, IRS Publication 15, *Employers Tax Guide*, may be helpful. Page 4 defines employers and employees, raising such considerations as providing the tools and the place to work, the right to fire, and the right to control the method and result of service.

Even when employed by the church, the minister is still treated as self-employed for Social Security purposes. The self-employment rate is scheduled to rise from 9.35% in 1983 to 14% in 1984. Assemblies might want to bear this in mind when ministering to preachers who have not opted out of Social Security coverage. They carry an added financial burden now, but they or their families will require considerably less help after retirement, disability, or the death of the preacher.

## REPORTS



Bob Dryburgh at the "Search the Scriptures" microphone.

## On the Air

### A NEW GOSPEL BROADCAST IS NOW AVAILABLE TO ASSEMBLIES

"This is Bob Dryburgh inviting you to search the Scriptures with me."

On October 30, 1983, these words introduced the first program of a new radio ministry originating in London, Ontario. On that first Sunday the broadcast was heard on stations in Buffalo, New York, and Sarnia and St. Thomas in Ontario. One week later three stations in Washington State were added.

As availability of the broadcast becomes known, it is anticipated that many assemblies will begin to sponsor it on their own local stations.

The broadcast has a gospel emphasis, based on Bible exposition. Bob Dryburgh's burden has been to teach the Scriptures in such a way that men would be drawn to the Lord Jesus through a gospel application taken directly from the text.

Mr. Dryburgh was commended to the Lord's work by Hamilton Road Gospel Chapel, London, in 1967. He was a chiropractor who had developed a successful practice in the city of London. Since then he has had an active Bible teaching ministry in Ontario, Michigan, and western New York State. For five years he conducted a weekly television program in London, and also worked with Norman Kion of Barrie in the "Echoes of Grace" ministry during Mr. Kion's period of illness.

A combination of events brought the present ministry into existence. A small ad in a British assembly magazine set the wheels in motion. It sought someone who would make European contacts for





Jim Paul, follow-up coordinator.



Miller Thomson, correspondent, with Eileen Whalley, accountant.



Heather Clark in the control room.

## in Only Two Months

another Ontario radio ministry, "The Gospel Call." The advertisers were apparently unaware that that ministry had been unexpectedly terminated. The Gospel Call studio was standing idle in London. Some of the equipment had been sent to overseas missionaries who were active in radio.

**Jim Paul** noticed the ad and showed it to **Miller Thomson**, a local elder. Thomson, a board member of the defunct ministry, conferred with the other two remaining trustees. To his happy surprise, he found them active in prayer that the Lord would raise up workers to spread the gospel with them through the medium of radio. They were willing to begin again to equip the studio.

With this discovery, Miller Thomson went immediately in search of Bob Dryburgh: "Have you ever thought of taking on a radio ministry?"

"Thought about it!" Bob replied. "I'm working on it right now. I plan to be on WDCX Buffalo next winter. Tonight I have been filing materials for message preparation."

That did it! The Lord had brought together the components of a new ministry. Jim Paul readily committed himself to the responsibility of follow-up. **Heather Clark**, already experienced in gospel broadcasting, agreed to serve as program producer and technician. Heather and Jim, like Bob Dryburgh, are commended workers resident in London.

A new board was formed. It was unanimously agreed that broadcasts would follow Christ's example on the Emmaus road, showing in all the Scriptures "things concerning Himself." A gospel application would be made on every pro-

gram. It was agreed that funds would not be solicited on the program. The new ministry was named "Search the Scriptures."

The minutes of the first meeting set out the long-range goal: "We aim towards the building of the local assembly. Those who correspond will be given the addresses of nearby assemblies and the names of our fellow workers in their areas. Converts will be taught the first steps of faith including baptism for believers and the unique value to the Christian of the Lord's Supper."

It was late August when Bob Dryburgh, Miller Thomson, Jim Paul and Heather Clark joined forces. Things moved rapidly in September. Broadcast equipment was assembled, trial tapes were made for sound quality, and fourteen initial broadcasts were recorded. Stations were contacted and follow-up materials were prepared.

Two months after the original agreement to move ahead, the first broadcasts were on the air.

Interested assemblies may write to Miller Thomson, Search the Scriptures, P.O. Box 3115, Station A, London, Ontario N6A 4S4. Sample cassettes will be sent so that interested sponsors can hear the method of presentation. Then, if the program is desired, actual broadcast tapes will be made available for presentation to radio stations.

Sponsoring groups will be responsible for the purchase of radio time, but not for the cost of program production. Some may wish to sponsor the broadcast on overseas missionary stations. Information is available on request.

## HOUSE CLEANING TIME

*Continued from page 9.*

tion era, we also altered some of our **listening habits**. Confessionally speaking, my wife and I have always enjoyed country crooning.

One night as Joe Banana and his bunch were mourning the loss of their latest love over our stereo, I looked at my wife and remarked, "You know, what they are singing about is sin. It is not just a harmless song. They are building into people's minds that adultery is okay."

Well, that did it. We deprogrammed our stereo tuner so it no longer stops at country stations. The music that drifts through our house now is either instrumental or encouraging Christian music. The atmosphere around our home has become one of lightness and wholesomeness.

Sounds like a lot of sound and fury about little things, you might say.

It may be for some. For us, we decided life was going by too fast to allow active, negative influences in our home any longer. A fruitful life does not happen by accident.

The early Christians did this sort of housecleaning when they took all their magic books out and had a glorious bonfire (Acts 19:19). Could they have kept the books, not used them, and still have led a victorious life? I don't know.

I want to throw my lot in with people like that because I like the results. Verse 20 says: "So the word of the Lord was growing mightily and prevailing!" [I]

# QUOTES

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

## Fire hits Montreal assembly

## Evangelistic meetings held in Miami

## Cultists reached in San Diego

## Japanese and Korean classes continue in Colorado Springs

**RICHARD and BETTY BISHOP,**  
3192 Kennedy, Grand Junction,  
Colorado 81501

We have been much encouraged lately by the strength and direction of the Lord through raising up an oversight with unity and purpose.

I've mentioned the salvation of our neighbors. It is encouraging to see how doors for the gospel are opening up through them into their family.

I am personally taking a new approach this winter. Last winter my objective was to get folks together in large group Bible studies and it seemed to work fairly well. This year I hope to have late evening Bible studies with couples after both they and we have put our children to bed. We have met five Tuesdays with one couple from 9 to 10:30 p.m. for what has been an excellent Bible study.

*December 18*

**KENNETH BOWLES, 14 Georgetown**  
**Court, Union, Missouri 63084**

My ministry is mainly with Believers Bible Chapel of Union. I have responsibility for some of the platform ministry and the young people's meetings. The assembly recently completed its chapel.

Some of the families from Union are attempting to establish an assembly in Augusta and I will be helping there as well. I help with the visitation program and once a year I teach a course on Bible study and preaching to gifted men in the St. Louis area.

I also have a small ministry to persons who have been in trouble with the law. Please pray for the fellows I work with and for me.

*December 27*

**ROB and CHERYL CHRISTENSON,**  
**RD 2, Box 334, Hillsboro,**  
**New Hampshire 03244**

The work here in Hillsboro continues to grow solidly. God's provision of a building for assembly worship and ongoing ministry is taking shape downtown. God has raised up two additional men as deacons in our fellowship, to bring the number to four. As the elders, Stan Farmer, Hal Moore and I are excited about what God is doing.

*December 12*



Cheryl and Rob Christenson with Aaron and Benjamin

**DAVID and ANN COURTNEY,**  
**156 N. Oak Park Ave., Oak Park,**  
**Illinois 60301**

Our main anticipation as a family right now is the impending move to Dubuque, Iowa, by Emmaus. This is going to affect us greatly and we are trusting the Lord for all that will transpire.

An area of special concern is the matter of pioneer work in Dubuque. It is our intention, Lord willing, to begin a new work as soon as we arrive. Some at Emmaus are planning to start an assembly on the campus of the new facility. However, I feel the Lord would have my family and hopefully others as well, begin another assembly elsewhere. Following my attendance at the last Elders and Workers Conference in Lexington, Massachusetts, I returned home with a renewed desire and commitment to local church growth. I would greatly appreciate prayers in this regard.

*December 12*

**LEWIS and ROSA DOANE,**  
**17850 Corkill Rd., #23,**  
**Desert Hot Springs, California 92240**

We feel fortunate to be where it is so pleas-

ant and mild. Our reason for being here is the open door we had for our slide showings on the Bible Lands at the Palm Springs Senior Citizen Center where a number of Jewish and other winter residents attend the many activities. We were asked by the director to come on a regular basis, but when we returned in October we found that the director had been replaced. The new one told us that our programs were wanted but it was a question of finding a spot on their busy schedule. After much prayer, we now find ourselves on the schedule beginning January 11.

Other activities include programs for the Lion's Club Ladies Night Dinner, various pot-lucks and travel park recreation times. We also have a five-week series with a dispensational chart with a group unacquainted with God's program of the ages.

We expect to continue this evangelistic and Bible teaching ministry here until late spring, then continue the same in the northwest during the summer.

*January 4*



**BETH EASTER, Box 218,  
Teec Nos Pos, Arizona 86514**

This is my third school year at Immanuel Mission. Each year God has taught me more about Himself, myself, teaching, and the Navajo kids. I teach 7th grade math, 1-2 P.E., 3-4 P.E., 5-8 girls' P.E., 9-10 health and P.E. and 9-10 biology. The variety of both grade levels and subject matter provides a stimulating challenge.

Another aspect of my work is teaching a Sunday school class of junior and senior high girls. Because I already know them from school, they have confidence in the things I show them from God's Word.

The last two years some graduates have been coming to visit me. As our friendship has developed, I've been counseling them with problems and decisions they face. Perhaps this is one of the most rewarding things—to see fruit in the lives of those who have heard the Word.

*January 3*

**DAVID and EVELYN EDNIE, P.O. Box 518, Pittsboro, North Carolina 27312**

We have been at the Pittsboro Home now for nearly twelve years and are not able to do what we once enjoyed doing. However, we still have a full day studying and ministering the Word of God, mostly at the Home, and helping where we can.

*December 16*

**FRANCISCO and MARIA  
ESCARRAMAN, 629 SW 7th St.,  
Miami, Florida 33130**

We had some special meetings on Thanksgiving weekend with George Walker of Miami and Frank Haggerty of Bolivia. There were a couple of new believers present and five were baptized. Evangelistic meetings were held from the 25th to the 27th with Roberto Juarez from Guatemala. Attendance was excellent at all the meetings.

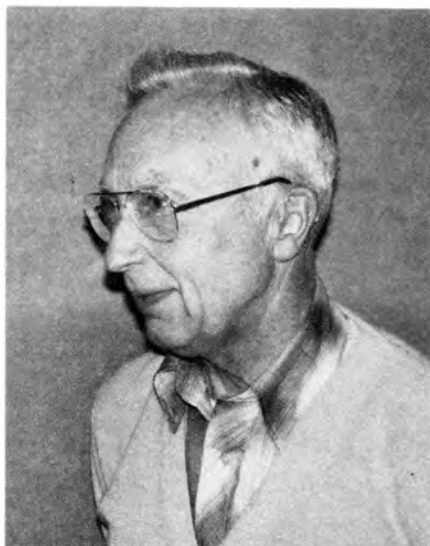
For these occasions the building was painted, new windows and a beautiful new front door were installed. Everything was very comfortable. We are very thankful to the Lord for the ways He has helped us at Asambleia Evangelica.

*December 21*

**BRUCE and CHERYL EWING,  
2613 Clearview Ave., New Brighton,  
Minnesota 55112**

There are more opportunities than ever to share the great work of Christ. My telephone is busy with calls from desperate people seeking counseling help. Just last Friday a couple came into my office and the husband was saved and the wife restored to the Lord.

My recent trip to Korea was also a personal challenge. The leaders of the assemblies there are hungry for training in the truths of Christ, developing leadership, following up



**Lewis Doane**

converts and other practical concerns of the Christian life. They have asked me to return to Korea for more teaching.

*December 12*

**SAMUEL and LINDA FELTEN,  
445 Laurel, San Diego, California 92105**

In the last seven weeks, ten to fifteen people have trusted the Lord. It has been thrilling to see them grow and become part of the assembly. There has been a Jehovah's Witness, a Satan worshipper, a drug user, a couple that has been separated for eight months, two single women with children, and about eight others. It has been a reason to boast in the cross of our Lord Jesus.

The Wednesday night Bible Study in our home is becoming a full house. Please pray for increasing numbers to be added to the Lord and wisdom for training these new believers.

Please pray for us. We are experiencing more opposition than we have ever known. I believe we are on the verge of seeing many more come to Christ.

*December 27*

**JOHN and MARY ANN HARPER,  
336 W. Greenfield, Lombard,  
Illinois 60148**

We would highly value prayer fellowship for wisdom and energy and means to bring about our move to Dubuque, Iowa. At Emmaus, plans are well under way to lay out the logistics of the move. It will take a lot of planning and doing.

We will seek to plant some healthy new assemblies in the will and grace of God.

*December 18*

**W. EUGENE and SUE HOLLINGSWORTH,  
3412 Wentworth Pl., Augusta, Georgia 30906**

This has been our first full year away from Pittsboro Christian Home, after serving the Lord there for thirty years. We thoroughly enjoy the fellowship at Believers Gospel Chapel which is composed largely of dedicated young people. I have been asked to



**Francisco Escarraman**

serve as an elder. Sue helps out where she can and goes with me to visit the people. I have many opportunities to minister the Word in assemblies in Georgia and South Carolina and elsewhere occasionally. I also have responsibilities at the Augusta Center for Biblical Study. The school's first building on the five-acre campus is now under construction.

We appreciate very much the prayers in regard to my sickness. I am doing quite well and Sue is enjoying pretty good health, for which we are grateful.

*December 21*

**MALCOLM and JO LEE, 923 View Dr.,  
Richmond, California 94803**

The work at Richmond Rescue Mission is progressing well. In the past 30 days we have distributed 1,664 free family food boxes. This is up 52% above the previous year.

Our new ladies' and family shelter is finished (August 28) and we can now provide shelter to 18 single ladies and 64 family people, added to the 62 men's accommodations and staff and trainees—a total of 188.

People are responding to the Savior. Four of our young men are in Bible school and one of our alumni is working on staff in a local fellowship. God is so good

*December 27*

**GLENN and ELIZABETH LIGHTFOOT,  
348-11th St., Burlington, Colorado  
80807**

We believe we have reached a point in the work here where we must wait and see. We have sought to establish a radio work and this has been accomplished. Numbers have been added to the assembly, but prayer is needed for God to raise up ones to lead and carry on the assembly.

We long to help other assemblies grow and to see new works established. We feel the day is far spent and we need to multiply ourselves by becoming available to other assemblies and to reach isolated areas where there is now no testimony.

*January 4*

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

One outreach of the assembly for the past five years has been my involvement in the Chaplains' program of the Asheville Police Department. With nine other volunteer chaplains, the program affords many opportunities for counseling and witnessing, primarily to the officers but also to some of the offenders.

During the latter part of March I will be ministering in the Detroit area.

*December 29*

**ANDRE and DOROTHEE  
MARCHILDON, 10885 Clark,  
Montreal, Quebec H3L 2S9**

We are grateful for prayer as our family goes through a very difficult period. Surgery



**Clarence Low**

was performed on my stomach and 35 percent was removed because of ulcers. Convalescence is slow and post-surgical problems are faced presently. Prayer partners are truly appreciated as we rely on the Lord for a miracle. We hope to report such a miracle as we expect to resume activities next month.

*December 23*

**RICHARD and ANNE MITCHELL,  
6156 Lakes Rd., Duncan,  
British Columbia V9L 4J5**

The Emmaus outreach is going on here and we are happy with a few responses to the Associate Instructors Program. Just to spend time answering questions of students is a blessing to us.

We see spiritual growth in the lives of those who attend a Tuesday evening Bible study in our home. There are six who meet regularly, going through the course "I'll Take the High Road." We are also kept busy with the young people's meetings each week.

*December 27*

**LESLIE and LOUISE MUIRHEAD,  
5834 Molson, Montreal, Quebec H1Y 3B8**

The last few months have been ones of various blessings and we have been called to personally believe that all things work for good to those that love God and that are called according to His plan.

On Saturday night, November 5, I received a call from a brother from the assembly in the east end of Montreal. He announced that the meeting place was on fire and the fire department was on the scene. I raced over and was just able to watch as everything went up in flames. We lost everything—books, furniture, etc. The musical instruments were spared as they had been removed the night before.

The meetings of the next day were cancelled but the following week we were able to start meeting in a school nearby. The transition period has been difficult, but little by little we have become fully functional again.

*January 9*

**BECKY OSBURN, Box 218,  
Teec Nos Pos, Arizona 86514**

This is my second year as the third and fourth grade teacher at Immanuel Mission. Besides the usual curriculum, I also teach Bible. It's been exciting to see the children enjoy and look forward to hearing the stories from the Old Testament. We've been going through the life of David this year.

I have nineteen students and four of those are children of staff members. The staff children are a good influence on the other children and their language skills are also a help. The Navajo children have quite a struggle because their studies are in a second language.

I've enjoyed my time here very much and look forward to serving the Lord many more years at Immanuel Mission.

*December 18*

**GEORGE and NANCY PIRIE, 17 Mill  
Court, Erial, New Jersey 08081**

I continue to serve the Lord in the ministry of the Word and building up of the saints in various assemblies. We praise the Lord for much blessing. I am also very involved in our local assembly as an elder, seeking to shepherd the flock. Another door of service that has opened up is in a writing ministry.

Nancy is increasingly involved with work among the ladies, ministering at sisters' conferences and in singing. Mailing out *Workers Together* has greatly widened our missionary contacts and been a great blessing to us.

*December 27*

**ROBERT and JUDY RAMEY,  
410 N. Lombard Ave., Lombard,  
Illinois 60148**

During my six-month sabbatical leave from Emmaus Bible College, two lengthy foreign trips have developed. In August and September I visited missionaries in six nations in Europe and Africa. In a few days I leave for South America. The purpose of these journeys has been two-fold: to learn missions first-hand and to assist missions, primarily through ministering to the missionaries. I am very grateful to the Lord and to His people for making these experiences possible.

After ten years at Emmaus, I have resigned effective at the end of May. This was a painful decision. Although I am happy and excited for Emmaus and its new beginnings in Dubuque, Iowa, I have felt strongly, for personal reasons, that I should remain in the Chicago area for now. I may be having some part-time involvement with Emmaus as time goes by. In the meantime, I seek other ministry in this area. My commitment to the worldwide assembly and missionary movement is as strong as ever. We trust God and request prayer.

*January 10*

**Park of the Palms**

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**TERRY SCHUTTER, 69416 Sunset Blvd., Union, Michigan 49130**

I am excited about the work at Camp Sun-Chi-Win, with plans of building a new cabin and repairing some of the other buildings. But most of all I'm looking forward to the months ahead when the kids from the city come out.

We have just about filled every weekend with campers, which is helping to meet our financial needs for our year-round camp expense. For this we give thanks to the Lord.

Please pray with us concerning campers, staff, and the upcoming summer, that we may bring honor to God through this ministry.

*January 3*

**TOMMY and GOLDA STEELE, Jr., Rt. 1, Box 132, Victoria, Virginia 23974**

We praise the Lord for a very good year in 1983. We had a good year helping in the work at Northside Gospel Chapel here in Victoria, through visitation and ministry of the Word—especially consecutive teaching. We were also able to get out into the surrounding area.

I have felt exercised to use chalk talks more in the coming years. At this age I realize the limitations of keeping up all the equipment, black lights, etc., as well as the personal energy needed for this type of work. We are still writing the devotional program monthly newsletter, even though we are no longer on the air.

The Lord raised up our daughter Karen after serious injury in a car accident. She was married in July and lives here in Victoria. Our daughter Jennifer is a freshman in college, majoring in journalism.

*December 16*

**JOSEPH and JESSIE TREMBLAY, 17 rue Anseville, CP 665, Riviere du Loup, Quebec G5R 3Z3**

We praise the Lord for the great liberty we have now to preach the Gospel in this Province where it was not open in the past. Since 1976 we are meeting in our home here in Riviere-du-Loup, a small town on the way between Quebec and Gaspé. We are a group of 25 believers, and open for many more. We are reaching out mainly through radio and TV and literature distribution. I was saved through radio ministry (HCJB—Quito) when a missionary in Chile (as a Catholic priest). The Lord has saved me and has provided us with good radio equipment to present the Gospel to others.

*January 10*

**MILO and GLADYS VANDE KROL, 1511-7th Ave. E., Oskaloosa, Iowa 52577**

Our assembly has grown to a place where we are about at a standstill. We are out of room, but rather than plunge into a big building program with our economy being as it is, we are waiting on the Lord and doing a lot of evaluating. We believe numbers are not the sure sign of a strong assembly, so we want to be sure we are building up the saints on solid



**William Wolitarsky**

ground before we launch out, lest we find ourselves in embarrassment some day. This winter is a time to evaluate, wait, pray and test the waters.

*January 3*

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

Nineteen eighty-three was a very blessed year for us. God went before us in Bermuda, in the South with T. Michael Flowers, and in the Bahamas. God showed us visible evidence in these places that He is still saving souls. Thanks to all of our brothers and sisters who are standing with us in our ministry. We are looking ahead to do exploits in 1984 as the Lord leads.

*December 8*

**GRACE H. WATSON, 17 Belle Aire Rd., Colorado Springs, Colorado 80906**

The Japanese Bible class, started in 1958, has been carried on continuously and meets twice a week. The Korean class has been going continuously since 1971 when Doug Neiswender spent time in Colorado Springs and gave the class a foundation. Two Korean students began the class in 1958. The husband of one of these and his brother were aboard KAL 007 on their way to their mother's funeral in Korea when the plane went down.

All of these oriental ladies were in Colorado Springs because they married American servicemen. As a result they have been moved all over the world and have taken the gospel with them.

We are enjoying having Madge Beckon with us to teach the Japanese classes [while she is on furlough]. The coffee hour at the chapel has picked up this year in attendance and interest. Tish Trulli is helping me with the children while the mothers are in their classes.

*December 28*

**WILLIAM and KAREN WOLITARSKY, 10810 Deshore Pl., Culver City, California 90230**

These past months have been a time of much soul searching, praying and trusting the Lord for His direction. We had given some thought to returning to Quebec, but we are convinced that this is not the Lord's desire for us at this time, although we are involved in an advisory capacity there.

We believe God has called us to continue the ministry of church planting right here in southern California. Our prayer is that others will catch the vision of reaching out to the lost and gathering these new believers into local congregations where Christ is central. Our vision is that we might inspire other assemblies to sponsor the planting of new churches here.

Presently we are concentrating our evangelism efforts in Culver City.

*December 27*

**BRENT and SARAH ZOLMAN, 44C 34th Eng. Bn., 4908-2 Forest, Fort Riley, Kansas 66442**

The Lord has been working in our lives as we minister to the soldiers and their families here at Ft. Riley. Many struggle with their marriages, their responsibilities and even their lives. God has shown us over and over again that He is in control.

Some of our most rewarding experiences have been delivering a few soldiers from Satan's grip. These fellows have made changes in their lives that only Christ could help them make. There is much to be done and few evangelicals to do the work.

Our Battalion Bible study is small but those attending are truly seeking God's guidance. We have shared our lives and our spirits are becoming one.

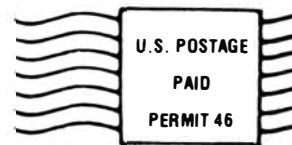
Please pray for the newly-formed Spire Team (inspiration), that these men will be instrumental in arousing interest among the troops to attend the spiritual activities. Many times a lay person is able to break down barriers where a chaplain cannot.

*December 15*

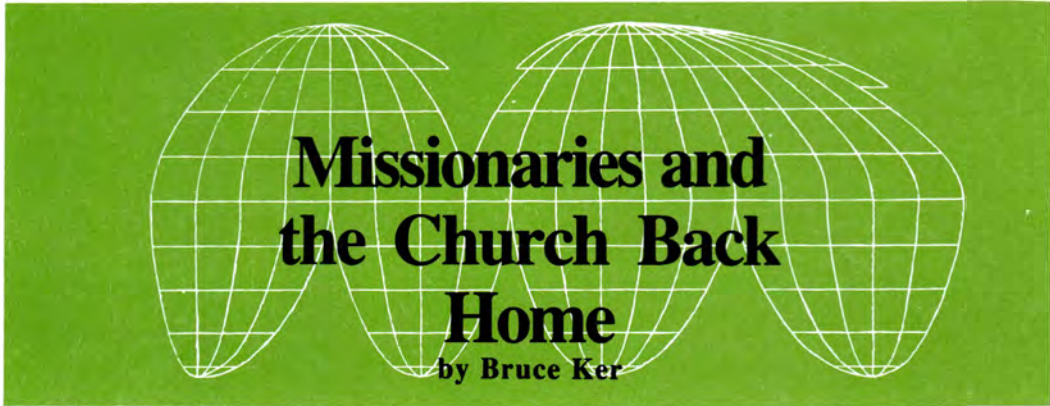
# INTEREST

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## Missionaries and the Church Back Home

by Bruce Ker

LOCAL CHURCHES must get involved in the vision and strategy of worldwide evangelism.

Why? Because the church is God's created mediator in this age. To this organism the Lord Jesus Christ gave His mandate for making disciples and extending His church.

How well is your local church doing in fulfilling its mandate? Someone has said, "Mission boards do not make missionaries. Parents may; schools can; but local churches must."

Missionaries Paul and Barnabas returned to the local church at Antioch, gathered the congregation, and reported "all things that God had done with them and how He has opened the door of faith to the Gentiles" (Acts 14:27).

We read in Acts 15:3 that after the missionary journey and their visit to Antioch, Paul and Barnabas journeyed from Antioch to Jerusalem and shared with the congregations in Phoenicia and Samaria. So we see while missionaries have primary responsibility to their sending church, they also have secondary responsibility to other congregations in communicating the great work of God in other lands.

A missionary's report need not be lim-

ited to the pulpit. Local church leaders should sit down privately and learn about the missionary's work and in turn provide encouragement and evaluation.

When the missionary returns from several years of "cross-cultural assignment," and commences his ministry of communications on his "home assignment," he desperately needs the opportunity of renewed fellowship in the churches.

One church leader described a missionary's ministry to shut-ins in his congregation: "He ministered the Word to them, informing them of global and local missionary endeavors, and challenging them to a ministry of intercessory prayer." What a tremendous impact upon the life of that congregation!

The better informed and involved the sending church is with the missionary's work, the better able that congregation is to support their missionary spiritually, prayerfully, pastorally, and practically, as well as financially.

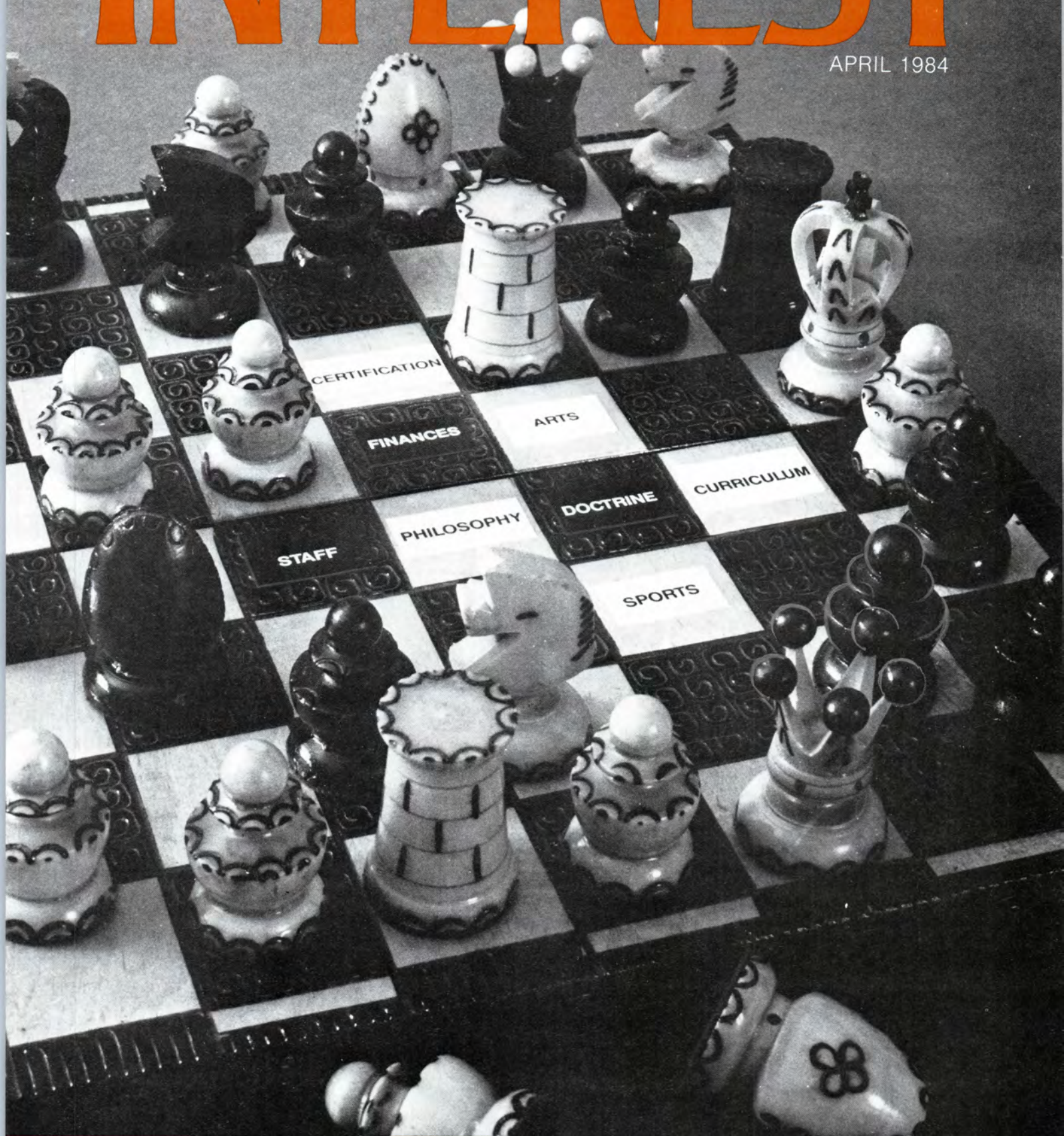
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Adapted by permission from an article in "Impact," a publication of the Conservative Baptist Foreign Mission Society. The author, for many years a missionary in the Far East, is now the mission's Church Relations Director.



# INTEREST

APRIL 1984



**How to Choose a Christian School for Your Children**

Page 10





## EDITOR'S PAGE

by James A. Stahr

# Do Sheep Choose their Shepherds?

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TO SAY THAT GOD CHOOSES DOESN'T SOLVE THE BASIC PROBLEM

---

Sheep don't choose their shepherds, do they?

That question pops up occasionally when a church is concerned about following a New Testament pattern and wonders whether the people of the assembly should have any say about who their elders will be.

Elders are shepherds, you know. First Peter 5:1-4 makes that clear. Whatever governing role they might fulfill, it has to take second place to shepherding. Moses had been trained for rule as Pharaoh's adopted grandson. Yet, when he thought he was ready to deliver Israel, God assigned him to 40 years in the desert, tending the sheep of his father-in-law (Exodus 3:1). Later, when God wanted a king who could model the Messiah, He passed by all Jesse's older sons and settled on David, the young fellow who was out in the field with his father's flocks (I Samuel 16:11-13).

The English word "pastor" is the Latin word for shepherd. In New Testament churches the elders are the pastors. Most denominational churches have departed from this pattern by distinguishing between the pastor and the elders. Common practice makes the pastor a full-time employee of the church, while the elders are laymen who function much like a board of directors.

In the brethren movement, early leaders of the exclusive wing introduced a century of confusion by their doctrine that the church was "in ruins" and could not be reconstituted. Evangelists, pastors, and teachers are still available from Christ, the Head of the church, they taught, but elders and deacons had been appointed by the Apostles to fill local offices. Such offices no longer exist, they said, because the authority to activate them no longer exists.

Over the past 30 years, that confusion has been gradually unwinding. One by one brethren assemblies have been getting back to the New Testament pattern of leadership by recognized elders. Coupled with this (not as frequently as it should be) has come the recognition that elders have a primary responsibility for shepherding, that is, for feeding, guiding and protecting the sheep.

The Apostle Paul urged this role on the Ephesian elders (Acts 20:28-31, 35). He had summoned them when his ship docked briefly at Miletus (v. 17). They knew

who they were, and they came to him. It would have been presumptuous to come if there had been no official recognition of their position.

How had they received that recognition? Can a pattern be drawn from the appointment of elders in Galatia and Crete (Acts 14:21-23; Titus 1:5)? The exclusive writers saw these cases as examples of apostolic authority. With equal justice, they can be interpreted as indicating that missionary evangelists and church planters are at liberty to appoint elders in new assemblies.

No biblical examples tell us what happens next. Is the status of existing elders ever to be reviewed? How are new elders to be recognized as older ones pass on?

The silence of the Bible leaves room for freedom. It has been well said that even a wrong method won't matter much if you get the right people, and a correct method has little merit if you end up with men who aren't really elders.

Nevertheless, one method often practiced in denominational churches should be avoided. I refer to nominating several candidates to fill a given position and then counting votes to see who gets it. This opens the door to a worldly style of rivalry and partisan politics.

The principle to remember is that God chooses and calls those who are to be elders. Our task is to recognize those God has chosen. "Majority vote" is a poor way of doing that. "Substantial consensus" is far more likely to unite the people in understanding what the will of God is.

To say that God chooses doesn't solve the basic problem, however, for God is not going to send a telegram or flash His choices on a video screen. Somebody has to take the bull by the horns and name some names. Then other people have to indicate whether they agree that those named really are called and qualified. They may indicate their assent verbally, or in writing, or by nodding their heads. You can call that choosing or you can call it recognizing, but if you don't act you won't have functioning elders.

Who does the naming and approving? Is it the responsibility of the existing elders, or of the assembly as a whole? There is room for disagreement here, and bib-



lical arguments can no doubt be offered for either answer.

In assemblies where elders keep the responsibility to themselves, they become, in effect, self-perpetuating. I believe that such elders increase their accountability to God. They had better be right in the way they govern the church, because they have withdrawn themselves from the overall authority of the congregation and deprived the people of the right to remove or replace them.

In many assemblies the congregation is given some voice in the matter, at least an opportunity to indicate confidence or lack of confidence both in existing elders and in those under consideration. I favor this because I believe the assembly belongs to its people, not to its elders, just as our nation belongs to us, not to those who rule over us, even though we are to be subject to them.

One argument against giving the people a voice is the question that opens this article. Do sheep choose their shepherds? Obviously not! Who ever heard of a flock of sheep examining credentials and interviewing candidates for the job of being their leader?

I once answered that objection in a seminar on church leadership. I said, "We are not sheep. We are people."

That was a little radical for one or two in the audience. But it is true. We are *like* sheep in some respects, as illustrated by Psalm 23. We are *unlike* sheep in the same way we are different from all animals. God created us with the ability to discern His will for our lives, and to make decisions accordingly. That includes the ability to choose our leaders.

The sheep will choose their shepherds, whether we like it or not. Where do they go for counsel when they are in trouble? To the official elders? From whom will they take rebuke when they are sinning? They will seek help from and respond to the people they have confidence in as true shepherds of the flock.

There is another way that sheep choose their shepherds. How? By choosing their church. By going to a different church where those in control are responsive to their needs. By picking a church that is not stagnant, but rather moving forward under good leadership.

That's called "voting with your feet." The expression comes from what happens in Communist countries where people can't choose their leaders. They can still vote with their feet by fleeing across the border.

*Should* sheep choose their shepherds? That question is debatable, but it's not the question I asked.

*Do* sheep choose their shepherds? Yes, indeed they do! Those of us who think ourselves to be elders better take note.

If you are not convinced, remember the analogy of the Great Shepherd. How did you get to be one of His sheep? He chose you, but you also chose Him.

"Choose you this day whom you will serve," said Joshua (24:15). Your response was, "I have decided to follow Jesus."

"My sheep hear my voice," said the Lord Jesus. "A stranger will they not follow . . . they follow me" (John 10:5, 27).

That's choosing!

☐

# INTEREST

APRIL 1984 Volume 50 No. 4

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**Editor—** James A. Stahr      **Editorial Assistant—** Naomi Bauman      **Art Editor—** John Sweemer

**Directors of Letters of Interest Associates:** Neil M. Glass, Pres., John McCallum, Vice-Pres., James D. Kennedy, Treas., Abner Bauman, C. Donald Cole, Walter Liefeld, J. Wilson McCracken, LeRoy L. Yates. Executive Director: James A. Stahr.

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# I Saw a

## Fear and futility .....



### ONCE I SAW A LAMB DIE.

Well, actually it wasn't a lamb; it was a sheep. The death took place in a city—the city of Istanbul in Turkey. It was in connection with a Muslim feast. They said it commemorated the offering of Ishmael by Abraham on Mount Moriah.

The sheep was dragged out from a backyard onto the sidewalk, resisting and bleating plaintively all the way. Did it have a sense of impending danger? Did it know what was going to happen to it? I do not know. I only know that its eyes pro-

jected fear and sadness. For those of us who did know what was going to happen, the sight was pitiable.

Some of the men wrestled the sheep to the ground, tied its front legs together, then the back legs. The poor animal struggled convulsively, bleating protest against its captivity.

The whole scene was incongruous—a helpless sheep lying on a city sidewalk with Chevrolet taxis whizzing by. Men and boys stood around, talking animatedly but seemingly unconcerned about the sacrificial animal at their feet. An innocent creature was about to die to commemorate an offering that never took place.

The butcher stepped forward with his gleaming knife. No one tried to stop him. This is the way it had to be. With one deft stroke, he severed the jugular vein. Blood flowed freely onto the sidewalk. The sheep quivered once or twice, then lay motionless.

As soon as the death struggle ended, the body was suspended from a tree and cut up. They told us that the meat would be distributed to the poor or to friends and neighbors. And that would be the end of it.

My friend had turned away before the animal was slain. He couldn't watch it. It was too tragic, too moving, too sad. I wondered at myself—that I could watch it and not be more moved than I was.

And I wondered, "Why this waste?" The blood had no atoning value. No sins had been washed away. The offerers did not get a perfect conscience as far as their sins were concerned. The sheep's death was futile.



# Lamb Die

by William MacDonald

## Compassion and eternal salvation

**I** SAW A LAMB DIE ONCE. Well, actually it wasn't a lamb; it was a man. And it wasn't a mere man; it was God the Son. The death took place outside the walls of a city—the city of Jerusalem in Israel. It was at the time of the Jewish Passover. It had been prepictured by the offering of Isaac by Abraham on Mount Moriah.

The Lamb was hustled out to the place of execution, a place called Calvary. It was where criminals were put to death. People going into the city to keep the Passover passed by. The Lamb offered no resistance; He went willingly. Led as a lamb to the slaughter, silent as a sheep being sheared, He did not open His mouth. He knew exactly what was going to happen. He had known it from all eternity, and now the time had come. It was a sight filled with pathos. Those eyes of His registered love and compassion—no fear, no hatred, only love.

Arriving at Calvary, they nailed Him, hands and feet, to a cross of wood. There was no struggle, no complaint, no summoning of angels to rescue Him. It was for this moment He had come into the world.

The whole scene was incongruous! The Lamb of God dying for the race of rebel mankind. The creatures mocking their Creator. People pushing into the city to eat the Passover lamb while outside the city the true Passover Lamb was being murdered. The Just dying for the unjust that He might bring them to God. The Holy One dying for the unholy, the Sinless for the sinful.

And the whole scene was most poignant. He was so innocent, so pure, so holy, yet He was willingly

suffering both the wrath of God and the cruelty of men. He had done nothing but good for His people, yet He was enduring shame and indignity beyond description. Although He was filled with pity for others, yet there were few pitying eyes for Him.

After six hours of intense agony, the Lamb voluntarily laid down His life. Then a soldier pierced His side, releasing a great fountain of blood and water.

As I gazed, I wondered at myself “that I could scan the mystery o’er and not be moved to love Him more.” I thought of the lines:

Am I a stone, and not a man,  
That I can stand, O Christ,  
beneath Thy cross,  
And number, drop by drop,  
Thy blood's slow loss  
And yet not weep?

And then I prayed.

“O Lord, I pray Thee, turn and look once more, and smite this rock, my heart.”

But His death was not in vain. His precious blood has power to take away the sins of the world. God is fully satisfied with His work on the Cross, and God proved that by raising Him from the dead. Now those who believe in Him can have a perfect conscience, knowing that the sin question has been settled once for all. Now the language of our heart is:

None other Lamb,  
none other Name,  
None other hope  
in heaven or earth or sea,  
None other hiding-place  
from guilt and shame,  
None beside Thee.

1





**A little girl finds forgiveness, and a mother learns a valuable lesson.**

# Anna's Dollar

by Kathy Lenhart

**S**EVEN-YEAR-OLD Anna stood in front of me, tears streaming down her face. She was clutching a dollar bill.

"Anna, what is wrong?" I asked.

Anna opened her hand and pushed the wadded bill at me.

"Here, Mom, I want to pay for my constrictions."

I looked into her eyes and saw the usual gleam drowned in a pool of remorse.

"Anna, are your constrictions the same thing as sin?"

"Yes," she sputtered between sobs. "I want to give you this dollar that grandma sent me so you can forgive me for not cleaning my room."

So that was it. True, I had started the day by nagging Anna about the state of her room, about the way she was dressed, how slowly she ate her breakfast, and several other things that seemed of little importance now.

"Are your drawers closed? Did you make your bed?" She assured me she had done all her chores.

"Then brush your teeth and comb your hair, and hurry or you'll be late!"

It was almost a morning ritual, except that today she exited quickly without even saying good bye.

After stacking the breakfast dishes I gathered up some stray toys and took them to Anna's room. Pausing, I glanced around the room. The bed looked like someone was still in it. The bedspread had been pulled up in an attempt to hide an assortment of dirty socks, coloring books, broken crayons, and one very tired-looking teddy bear. A half-open dresser drawer showed Anna's nightgown half stuffed inside, half hanging out like a mock truce flag, as if to appease for the room's disarray.

I was furious! "Anna, how could you tell me you had done all your chores?" I muttered to myself, and spent the rest of the day contemplating how to handle the situation when Anna and her sister came home from school. Surely, there was a way to get through to this busy seven-year-old, but I was growing weary of trying.

The school bus arrived at the usual time. From the window, I saw two little girls bounce off. They merrily chased their cat up the lane to the house. Giggling, they opened the back door and announced, "We're home!"

"Stop right there," I commanded. From my frown and the tightness of my voice, they knew there was trouble. Exchanging wide-eyed glances, they waited for me to explode.

"Did I ask you this morning if you had done everything you were supposed to do?" They both nodded and appeared mystified why I would question it.



I directed my next question to Anna. "Did you tell me you had done your chores?"

Seeing she had been singled out, her brown eyes intensified with fear. She managed a squeaky, frightened "Yes."

"Then you lied to me. I went to your room and it looks like the city dump."

I had laid out the crime so now I had to execute the punishment. Feet dragging, poor Anna trudged to her room to spend the next 40 minutes cleaning up the mess.

After 30 minutes I looked in, hoping she was nearly finished. She looked at me and smiled. "Can I go out to play now?"

The clean-up was finished but the penalty time was not. "I'm sorry, sweetheart. You have another ten minutes before the oven timer goes off."

The confinement that followed proved a greater punishment than all the effort to clean her room. Anna sat on the edge of the bed, tears falling to the floor.

Once evening settled in I realized how tired I was. After sending the girls to get into their pajamas, I dropped into my favorite rocker to relax. But now my daughter stood in front of me, clutching her wrinkled dollar and waiting for an answer.

"Anna, you don't have to pay me for your failings. Do you remember when you asked Jesus into your heart?"

Anna nodded, stringy hair falling across her tear-stained face.

"When Jesus died on the cross, He paid the price for everyone's sins. That includes yours and mine. That means He took all the punishment for all the wrong that we have done."

Some of the tension left Anna's face.

"Are you sure He paid for my lies?"

"Anna, you don't have to pay for your sins, but you do need to ask God's forgiveness. He will forgive you, and then forget all about the bad things you have done."

Rubbing her swollen eyes, Anna told me she was sorry that she had lied about cleaning her room. I pulled her onto my lap and gave her a secure mother's hug. Anna responded with a wet kiss. Then, smiling, she slid off my lap and disappeared down the hall into the privacy of her room.

Are we any different from this little girl in our dealings with our omnipresent heavenly Father? The Bible says, "Except you be converted and become as little children, you shall not enter into the kingdom of heaven" (Matthew 11:1).

Anna learned an important lesson that day, but she showed me something far more valuable than a clean room. Sometimes I try to appease God with little peace offerings for my misdeeds. I need the contrite attitude my little daughter showed. I need to admit my sin to God, and then enjoy the forgiveness and restoration that confession brings. [1]

*Kathy Lenhart is a homemaker and the mother of three young children. She and her husband Don are active in the fellowship of Grace and Truth Gospel Chapel, a rural assembly ten miles south of Abilene, Kansas. This is her first contribution to INTEREST.*

# Response I

**JOHN 11:43-53**

**Lazarus, come forth  
He commanded**

**and Lazarus, four days dead  
came from the grave  
heeding the call of life  
stronger than death**

**Unbind him—  
let him go  
the Master said**

**and Lazarus was restored  
to home and family  
perfectly whole**

**What miracle was this?**

**Never before had life  
commanded death so deep  
and been obeyed**

**Many believed on Him  
who gave this sign  
that one day He should break  
from his own tomb  
defeating death  
bearing the sin of man  
triumphing over it  
and so becoming  
author of life  
to all  
who trust in Him**

**Many believed. . . .  
but some  
went to the Pharisees  
and told  
what He had done**

**And from that day  
they took counsel together  
how they might put Him  
to death**

**Margaret Clarkson  
Toronto, Ontario**

# Moral Problems in the Bible

by James Montgomery Boice

## It is not justice we need, but grace.

*This is Part III in a short series on "Problems in the Bible" that began in the November 1983 issue. Part II in January dealt with scientific problems, and a forthcoming article will treat historical problems. The articles appear through the courtesy of the International Council on Biblical Inerrancy, of which Dr. Boice is president. The series will form a chapter in "Standing on the Rock," a book to be published by Tyndale House.*

*Readers interested in the cause of biblical inerrancy might like to write to ICBI for its quarterly newsletter, "Update" (P.O. Box 13261, Oakland, California 94661).*

**O**NE THING I have found to be helpful in dealing with Bible difficulties is to divide them up into categories. When somebody says, "The Bible is full of errors," they have a tendency to add, "This is an error and this and this and this," and they jumble up a number of very unrelated things. So it is helpful just to stop, sort them out and then think through them one at a time. I am suggesting a number of categories and showing how the most common problems in each can be dealt with.

One such category contains so-called moral problems. Assuming God to be a God of love, how could God command or even allow some of the things we find in the pages of the Word of God? One of the most commonly given examples is God's command to the Israelites to kill the Canaanites—kill them all, old, young, men, women, children, blot them off the face of the earth.

People say, "How could a loving God do that? How could God let His people go in and slaughter an innocent nation?"

Right there is *our* error, not God's error. *Innocent?*

The Canaanites were not innocent. They were far from innocent. Moreover, God, who is the giver of life, is obviously free to require it when He chooses to do so.

Again, there is the question of the suffering of the righteous. We may agree that the Canaanites were not innocent, that they deserved everything they got. But what about the righteous? This is a legitimate difficulty because it is something that Scripture itself talks about. You find it in the prophets, for example. Joel witnessed a great locust invasion and asked, "Where does this come from? Why does it come? Why is this happening to the people of God?" He answered in terms of God's judgment.

You also have the problem in Habakkuk. Habakkuk recognized the sin of his people, but God has allowed a most ungodly nation to conquer them. Habakkuk asked how God could allow them to be conquered by a people who were less righteous than they.

You have the problem with Job, in which Job is testified of by God that he was a righteous man. God said to Satan, "Have you considered my servant Job? There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil" (Job 1:8). Yet Job is allowed to suffer great things: the loss of possessions, family and eventually even his health. How can a loving God do that?

Part of the answer to the problem is that God has a purpose in these things even if we do not see it. That is really what the book of Job is about. Job wanted an answer to the problem of the suffering of the righteous, and the answer is that a struggle was unfolding on two levels: a heavenly level (what was happening between God and Satan, which Job could not see) and an earthly



level. Job could not understand what was going on. But he said, in effect, "There must be more to this than I see; I just don't understand it." It is not until the end, when God speaks to Job and reveals these things, that the answer is given.

There is another answer to the problem of suffering which is much, much harder for us to receive, though it is also more profound. It is that whenever we talk about evil things happening to the "righteous" we are talking only from a human point of view and are actually asking the wrong question. We are asking, "Why did God let that happen to him or her?" when actually the question should be, "Why doesn't God let it happen to us all?"

The Lord dealt with that issue in a little story found in Luke 13 (verses 1-5). Some people had pointed to a recent tragedy. Herod's soldiers had fallen upon a group of Galileans who were at the temple offering sacrifices. Here were devout men and women in the very act of worship—that is, if they were ever right with God it was then, when they were standing before the altar with their sacrifices. But at that very moment Herod's soldiers had fallen upon them and slaughtered them. How could that happen?

Or again, there was the matter of the tower of Siloam that fell over and killed many innocent people. How could God let that happen? If God is all-powerful and can therefore do as He wants, and if He is loving and therefore cares about us, how can situations like these occur? Either God is not all-powerful and therefore could not prevent them, or He is not all-loving and does not care.

But what did Jesus reply? He said, "Do you think that these Galileans were worse sinners than all the other Galileans because they suffered this way? I tell you, no! But unless you repent, you too will all perish. Or those eighteen who died when the tower of Siloam fell on them—do you think they were more guilty than all the others living in Jerusalem? I tell you, no! But unless you repent, you too will all perish."

What is Jesus saying? He is saying that whenever we ask a moral question of God—"God, how can You let this happen in Your universe?"—we are on very dangerous ground, because we are asking the wrong question. We are saying, "God, how could You let this happen to them?" when the real question should be, "God, why doesn't it happen to me? Why am I still living, sinner that I am? Why am I not in hell this very minute?"

Our problem is that we have forgotten how sinful we are. It generally takes a disaster to awaken us from sin's lethargy.

Abraham argued with God and said, "Will not the Judge of all the earth do right?" (Gen. 18:25). A very good argument! But when the Judge of all the earth did right in that story, judgment fell on Sodom and Gomorrah and eliminated those cities.

It is not justice that we want from God. It is grace! **I**

# Response II

**JOHN 12:12-29**

The shouting died  
and broken palm leaves strewed  
the dusty streets

The people milled about  
disputing  
questioning

The world goes after Him  
mused the Pharisees  
bitterly

He spoke

My hour has come  
He said  
And shall I pray the Father  
to be delivered  
from its terror?  
No, for this purpose  
am I come

Father, glorify your name!

A voice from heaven  
answered

I have glorified it  
and I will glorify it  
again

Jehovah spoke

that mighty voice  
by which the worlds were framed  
that called creation into being  
gave life its birth  
trumpeted forth from Sinai  
sounded again

The wondering crowd  
stood by  
hearing

Some said  
an angel spoke  
sealing Him  
God's anointed

But others merely said  
it thundered

Margaret Clarkson  
Toronto, Ontario

# How to Choose a Christian School

by Milton M. Gross

**Individualized learning or a classroom atmosphere?  
A.C.E. or A-Beka? A Christian educator summarizes  
the various options open to Christian parents.**

**T**HINKING of enrolling your child in a Christian school? If so, you're not alone. The demand is such that a new Christian school starts on an average of every seven hours, according to one survey. This is a phenomenal growth rate, and a fair indication that a sizeable number of parents have already made their decision.

Before you take the plunge into the world of Christian education, you need to be sure it is the right move. Some parents are convinced the place for their children is in the public school, carrying out the biblical injunction of being the "salt" to influence their world. These parents may also feel the public school offers a better opportunity for learning to survive in the "real" world. The atmosphere of a Christian school is more sheltered.

So why send a child to a Christian school? To remove a child from harmful peer pressure or humanistic philosophy? This is probably sound thinking, especially if the youngster is well-behaved and already committed to Christ. But if the child is easily led into wrongdoing, or, worse, has previously been in trouble in public school, a red light should flash. Basic disciplinary training is a home function, and it is unfair to expect a Christian school to assume that responsibility.

Christian school administrators are usually quick to point out that their schools are not equipped to operate as "reform" institutions. Further, it is unfair to inflict a problem child upon other students whose parents are making economic sacrifices

to avoid such situations.

Problem children often resist enrollment in a Christian school. If they are forced to attend, they are likely to become complainers. That rapidly becomes infectious among other students.

It is true also that some children who have been problem students do undergo a sincere change of attitude, and this should certainly be taken into account by both the parents and the administrator.

Non-Christian families should exercise caution in considering a Christian school. They need to understand the goals of the school. Are they willing to "put up with" its religious emphasis? Or, are they really seeking a private school that is secular, but has high moral and ethical standards? What will their response be should the child invite Christ into his life as Savior and Lord?

Sometimes the prohibitively higher tuition of secular private schools causes non-Christian parents to hope for equivalent education in a Christian school.

Too often parents attempt to conceal potential conflicts with a school's philosophy or purpose. Such difficulties don't quietly tiptoe off in the night, however, but surface sooner or later. A better approach is to be "up front" about such problems, in which case an adroit

administrator may be able to resolve the dilemma. Or, he may wisely advise that his school is not the best choice.

## WHAT TO LOOK FOR

When you are convinced that the right place for your child is a Christian school, the next step is to investigate schools in your area. Take a hard look at finances, doctrine, philosophy, staff and curriculum.

### 1. Financial Obligations

No one needs to be reminded to inquire about costs. But be sure to understand your financial obligations. Don't be afraid to ask how much tolerance the school will show should you encounter unexpected difficulties that cause your payments to be late.

### 2. Doctrinal Statement

It is vital to have as much unity as possible between the school and the home, so take time to read the school's doctrinal statement. Make sure you can live with any differences between it and your own position. Find out how much stress is placed on teachings that vary from yours.

### 3. The School's Philosophy

Read the school's statement of philosophy. Talk about it with the administrator and then separately, if possible, with the teachers.

A Christian school's philosophy is vital. It steers the overall emphasis with which your child will be indoctrinated. If, for instance, it enforces a rigid lock-step system, while your child works best in a creative atmosphere that allows for individual expression, friction is bound to arise. Your child's performance and grades will be affected.

---

*Milton Gross has been a school teacher for eleven years, the last three in Christian schools. His public school service includes three years as a teacher-principal in rural Maine. He lives in Oxford, Maine, and has been involved in assembly planting work in that state.*





#### 4. Teachers and Staff

Inquire about the school's faculty. Ask which staff members are trained teachers and which are volunteers. Volunteers have a vital place in many schools, but the person responsible for your child's academic growth needs professional training in teaching methods as well as in subject matter.

Inexperienced volunteers are particularly susceptible to the problems that accompany being given control over other people. They may confuse harshness with discipline, or misuse their authority to strengthen their own egos at the expense of the students'. A child with a fragile sense of self-worth can suffer severely from such an experience, and the results can follow him through life.

#### 5. The Curriculum

Carefully investigate the school's curriculum. If your ninth-grader is fascinated with computer programming, but the school has no courses in that area, either seek another school or consider whether your child should wait until later to pursue those studies. You may find it acceptable to enroll him in the Christian school until he reaches his junior or senior year and then transfer him to a school offering the subjects he wants.

Most Christian schools offer one of two basic types of curriculum. Some schools, generally the larger ones, employ a traditional classroom approach. Many schools use prepackaged learning units in which

the student essentially works alone in a booklet. Some schools combine both systems.

Normally it is small schools, often called academies, which use the so-called "individualized" learning packets. It is far less costly to operate a school with one teacher assisting students in these packets than with a separate teacher for each subject or class. A second reason lies in the small number of students per class in small schools, rendering it impractical to hire several teachers.

#### INDIVIDUALIZED LEARNING SYSTEMS

The traditional classroom used by many Christian schools is understood by most Christian parents, who grew up with this system in the public schools. The individualized approach merits some attention, since it is used so frequently in the burgeoning Christian school movement.

The most widely used prepackaged learning units are the "PACES" supplied by Accelerated Christian Education (A.C.E.) and the "Lifepacs" from Alpha Omega. In such programs, each student works at his own rate of speed. When he needs assistance he is helped by a teacher, or "supervisor," to use A.C.E.'s office-atmosphere jargon.

For a student to succeed in either of these programs, he must be fairly self-motivated. Both require a given number of booklets to be completed during a school year, if the student is to graduate on schedule, and so exert a time pressure, which some

students manage with ease while others find frustrating.

Some educators believe A.C.E.'s curriculum to be limited, lacking opportunities for practice in group communication and research. Composition skills may also suffer, since the most commonly called-for student response is filling in blanks with a word or phrase. On the other hand, both A.C.E. and Alpha Omega set 80% as a passing test score. By contrast, public school normal requirements are 70%, sometimes as low as 60%.

Both PACES and Lifepacs contain a series of practice tests designed to aid the student in mastering the information covered by the booklets.

Should a student fail a PACE test, A.C.E. requires him to redo another copy of the PACE. This helps the student, but if it is in only one area that he misunderstands the material, he is apt to spend the bulk of his time reworking material he has already grasped, with no additional stress on the area of his weakness.

Alpha Omega provides practice worksheets to help a student who has failed a test, and he is required to restudy their material and take an "alternate test." Should he fail the alternate test, he is then required to redo the Lifepac. On final tests, Alpha Omega sometimes asks questions about material mentioned in the Lifepac but not stressed in the practice tests, a practice frowned on by some educators as questionable and hailed by others as requiring more detailed study.

Due to the limited space in its PACES, some educators feel A.C.E.'s subject matter lacks depth and detail. On the positive side, the PACES accurately describe aspects of modern American and European history that are sometimes too generally treated by standard texts. A clear statement concerning the nature of Soviet communism, for instance, enables the student to better assess our recent past, leading to the possibility of a deeper patriotism and a clearer understanding of the freedoms provided by the United States Constitution.

Alpha Omega's Lifepacs require

more reading, research, and writing than do the PACES, but they still cannot duplicate the education that can be acquired from an experienced teacher employing a variety of resources. However, either A.C.E. or Alpha Omega can provide a more complete learning experience than can a poor teacher or an undisciplined classroom.

A distinct advantage of these prepackaged curricula is that you, as a parent, can know precisely what subject areas your youngster will encounter, from kindergarten right through his senior year in high school. And, unlike many traditional classrooms in which the year's end frequently finds the final chapters of the text untouched, the student of a prepackaged course must complete each grade level's work before proceeding to the next. (Occasionally a teacher may elect to move him ahead in a particular subject if diagnostic tests indicate he does not need to do the intermediate materials.)

Neither A.C.E. nor Alpha Omega is geared toward special education children. Both programs are produced for average or above average students, and both depend heavily upon reading skills.

### **TRADITIONAL PROGRAMS**

Other Christian school curricula are available, including some that are more traditional, such as "A Beka." Produced by Pensacola Christian College, A Beka offers a Kindergarten through Grade 12 (K-12) group-oriented, teacher-taught program.

A Beka's kindergarten and lower grade materials are so detailed that, if followed step by step, they produce outstanding results. This is especially so in the teaching of reading, a weak spot in many programs. Some teachers feel that A Beka is somewhat skimpy in reading and literature in the upper grades, and overly detailed at times in the sciences and social studies. However, since it is a group approach a teacher can strengthen any areas she finds lacking by using supplemental materials.

Whatever program is followed, the school should at times improve

## **Departments of education intimidate parents in some states.**

upon it to meet the specific needs of its students. Don't be afraid to ask if the school you are investigating is able and willing to do that.

### **ADEQUATE DISCIPLINE**

Be sure you understand a school's disciplinary system before enrolling your child. Once he is ensconced in that school don't hesitate to contact the school if strange tales come home. A young person does not always see occurrences objectively, and few children are above adding to or subtracting from the true facts of an incident to protect themselves from blame. It is believable that a staff member may mishandle a situation, but it is doubtful that unusual punishment is inflicted on those who err in their ways.

Discipline is usually adequate in Christian schools. Those using programs in which students work alone tend to have a lower noise level than traditional schools, possibly because the students are not accustomed to interacting with one another. But most educators view group interaction as an important part of the education process, and a skillful teacher can balance appropriate interaction with a quiet atmosphere.

The obvious advantage any Christian school enjoys over a public school is the relative ease with which a persistently disruptive child can be removed from the school.

### **STATE CERTIFICATION**

Some states make no attempt to control church schools. Others certify them along with public and other private schools. You should be clear where the school you are considering stands concerning the certification issue.

Christian schools differ in this matter. Some believe the First Amendment to the U.S. Constitu-

tion frees church schools from any government control. Others feel the Apostle Paul's letter to the Roman church (Romans 13:1-7) effectively directs churches to submit to governmental departments of education.

Some Christian schools have refused to accept state certification or comply with state mandates even when they could easily meet all the qualifications. In some states, education departments are trying to force Christian schools to comply with their regulations. Some schools are suing for freedom from those rules.

On occasion, a state department of education will not tackle the Christian schools directly but will intimidate parents by threatening them with truancy prosecutions. In Nebraska a number of parents have been jailed as a result of such actions.

If a confrontation is impending in your state, be sure to know where the school you are considering stands and what effect, if any, it may have on your child's education. If the school is already involved in a dispute, weigh the value of the biblically oriented learning against a possible disruption of your child's education.

As in segregation disputes of earlier years, civil rights cases will center on specific children. If your child is to be one of those children, go into the controversy deliberately, for the cause of freedom and justice, knowing you and your child may have a price to pay.

In this issue, as well as in matters of doctrine, philosophy and curriculum, choosing a school without correct information can lead to an error detrimental to your child's education. But information alone, without guidance, is insufficient. Investigation of the schools in your area needs to be preceded and followed by prayer for guidance.

Through the Psalmist, God promises: "I will instruct you and teach you in the way which you should go. I will counsel you with My eye upon you."

A blind decision about a child's education will seldom be right. But there is no reason to make one! **I**



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**Left:**  
Charles and Mary Gianotti  
with Jason, 5,  
and Shannon, 2.

**Right:**  
Dix and Cynthia Winston

**Below:**  
Keith Price

## NEW WORKERS



**Dolly and Alan Christensen with Marsha, 7, Daniel, 4, and Misty 2.**

**MR. & MRS. ALAN CHRISTENSEN,**  
Star Rte. 1, Box 92-B,  
Vienna, Missouri 65582

Downing Avenue Gospel Chapel in Waterloo, Iowa, has commended Alan and Dolly Christensen to the work of the Lord at Turkey Hill Ranch Bible Camp, where Alan will devote most of his time to maintenance and upkeep. Alan and Dolly are graduates of Emmaus Bible School.

**TONY CRAWFORD, 6709 Skyline,**  
Yakima, Washington 98908

The elders and deacons at Tieton Drive Bible Chapel in Yakima, Washington, have commended Tony Crawford to the work of the Lord locally. Tony has been spending his time in visitation, counseling and ministry and the Christians now commend him to this work.

Tony and Marilyn have two daughters, Christy and Heidi.

**MR. & MRS. CHARLES GIANOTTI,**  
81 Lahay Ave., Orillia, Ontario L3V 7A2

Eastfield Bible Chapel in Dallas, Texas, Blasdell (New York) Gospel Chapel, and Thorold South (Ontario) Gospel Chapel have commended Charles and Mary Gianotti to full-time service for the Lord.

The Gianottis were in fellowship at Eastfield for four years and participated in all aspects of the assembly life. For the past year they have been serving the Lord in Ontario. Chuck devotes a large part of his time to youth work and other ministries at Hillside Bible Chapel in Orillia, but ministers in other assemblies and at camps as the Lord leads.

**MR. & MRS. KEITH PRICE**

Christians at Bethel Chapel in Pointe Claire, Quebec, have affirmed their commendation of Keith and Rosemary Price. In January Keith entered a new sphere of service as minister-at-large with the Evangelical Fellowship of Canada. He will also be an associate staff member for crusades of the Leighton Ford team in England and Canada.

From 1966 to 1983 Mr. Price served as director of Christian Direction, a Quebec evan-



gelistic outreach that grew out of the Sermons from Science at the Montreal World's Fair. He may be reached at the Evangelical Fellowship of Canada, Box 8800, Station B, Willowdale, Ontario M2K 2R6. The Prices and their youngest daughter, Julia, will be moving to Victoria, British Columbia.

**MR. & MRS. DIX WINSTON,**  
4133 Hoover Court, Owensboro,  
Kentucky 42301

Trinity Bible Church in Owensboro, Kentucky, has commended Dix and Cynthia Winston to the work of the Lord at Trinity. Dix shares in the teaching and overseeing ministries of the assembly. He is also an instructor with Walk Thru the Bible Ministries, and served for a time with Campus Crusade for Christ.

### ADDITIONAL COMMENDATION

The Christian Bible Church in Ferrum, Virginia, has commended **Kurt and Marsha Dibble** to the Lord's work at Alethia Springs Christian Education Center and in the assem-





bly. The original commendation was from Greenwood Hills, Pennsylvania, in 1982.

West Aurora Bible Chapel in Aurora, Illinois, has sent **INTEREST** a letter commending **Frank and Rena Lennox**. Originally commended by Elgin, Illinois, in 1967, the Lennoxes were missionaries in Beirut, Lebanon, until recently. They are now serving at Park of the Palms, Keystone Heights, Florida, 32656.

#### CHANGE OF STATUS

A letter from **Joan McCready** informs us that she is no longer serving at Everyday Publications and is seeking employment. Miss McCready served the Lord in Zambia for fourteen years before joining the Everyday Publications staff.

Another worker at Everyday Publications, **Agnes MacDonald**, has returned to foreign missionary work. She will be serving in Pakistan, commended by the Westside Christian Fellowship at Coxheath, Nova Scotia.

A letter from **Bruce and Janet Davis** (1239 Okanagan Place, Nanaimo, B.C. V9R 6C2) informs us that they are resigning from their status as commended workers in the assemblies.

#### INTERNATIONAL CRUSADES

Three assemblies in central Washington (Sunnyside, Countryside in Selah, and Tieton Drive in Yakima), have commended **John and Sylvia Flodin** to the work of the Lord. The Flodins are serving on the International Crusades' European Ministries team based in Vienna, Austria. Wallenstein (Ontario) Bible Chapel has commended **Marty Bauman** to serve on the same team.

Two other commendations relate to an outgoing I.C. team that will be working in Austria for the next two years. It will be based in Graz. Wallenstein Bible Chapel has commended **Brenda Freeman**. Laurel Park Chapel in Portland, Oregon, has commended **Paul and Jean Goodrich**.

Both teams expect to complete training in Illinois and leave for Austria this month.

## ADDRESS CHANGES

### WORKERS CHANGES

Clifford and Shirley Beggs,  
3835 Buell St., Oakland,  
California 94619

Al and Patty Jo Soderman,  
8530 218th S.W., Edmonds,  
Washington 98020

Gary and Melinda Stewart,  
596 Dellwood Dr., Newport News,  
Virginia 23602

George and Bernice Yphantides,  
1737 N. Allen Ave., Pasadena,  
California 91104

### ASSEMBLY CHANGES

**SYRACUSE, NEW YORK**, Syracuse Assembly of Christians, 409 Stuart Ave., 13203. % Bob Stethers (315/474-1965).

**MEDFORD, OREGON**, Rogue Valley Bible Chapel, % Roland C. Keffer, 8401 Old Stage Rd. #56, Central Point, OR 97502 (855-9812).

**HAMILTON, ONTARIO**, Queensdale Bible Chapel, 100 East 36th St., L8V 4L9. (Formerly Queensdale Gospel Hall).

### NEW LISTING

**MILWAUKEE, WISCONSIN**, Lighthouse Gospel Chapel, 1510 W. Walnut St. % James Carrington, 3839 N. 28th St., 53216 (414/444-3828). SS 9:45; BB 11, Thurs. 7.

## CONFERENCES

### APRIL 14-15—LIMON, COLORADO

Annual Bible Conference at Limon Bible Chapel, 385 J Ave., beginning Saturday at 10 a.m. Speakers: David Glock, Herman Luhm and Ben Parmer. Accommodations and meals provided. Will meet anyone flying into Denver. Write: Limon Bible Chapel, Box 291, 80828 (303/775-9788 or 346-8547).

### APRIL 15-17—DUNCANVILLE, TEX.

Annual Dallas Area Bible Conference at Wheatland Bible Chapel, 1303 Wheatland Rd., Duncanville 75116. Speakers: William MacDonald and Rob Lindsted. Further information available by writing the chapel or from John Daniels (214/424-9889).

### APRIL 20-22—TORONTO, ONTARIO

Annual Easter Christian Convention to be held in two locations:

**TORONTO EAST** at Cedarbrae Collegiate, Markham Road and Lawrence Ave. E., Scarborough. Speakers: Colin Anderson, Peter

Brandon, Gordon Rumford and William Yuille. Contact Alex Brock, 19 Orchard Park Ave., West Hill, M1E 3T6 (416/282-1778). **TORONTO WEST** at Martingrove Collegiate, Eglinton Ave. W and Martingrove, Etobicoke (Friday and Saturday only). Speakers: Peter Brandon, James Comte, Robert Harper and Paul Irwin. Contact: William Payne, RR 2, Caledon East, L0N 1E0 (416/857-0646).

### APRIL 20-22—STANSTEAD, QUEBEC

Easter Conference at Stanstead Gospel Chapel, 11 Hackett St., sponsored by Stanstead and Wheelock, Vermont, Gospel Chapters. Speakers: Don Stuckey and Harold McCarthy. Meetings, Fri. 3 and 6:30; Sat. at 1, 3:30, and 6:30, Sun. at 9:30, 11, and 2:30. For accommodations contact Walter Scott (819/838-4260).

### APRIL 22-24—OAK FOREST, ILL.

Easter Conference at Oak Forest Bible Chapel, 5333 W. 151st St. Speaker: Bruce Ewing. Three services on Sunday; Monday and Tuesday at 7:30 p.m. Contact Warren Landeck, 7950 S. Tripp, Chicago 60629.

### APRIL 28—NEW ENGLAND LADIES

Semi-annual missionary conference for New England women at West Woods Bible Chapel, Hamden, Connecticut, at 10:30 to 3:30. Theme: Fellowship, at home, in the church, on the field. Contact Ruth George, 425 Hillfield Rd., Hamden, CT 06518.

### APRIL 28-29—BALDWIN CITY, KAN.

Weekend after Easter Bible Conference at the Gospel Chapel, Third and Chapel Sts. Speakers: John Berglund and Don Welborn. Meetings Sat. 2:30 and 6:30, Sun. 10, 11, and 2:30. Accommodations available. Contact Ray M. Jones, Jr., PO Box 45, 66006 (913/594-6412 or 594-3374).

### MAY 5—PITTSBURGH LADIES

Annual Pittsburgh area ladies conference at St. Clair Chapel, Bridgeville, PA. A meeting for all on Friday at 7:30 p.m. Contact J. H. Klink, 121 Marble Dr., Bridgeville, PA 15017.

### MAY 5—CHICAGO AREA LADIES

The Chicago Area Women's Missionary Conference at Palos Hills Christian Assembly, 10 a.m. to 3 p.m. Contact Mrs. P. Thomson, 15723 University, Dolton, IL 60419 (312/849-6693).

### MAY 6-13—COLORADO SPRINGS, CO.

Spring conference sponsored by four assemblies at Southside Bible Chapel, 1725 S. Wasatch, every day except Wed. and Sat. Speaker: J. B. Nicholson, Jr. Contact Vernon Peckham, 3923 Jasmine St., 80907 (303/598-6533).

### MAY 19—ST. LOUIS, MISSOURI

St. Louis area assembly conference at Victory Christian School, 10255 Musick Rd. Speakers: Charles Hart and Colin Anderson. Meetings at 9:30 and 2:30 include workshops

and seminars. Contact Donovan Case (314/327-5387) or Murry McNeal (314/441-6200).

## JUNE 1-2—NORTHEAST RENEWAL

Northeast Conference on Renewal and Enrichment at Camp Berea, Bristol, New Hampshire. Instructor: Dr. Larry Crabb. Both men and women should attend. Flyers available. Write Camp Berea, Box 1105, Groton, CT 06340 (203/536-7321).

## AUG. 5-11—MID-SOUTH BIBLE

The 28th annual Mid-south Bible Conference at Montgomery Bell State Park in middle Tennessee. Speakers: William MacDonald and Robert Clark. Program for the whole family. Accommodations available to suit every need. Contact Mid-South Bible Conference, PO Box 90051, Nashville, TN 37209 or call John Phelan (615/352-1745) or Matt Phelan (615/352-6761).

## AUG. 25-31—COLLEGE AND CAREER

College and Career Conference at Camp Berea, Bristol, New Hampshire. Speaker: William Anderson. Write: Ron Ward, Director, Camp Berea, Box 1105, Groton, CT 06340.

*Conference announcements for the July/August issue should reach INTEREST by May 10. No charge for first announcement; \$20 prepaid for each additional appearance.*

# WITH THE LORD

**ROBINA DUNKERTON**, 92, of Middletown, New Jersey, on December 29. She was in fellowship in Bethany Chapel, Yonkers, for 50 years, and in assemblies in the midwest for 20 years prior to moving to Yonkers.

**ANNIE MAY BLAIR**, 90, of Calgary, Alberta, on December 14. Born in England, she moved to Canada at the age of 16. In 1914 she married Archie McKellar and together they served the Lord while homesteading in Alberta. In 1948, nine years after his death and with her eight children raised, she went to Alaska as a missionary. She spent the next thirteen years working with women in isolated villages. Returning to Alberta at the age of 68, she married John Blair. Since his homecall in 1978, Annie May has been a resident at Bethany Care Centre in Calgary.

**BRADLEY and FERNE HART**, 25 and 30, on January 31 in Philadelphia. See Reports, page 19.

**CLARA M. HUNT**, 86, of St. Petersburg, Florida, on January 4. She was in fellowship at Grace Gospel Chapel in St. Petersburg. Mr. Hunt has since moved to El Paso, Texas.

**WILLIAM LeCUREUX**, 89, of Owosso, Michigan, on December 5. A children's meeting in the LeCureux home resulted in the forming of the assembly in Owosso.

**DUNCAN McINTOSH**, 82, of New Port Richey, Florida, on December 30. He was an elder for 30 years in Olney Gospel Hall in



Left: Annie May Blair

Right: Graham Swales

Philadelphia and for the past 15 years in Holiday (Florida) Gospel Assembly.

**LLOYD STALEY**, 88, of Atascadero, California, on December 15. Before retirement from the Railway Mail Service, he was active in assemblies in Kansas City and suburbs.

**GRAHAM SWALES**, 72, of Brampton, Ontario, on December 11. He owned and operated a men's store in Midland. He was active in tract distribution, children's work and Gospel preaching.

## LOI CANADIAN AGENT CALLED HOME

Andrew Johnston, for many years the Canadian agent of Letters of Interest, was called into the presence of the Lord on February 2. He died of pneumonia at Bethany Lodge, north of Toronto, at the age of 83.

Born in Scotland in 1899, Andrew came to Toronto as a boy. He was saved at the age of 16 and came into fellowship at Central Gospel Hall. Later he became one of the founders of Danforth Gospel Hall, where he and his wife Olive were in fellowship until entering Bethany Lodge two years ago.

Mr. Johnston worked in business and accounting for the Canadian National Railway. He also taught at Shaw College of Business. During his years of secular employment, he spent countless additional hours in voluntary Christian service, including assembly and camp work. In 1950 he was asked to handle Stewards Foundation business in Canada. In 1971 he took on similar responsibility for Letters of Interest. He and Olive worked long evenings processing bond applications, gifts and magazine subscriptions. They continued this until 1981, when the operations were transferred to the Wheaton office.

The Johnstons would have celebrated their 60th wedding anniversary in August. The people at INTEREST and Stewards Foundation extend both their sympathy and grateful appreciation to Mrs. Johnston, who is confined to a wheel chair at Bethany Lodge.

# NOTICES

**COOKBOOKS:** "Talents for the Lord." Multi-assembly project for Camp Hope, Georgia. Favorite recipes from three states, plus "Missionary Special" section. Great shower gifts! \$4.00 plus 75¢ postage. Order from Mrs. John Stewart, 2710 Cove Circle, Atlanta, GA 30319.

**TEACHERS WANTED** for Victory Christian School, a ministry of the Bible Chapel. Beka and Bob Jones curriculums are used. Contact John Hollmann, 10255 Musick Rd., St. Louis, Missouri 63123 for complete information.

**COUNSELORS NEEDED:** 18 years or older. Also cook's helpers to serve the Lord for a week or more. Contact Steve Allan, Turkey Hill Ranch Bible Camp, Star Rt. 1, Box 91E, Vienna, Missouri 65582 (314/744-5843).

**BOOKS WANTED:** Lang's *Life of A. N. Groves*, *Chief Men Among the Brethren*; Neatby's *History of the Brethren*; pioneer biographers, e.g., Baedeker, Rouse, Arnott; early expositors, e.g., Kelly, Ironside and Bellet. Write: D. K. Fraser, 15151 64 Ave., Surrey, BC Canada V3S 1X9.

**FELLOWSHIP NEEDED:** A cordial invitation is extended to all believers in the Lord living in the Columbus, Ohio, area who are interested in a serious Bible study and prayer time. Telephone John Kishishian evenings after 9 p.m. (614/895-3780).

**OLYMPIC RENTAL:** Double wide mobile home available during Olympics to Christian family. Write E. R. Little, 9080 Bloomfield Ave., #180, Cypress, California 90630.

**P.E.I. COTTAGE** for rent: Modern cottage, sleeps eight. All facilities. Fourteen miles from Charlottetown on North Shore. \$200 weekly or \$600 by month. Clayton Anderson, 4834 Tabor Rd., Berne, NY 12023 (518/872-1965).

**SCOTLAND:** "Shiloh," a lovely secluded country house with magnificent views, set in 6½ acres, ideally placed for touring. Every comfort, excellent catering, happy fellowship. Mr. and Mrs. G. Martin, Shiloh, Courance, Lockerbie, Dumfriesshire, DG11 1TS, Scotland (Telephone 01144/38786/696).

**NORTHEAST GEORGIA:** (Near North Carolina line). Anyone interested in a New Testament fellowship in this area, please contact Dr. and Mrs. John A. Woodhams (retired) Rt. 1, Box 542C, Sunnyside, Hiawasse, GA 30546 (404/896-2108).

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





# VIEWPOINT

by Walter L. Liefeld

## QUESTION:

## Did Pentecost include women?

## ANSWER:

In order to do justice to the original question, of which this is a condensation, I will need to reconstruct the sequence of the inquirer's thought: In Acts 1:13-14 the disciples are in the upper room praying. The women are present. In Acts 2:1-4 the Holy Spirit comes upon the believers and they all were filled with the Holy Spirit and spoke with tongues. Unless they were in the inner court of the temple from which women were prohibited, may we assume that women were still present? If so, must we not conclude that they also spoke in tongues? Since this would mean that the women were not silent, what bearing does this have on our own practice in this regard?

Readers will immediately realize that this is not an easy question to answer. I shall try to work carefully from the biblical text. First, we can be sure that they were not in the temple courts, because Acts 2:2 says they were sitting in a house. Second, it is true that the women were present during the time of prayer referred to in 1:14. Third, unless one has other reasons to doubt it, the most natural understanding of the text is that the women were praying along with the men. Some may think that because the women are mentioned after the men, who form the antecedent to the word "they" (or "these ones") in verse 14, they were not actually praying audibly as the men were. We cannot know with certainty from this verse alone. Luke naturally mentions the apostles first. The naming of the women afterwards, far from minimizing them, seems intended to emphasize their participation. Notice that no other men are mentioned. It is difficult for the modern reader who may not have a "feel" for the Jewish society of the first century to realize how

remarkable it was for Luke to make a point of women being present at a prayer meeting.

Fourth, we do not know whether the group was still meeting together when the Holy Spirit descended upon them. The events described between 1:14 and 2:1 need not have stopped the meeting. The form of the verb in 1:14 implies continuity of action. But in any event, when the Holy Spirit descended, they were "all" together in one place (2:1). This must include the women. (The group numbered about 120 [1:15]; all could easily gather in a large upper room.) Therefore even if this was not a continuation of the prayer meeting of 1:14, we can be certain that the women were present. They must have been filled with the Spirit and spoken in tongues because verse 4 says that this was the experience of *all*.

Fifth, Peter's speech in 2:14-36 explains the meaning of Pentecost, the beginning of the church age. He says that "this" (i.e., the outpouring of the Holy Spirit and the speaking in tongues) is what the prophet Joel (2:28-32) had predicted. While it could be argued that the latter part of the passage has yet to be fulfilled, there is no doubt that the part referring to the outpouring of the Spirit refers to Pentecost and the church age.

In that section, God says: "Your sons and daughters will prophesy. . . . On my servants, *both men and women*, I will pour out my Spirit in those days, and they will prophesy." Note the double emphasis on women prophesying. The meaning is clear. Whereas in the Old

Testament there were only individual instances of female prophets (Miriam, Deborah and Huldah are so named), in the church age women would prophesy along with men. This is as much a mark of the new age as is the last verse quoted from Joel, which we love to repeat in our Gospel meetings, "And everyone who calls on the name of the Lord will be saved."

There is no indication in Scripture that prophecy will cease before the time when "perfection comes" and when we shall "know fully" even as we are "fully known" (I Corinthians 13:9-13). That time has not come yet. (The idea that this refers to the completion of the canon fails to appreciate the force of the words I have just quoted. We do not yet "know" as we are "known.") For the meaning and purpose of prophecy in the present church age, see I Corinthians 14:3, 4, 31. The principle established in Acts 2:17-18 accords with Galatians 3:28, which says that in Christ "there is neither . . . male nor female, for you are all one in Christ Jesus."

I must refrain, given the largeness of the issue and the limitations of space, from answering in this month's column the other part of the original question: how does this passage bear on our practices regarding the participation of women. Also there are other relevant passages, including some that many feel seriously limit women's ministry. If there are further questions in this area that I feel I can answer in a way that will be edifying, I will do my best to do so in a future column. [1]

## Park of the Palms

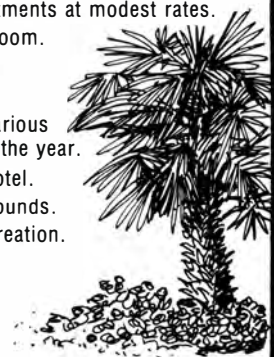
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# REPORTS



Attending the Pasadena Seminar: Front row, l. to r.,  
Tim Ayres, Kevin Dyer, Bill Wolitarsky, Bob Weadge, Earle Fries.  
Rear: Doug Anderson, John McCallum, Gary Weaber and Tom McGee.

## PASADENA SEMINAR

The church planting trainees at International Crusades were among the 635 in attendance at the "How to Plant a Church" seminar held in Pasadena, California, in late November. Sponsored by the Charles E. Fuller Institute of Evangelism and Church Growth, the seminar featured Dr. C. Peter Wagner, professor of church growth at Fuller's School of World Mission. Enrollment far exceeded anything Wagner had expected.

The I.C. trainees who traveled from Prospect Heights, Illinois, to Pasadena were Doug Anderson, Gary Weaber, Tom McGee, Tim Ayres and Bob Weadge.

Also joining them were Kevin Dyer, President of International Crusades, John McCallum, Executive Director of Stewards Foundation, Bill Wolitarsky and Earle Fries. Mr. Wolitarsky now resides in Culver City, California, after several years of church planting ministry in Montreal, Quebec. Mr. Fries is director of the International Crusades School of World Mission.

The current I.C. training program for church planters began in September 1983 with six fellows and their wives. The training period was expected to run about a year and a half, but some of the students are already moving out

into church planting ministries in other states. A new class will enter the program in August.

Fuller Institute plans to hold more church planting seminars, the first of which is scheduled for Chicago, May 29 through June 1, 1984. Information can be obtained from the Charles E. Fuller Institute, P.O. Box 91990, Pasadena, CA 91109 (800/238-5537).

## QUEBEC T.V.

At the L'Heure de la Bonne Nouvelle office in Noranda, Quebec, during the 1983 television series, there was a noticeable increase in the number of letters sharing news of conversion to Christ. The secretary says: "On the average at least one such letter arrived every mail day, and sometimes two or three came in, along with all the other requests for the free offer."

**Marj Robbins** left this ministry in December to serve the Lord in Sherbrooke, and **Richard Germain** has taken her place in the office. He and his wife **Michele** have joined the Glad Tidings team for at least one year.

The 1984 series will cost slightly more than the 1983 one. **Gaston Jolin** says \$63,000 has been budgeted for the 13 weeks of telecasts on nine stations

across the province of Quebec and the French-speaking part of Ontario,  
**Gerrit Schakelaar**, Glad Tidings Inc., Box 951, Station A,  
Toronto, Ont. M5W 1G5

## TELEVISION PROFANITY

A January release from the National Federation of Decency reports a 140% increase in profanity on network television over a one-year period. The organization's most recent monitoring of network programs also found increases of 35% and 22% respectively for acts of sex and violence. Eighty-five percent of depicted sexual activity was outside marriage.

## TAPE OF BIBLE TRUTH

A letter from **Mrs. Otto Davis**, formerly a missionary to Alaska, informs us that she has given up her cassette tape ministry, known as "Tape of Bible Truth." The work will be carried on by **Keith Trevolt**, 16077 Feather Pl., Wichita, KS 67230. Future orders should be sent to him.

## GLAD TIDINGS MISSION

After 20 years in rescue mission work in Minneapolis, Minnesota, **Don Osbeck** has turned the Glad Tidings Mission over to another group of Christians who are interested in this type of ministry.

## CHILDREN'S BIBLE MISSION

**Gregg Garman** has been named the new director of Children's Bible Mission for Pennsylvania. He succeeds **Jerry Traister** who becomes national director.

Gregg was commended to the Lord's work in 1980 by Bible Chapels in Groton, Conn., and Chambersburg, Penna. Since then he has been holding Released Time Bible Classes in public schools and directing Camp Joy-El. He also leads Living Miracles, a high school age group that sings in area churches.

The mission will continue its Grapevine Club for junior high students, Koinonia Klub for singles, and Serendipity for those who are divorced or separated. Gregg would like to enlarge the ministry among couples and families, as well as introduce some new programs, including a camp period for the handicapped and a radio broadcast. (Gregg Garman, 130 Garman Dr., Chambersburg, PA 17201.)





Murder victims Bradley and Ferne Hart.

## DOUBLE MURDER IN PHILADELPHIA

During the night of January 30-31, **Bradley and Ferne Hart** were murdered in their Philadelphia home. Bradley, 25, was the son of **Sam and Joyce Hart** of Philadelphia. Ferne, 30, was the daughter of **Edward and Velma Allen** of Nassau in the Bahamas. Both fathers are evangelists, assembly-commended workers, widely known both inside and outside the black community in eastern North America. Sam Hart's radio and church planting ministry, the Grand Old Gospel Fellowship, has been featured in *INTEREST*, February 1980 and September 1982.

Bradley was a deacon in Germantown Christian Assembly in northwest Philadelphia. He and Ferne were active in musical ministries of both the assembly and the G.O.G.F. Their deaths have shaken, challenged and drawn together Philadelphia Christians. More than 4,000 people attended a victorious three-hour funeral service on Saturday morning, Feb. 11. Both fathers took part, as well as representatives of Philadelphia and Nassau assemblies, and the deputy mayor of Philadelphia. Also participating were two cabinet members of the Bahamian government, relatives of Ferne's. A gospel message was given by **Tony Evans** of Dallas, Texas. Thirty people signed decision cards indicating salvation or recommitment.

Bradley and Ferne were killed by strangling, and left with their heads sub-

merged in water. Eight-month-old **Lisa**, their only child, was left unattended in the home from Monday night until Thursday evening. Because the car was stolen, friends thought the family was out-of-town. Sam entered the apartment and found the bodies on Thursday after returning from the National Convention of Religious Broadcasters in Washington. Lisa was rushed to a hospital and released in good condition the following day.

On the following Monday, after careful detective work, Philadelphia police arrested two men, ages 20 and 21, and charged them with murder. Police consider the crime motivated by robbery and tie it to three earlier break-ins of the Hart home and the GOGF office.

A memorial fund has been established by the family to further gospel music, radio and missionary concerns of Bradley and Ferne (Brad-Ferne Hart Memorial Foundation, 1638 Pine St., Philadelphia, PA 19103).

## NURSING MAGAZINE

The Nurses Christian Fellowship has

announced the introduction of a new quarterly publication entitled the *Journal of Christian Nursing*. It will premiere with the Spring, 1984 issue, with the aim of helping nurses integrate their faith and their profession.

According to editor Ramona Cass, R.N., "Nurses face diverse challenges: patients with spiritual as well as physical and emotional needs; ethical dilemmas multiplied by advancing technology; and rapidly changing professional responsibilities. By interacting in the *Journal of Christian Nursing*, readers and writers will discover new ways of thinking and acting as Christians in the face of these challenges."

Nurses Christian Fellowship, a division of Inter-Varsity Christian Fellowship, organizes Bible study groups among nurses and nursing students, teaches continuing education workshops and publishes educational materials. For a one-year Charter Subscription, send \$12.95 to the Circulation Department, *Journal of Christian Nursing*, P.O. Box 1650, Downers Grove, Illinois 60515.

## TURKEY HILL RANCH BIBLE CAMP

Star Rt. 1, Box 91E, Vienna, Mo. 65582 (314) 744-5843

### 1984 SCHEDULE

April 6-7	Men's Conference	John Harper
April 19-22	Easter Young People's Conf.	Greg Koehn
May 4-5	Ladies Conference	Georgia Coyle
May 25-28	Memorial Day Family Camp	Rob Lindsted
June 17-23	Counselor Training	Greg Koehn
June 24-30	Boys and Girls Mixed (8-12)	George Farber
July 1-7	Boys and Girls Mixed (8-12)	Paul Palmer
July 8-14	Teen Camp	Brian Larsen
July 15-21	Girls Camp (8-12)	Leonard Lindsted
July 22-28	Boys Sport Camp (8-12)	Tom Brammer/Bill Howell
July 29-Aug. 4	Ozark I	Ray Routley
Aug. 5-11	Ozark II	Ray Routley
Aug. 31-Sept. 3	Labor Day Family Camp	Tom Taylor
Nov. 22-25	Thanksgiving Young People's Conf.	Rob Lindsted

### WILDERNESS CAMP

June 24-30	Wilderness Boy's I (13-17)	Dennis Stutte
July 1-7	Wilderness Boy's II (13-17)	Jack Taylor
July 8-14	Wilderness Boy's III (13-17)	Dave Taylor/John Van Wyngarden
July 15-21	Wilderness Girl's I (13-17)	Rise Renth

# QUOTES

DEADLINE: Letters for the July/August issue should reach INTEREST by May 10.

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## Illinois: Emmaus teachers house-hunting in Dubuque (Catron)

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## Quebec: 1984 telecast series in progress (Cloutier)

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## Florida: Prayer changes servicemen's response (Crompton)

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## Arizona: Teachers needed at mission school (Staley)

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## Illinois: Written invitations spur church growth (Tunncliffe)

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**CATHERINE BARD, C.P. 1600,  
Sherbrooke, Quebec J1H 5M4**

The door has opened recently for short wave radio programming over HCJB in Ecuador, covering Central and North America in French.

In addition to getting the gospel out by audio-visual means, the Lord has laid it on the hearts of six of us to build a home for French-speaking old folks. A lot has been purchased near Lennoxville and the shop converted into a bungalow for the manager. We have the architect's plans ready for our first home and hope to excavate in May. This project is important because there is not one such home for French Christians in all of Quebec.

*February 3*

**CLIFFORD and SHIRLEY BEGGS,  
3824-B Buell St., Oakland,  
California 94619**

I finally got a delivery date for the Portuguese version of the Emmaus course "Guide to Christian Growth." The printer had the order for three months. I had almost given up hope.

With the help of **Cravo Branco**, a Portuguese convert, we support a Portuguese radio program which we produce and broadcast over station KCOK in Tulare, California.

*January 31*

**DUANE and ALICE BROWN,  
613 Poplar, Atlantic, Iowa 50022**

Our new acquaintances of God's people are innumerable as we have spent six and a half months on the road in the past year. We shared the Word in over 40 assemblies and two youth camps. It was exciting to watch the Holy Spirit use God's Word to draw the lost to accept salvation.

Several young people were saved in two children's meetings in Marble Hill, Missouri, and Nashville, Tenn.

Our summer schedule is filling up. Besides regular meetings in various assemblies, we

have committed ourselves to two camps, one of them being North Star Bible Camp in Alaska for the month of July.

*February 2*

**SIGNE M. CARTER, Box 518,  
Pittsboro, North Carolina 27312**

My fifth year at Pittsboro Christian Home is just commencing. My main duty is to meet the physical, spiritual and emotional needs of each of our nine nursing wing residents. (We have a ten-bed capacity.) The seven women and two men range in age from mid 60's to a lady 92.

Our continual spiritual welfare is met by visiting speakers and local brethren. Just now we are anticipating **T. Ernest Wilson's** coming for a mini-conference.

*January 20*

**JAMES and LILLIAN CATRON,  
828 N. Marion St., Oak Park,  
Illinois 60301**

Our family is looking forward to the move to Dubuque, Iowa, and have been planning and organizing toward it. Presently we are getting our house ready to put on the market. We have signed an agreement to purchase a home in Dubuque and hope to move into it toward the beginning of June.

Other prayer items of importance to us relate to Emmaus. Pray that all the faculty and staff may locate housing, that God would provide the awesome (to us) amount of money to finance the new school, that students may be able to find part-time work, that local churches will be well established, and that there might be an effective gospel effort in Dubuque. Pray too that God will keep us humble in all our victories and that we might learn to trust him more in our defeats.

*January 26*

**WARREN CHASTAIN, 1521 North Hill  
Ave., Pasadena, California 91104**

I work as the Director of Research and

Strategy for the Samuel Zwemer Institute located on the campus of the U.S. Center for World Missions. SZI is a service agency that functions as a clearing house for penetrating the Muslim world with the gospel. We do not send out missionaries, but aid all evangelical missions that seek to research neglected Muslim people groups, devise strategies, and train workers to enter those areas, whether as traditional missionaries, tentmakers or students.

Many mission boards send their workers to Pasadena to take our courses in Islamics. SZI is responsible for all courses on Islam at the William Carey International University and at the School of World Mission of Fuller Seminary.

I would appreciate prayer for the students who have just finished my course on how to do evangelism among Muslims, and for those who will study Church Planting in Muslim Contexts, both at Fuller and William Carey.

*February 7*

**JEAN-PIERRE and LUCIE CLOUTIER,  
C.P. 1433, La Pocatiere,  
Quebec G0R 1Z0**

At the beginning of January I recorded six telecasts of "L'Heure de la Bonne Nouvelle" with **Gaston Jolin** in Abitibi. These telecasts are presented throughout the province February through May on nine television stations. Pray that many may be touched with the gospel.

Along with the ministry here in La Pocatiere, we conduct a regular Bible study in St-Pamphile, 60 miles away. We need your prayers, for the people in LaPocatiere are not open to the gospel. Pray for God to bless our work in evangelization, radio, television, newspaper, telephone, door-to-door and other means.

*January 31*

**SAM and IDA COPPIETERS,  
159 Viens, St-Alphonse-de-Granby,  
Quebec J0E 2A0**

I teach on a regular basis in four French



assemblies, and in others when called. I also teach a weekly course on Roman Catholic doctrine at Bethel Bible Institute.

*Edifiez-vous*, the bi-monthly mini-INTEREST that I publish for the French assemblies, takes two full weeks of my time every two months. The French translation of the John MacArthur tapes has been discontinued, but I am doing some simultaneous translation for the Fellowship Baptists.

February 6

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

We are encouraged by recent evidence of lives being affected and changed. For quite a while our hearts were heavy because of an apathy that seemed to characterize those coming to the Servicemen's Center. In the summer most of our regular attenders were transferred out and the group that was left was needy. In answer to months of prayer, things have turned around. We see Christians desiring to live holy lives, and when the Christians are walking right, evangelism follows. We've had enthusiastic meetings with new contacts every week. How we thank the Lord.

January 24

**KENNETH and CAROL DAUGHTERS,**  
14608 San Bruno Dr., #4,  
La Mirada, California 90638

I serve as director of youth ministries at Grace Bible Chapel in Fullerton and work directly with college/career groups and supervise work with the Junior and Senior High young people. Some of my ministries are: teaching the college/career group, preaching at various area assemblies, speaking at camps and conferences, coordinating and publicizing chapel activities, discipling and counseling.

Carol shares responsibility for many of these ministries, as well as taking care of our seven-month-old daughter, Christine. Carol's parents are commended missionaries in Camiri, Bolivia, and we are planning to visit them next summer.

January 26

**PEDRO and LUCY DILLON,**  
10353 Imperial Ave., Cupertino,  
California 95014

We are very encouraged to see the results of the distribution of *La Voz*, the evangelistic paper we started printing in January. We believe that in just a few months we will be printing 50,000 a month here in the States alone, besides in several Latin American countries by Christian nationals.

We are now in the process of printing 5,000 hymn books. We are out of stock and there is always a demand for them.

January 24



Leila and Marcel Lightbourne

**CHARLES and DARLENE FIZER**  
1845 Cherry St., Wheaton,  
Illinois 60187

The ministry in the Emmaus Correspondence School is going well. Several new contacts have been made in other countries, including some brethren in Poland who are translating and using the courses. Pray that the Lord will give wisdom to them, working under conditions not like ours.

Darlene is working with others again in preparing VBS material. The theme this year is the life of David.

February 3

**DAN GREENE, 442 N. Frederick,**  
Cape Girardeau, Missouri 63701

This month we formally dedicate our new chapel building. With 400 seats in the auditorium, it offers us much incentive for laboring for the Lord. Already the Lord has given us several new families. It all seems such a miracle.

Please pray for me, as I have been recognized as one of the elders and am faced with added responsibilities.

A revival is taking place among our college fellowship. The Christians are actively witnessing. In the past week, five college students prayed to receive Christ. We are finding that God is anxious to work if we are willing to be His tools.

January 25

**VAN and GAY HAIRGROVE,**  
8162 Calle Del Humo, San Diego,  
California 82126

In my ministry to migrant workers, I now serve at the San Pedro border and attend Laurel Bible Chapel in San Diego. There are between 8,000 and 15,000 "green card" workers who come over from Mexico. A big percentage walk over so they use the same entrance and exit. This is where I endeavor to give out literature.

January 20

**RICHARD and ROANNE KLEIN,**  
308 Cypress St., Alvin, Texas 77511

We have had about 190 out at Alvin Bible Church each of the last two weeks. Our building seats 142, so you can see the conditions. Rainy weather is preventing the pouring of a

slab for our addition.

Most encouraging was the conversion of a 20-year-old woman two weeks ago. A number are waiting now to be baptized, when the weather permits, in a neighbor's pool.

January 23

**MARCEL and LEILA LIGHTBOURNE,**  
P.O. Box N-3322, Nassau, Bahamas

Leila continues to progress in her sign language skills and outreach to the deaf. Please make this ministry a matter of specific prayer as we evaluate our present outreach and make strategic plans for the future.

Marcel continues his preaching and Bible teaching schedule. He would like to do more in the area of training others, particularly in personal evangelism and Sunday School teaching methods.

January 31

**D. CLAUDE and MARION LONEY,**  
Box 203, Prospect Heights,  
Illinois 60070

Marion and I are excited about our future. We have real peace of mind regarding our decision to leave International Crusades after 18 years, where my responsibility has been primarily administrative. We look forward to a pastoral type involvement with some local assembly, where our activity will be more people-oriented. Please pray that we will keep open to the Lord's direction.

January 20

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

I am the 5th and 6th grade teacher at Immanuel Mission and have 18 Navajo students. Please pray that they will realize their personal need for Christ and not think of Christianity as just something for white people.

We have about 90 students, many of whom have parents or relatives attending the chapel here at the mission.

January 24

**NAZAR and MARGARET NAZARIAN,**  
120 Pine Ave., New Milford,  
New Jersey 07646

During the last year we were able to send 220 parcels of clothing, enclosing tracts and booklets, to needy people overseas. In recent days southern India has had floods and tornadoes. We've worked hard to send as many parcels as we can. At his request, we have sent many Bibles to an evangelist for free distribution.

We thank all who have had a share in this ministry.

January 24

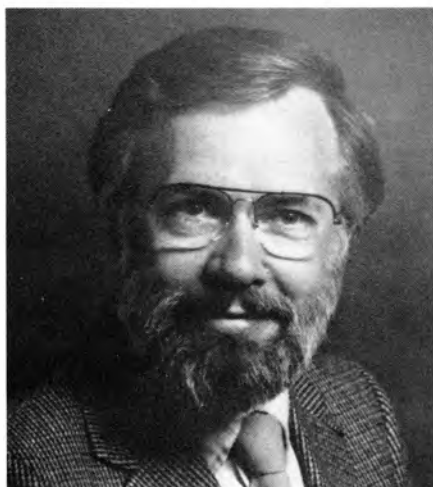
**JANET NICKEL, P.O. Box 518,**  
Pittsboro, North Carolina 27312

It is seven years since I came here permanently. I helped out in the summers for several years before that. I cook two Saturdays a month and do dishes on the following Sundays, but my main job is waitressing in the dining room. I also do some cleaning.

Pray for us here, that we might "pursue righteousness, godliness, faith, love, endurance, and gentleness," and that we might be



**Carol and Lawrence Shaw with  
Laurelyn, Elizabeth and David**



**Fernand Saint-Louis**



**Upper grade boys at Carrizo Christian  
Academy (See Robert Staley letter)**

tolerant of one another's differences and personalities.

*January 30*

**DAVID and NANCY PAVEY,  
1522 North Kasper, Arlington Heights,  
Illinois 60004**

I am currently working on sixteen recep-

tions for International Crusades around the country this spring. These will give staff members a chance to make contact with many friends and we trust will be significant in recruiting young people. I have put together an itinerary for **Kevin Dyer** who will visit West Coast assemblies to link up with young people who are serious about missions and open to serving overseas within the next year or two.

*January 19*

**FERNAND and YOLANDE SAINT-  
LOUIS, 567 Rue Iberville, Beloeil,  
Quebec J3G 2N7**

Our priorities right now are with the local assembly in the responsibility of elder. I am still very involved with the Cable T.V., now in its eleventh year. Hundreds of T.V. programs and 1057 radio programs have been aired in over 20 years.

One of the greatest encouragements has been the multiplication of assemblies. Montmagny, where we worked from 1962 to 1972, has produced, directly or indirectly, three more assemblies. Longueuil, begun in 1972 with three families and ourselves, is now responsible for five other assemblies. To God be the glory!

*February 6*

**LAWRENCE and CAROL SHAW,  
20606 Woodburn Dr., Southfield,  
Michigan 48075**

We are in our fourth year of service to the Lord and His church as full-time workers. Bible teaching and preaching, home Bible studies, shepherding, summer camp administration and various area-wide projects designed to help saints learn from one another have comprised the bulk of my work. Carol has wonderful opportunities with a ladies Bible study, coffee hours and occasional retreats.

*January 19*

**CARL and IRIS SOUTH, 610 N. 6th St.,  
Philadelphia, Pennsylvania 19123**

The Lord continues to use us at Helping Hand Rescue Mission to reach the last, the least and the lowest. Especially with the unemployment in the cities, we are serving a

younger population as well as the alcoholic, the mentally deficient, and the aged. We feed them five meals a week, minister Christ each time they come in, supply clothes, and counseling. We wish we were able to house many of these street people, but thank God that some missions in the city offer shelter during these cold months.

*January 23*

**ROBERT and BETTY STALEY,  
Box 218, Teec Nos Pos, Arizona 86514**

As I write I hear a computer in one of the classrooms playing a tune. Some fifth grader must have gotten a right answer on one of the drill programs. Many people have contributed to the Campbell's label program, and this is a good example of the equipment being put to use. We might be far from any town, but modern technology reaches us even here. We are grateful for the materials the Lord has given that help these Navajo children get a decent Christian education.

Enrollment is at 86, the highest ever. Our tenth grade has worked out well and we are looking to the Lord for guidance in regard to starting eleventh grade next year. We would definitely need more teachers.

Staff needs for 1984-5 school year are not definitely known at this time, but I would appreciate hearing from any teacher who is interested in serving the Lord in a Christian school for Navajo children. We are thankful that the tribe still does not interfere in any way with mission schools on the reservation. Pray for us.

*January 24*

**LEE and CAROL STAUFF,  
67 Constitution Ave., Doylestown,  
Pennsylvania 18901**

I have been involved in starting a Bible institute in Bermuda. There are eleven assemblies on the island and a great thirst for the Word.

The ministry at Grace Gospel Chapel near Doylestown is coming along. Visitation and discipleship continue to progress.

*January 27*

**GEOFF and JEWEL TUNNICLIFFE,  
P.O. Box 203, Prospect Heights,  
Illinois 60070**

We continue to keep busy with the new local church in Prospect Heights. I have the responsibility of overseeing the outreach committee. Each month we receive names of people who have moved into the area. These new families receive a written invitation to attend our services as well as a personal visit. We praise God that after just one year our group has grown from six couples to 80-100 in attendance on a Sunday morning.

*January 20*

**GEORGE and BERNICE YPHANTIDES,  
1737 N. Allen Ave., Pasadena,  
California 91104**

We have many opportunities to share Christ with quite a few Greeks in the area. We are also involved in a counseling ministry to some couples. Your prayers would be appreciated for the assemblies in Southern California.

*January 24*



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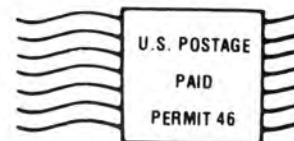
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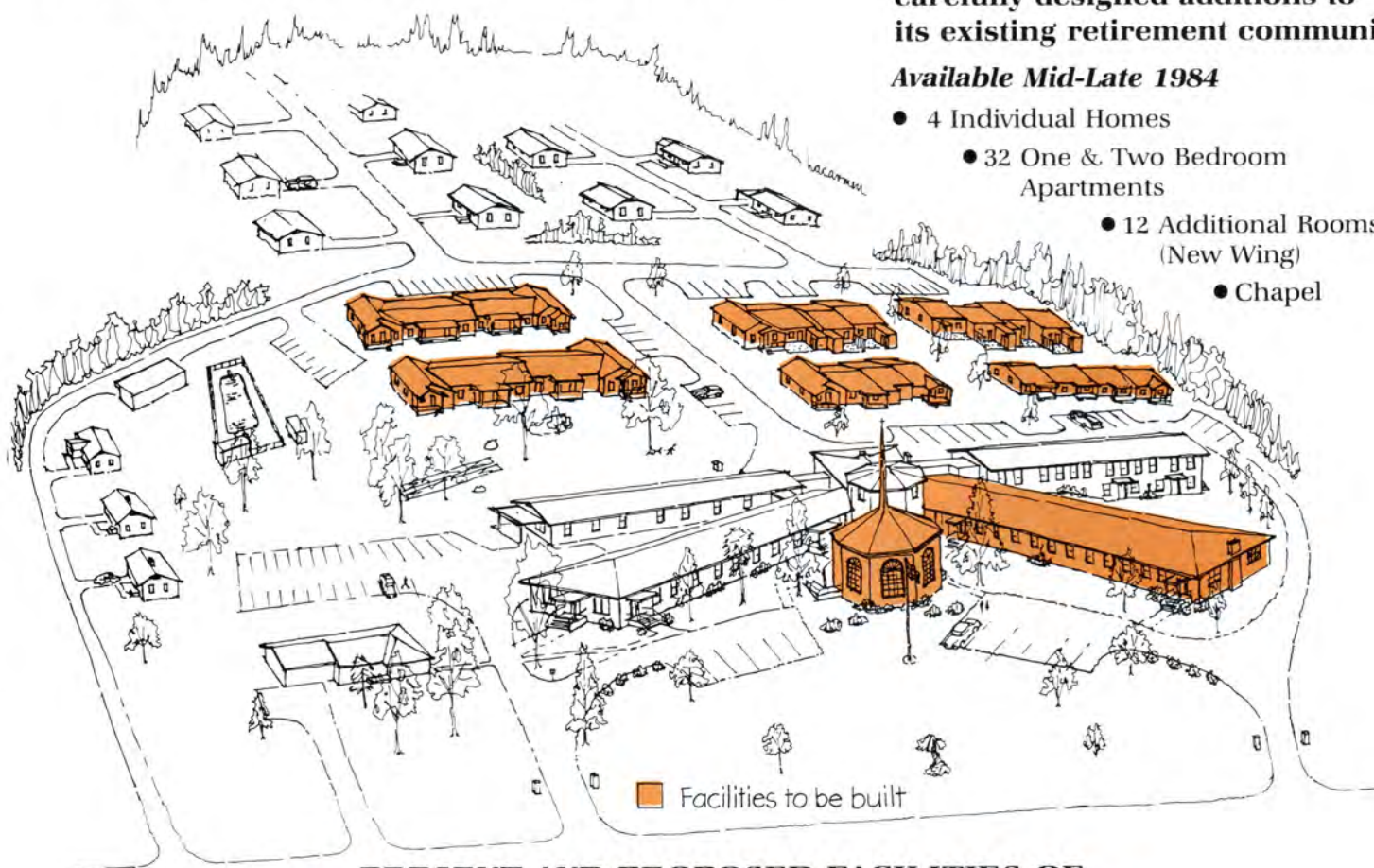
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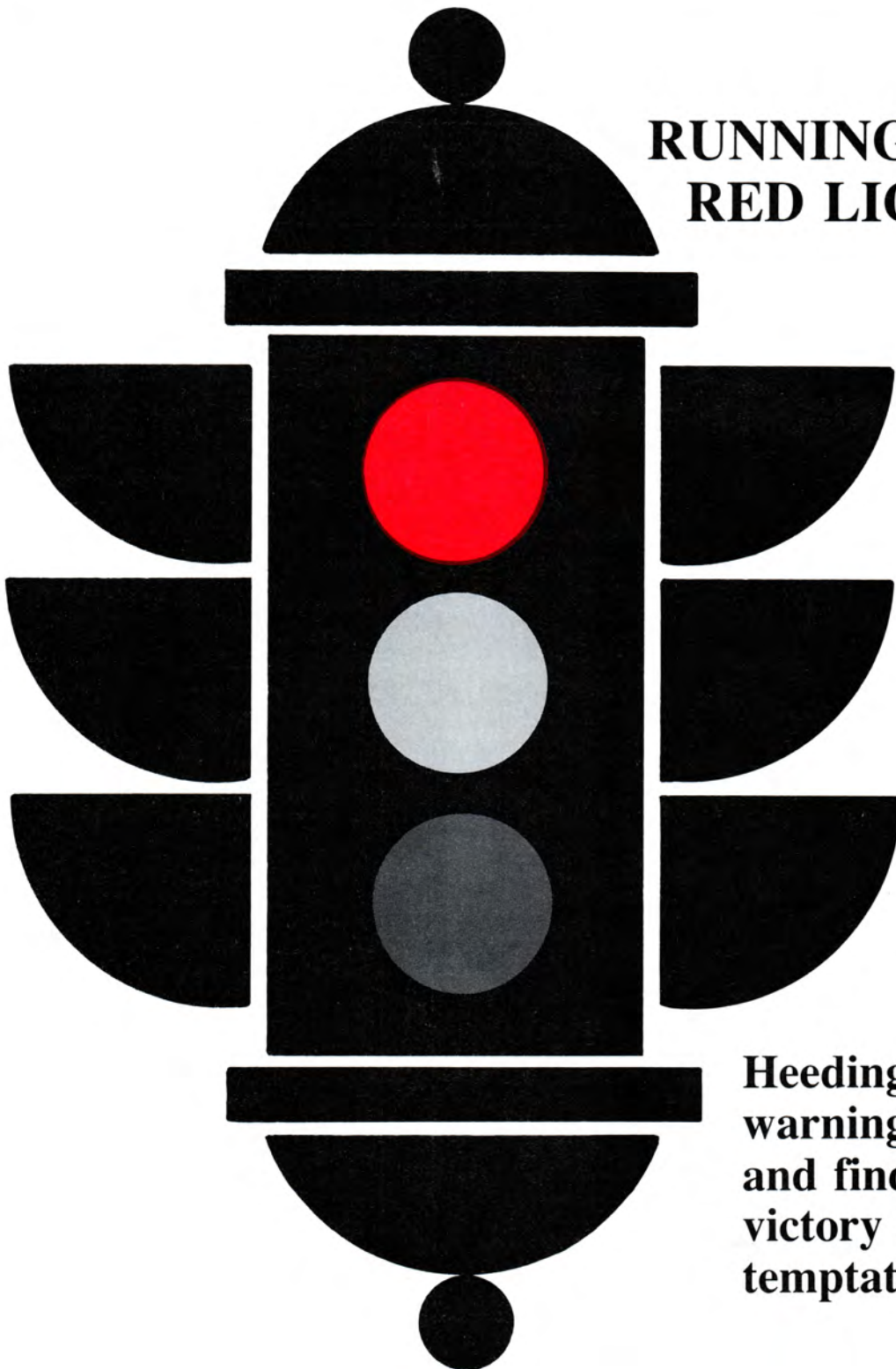


# INTEREST

MAY 1984

## RUNNING THE RED LIGHTS

page 8



Heeding the  
warning signals  
and finding  
victory over  
temptation.



## EDITOR'S PAGE

by James A. Stahr

# Translation Travesty

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SHALL WE PRAY TO OUR FATHER AND MOTHER IN HEAVEN?

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John Wycliffe and some close associates gave us the first Bible in the English language. It was completed about 1384, a full six centuries ago. It introduced a long and noble history of English Bible translation.

Whatever their shortcomings and handicaps, the translators of these six centuries always sought to put the Bible *into the language* of the people. Today we are witnessing the early stages of a reversal of this history. An attempt is being made to use the Bible to *change the language* of the people. That is, to translate the way some would like the language to be, with hopes that the prestige of Scripture will give credibility to their social perspectives.

I refer to *An Inclusive Language Lectionary*, produced in 1983 by an arm of the National Council of Churches.\* It is not a full Bible, but rather an arrangement of passages intended for public reading in church services over a one-year period. Probably it is also intended to be a trial balloon for a full revision of the Revised Standard Version along "non-sexist" lines. It will certainly test public reaction to what the translators call "inclusive language."

The new *Lectionary* describes itself as "a first attempt to rethink the language of Scripture as inclusive of both men and women." In the eyes of those who prepared it, "Women have been denied full humanity by a pattern of exclusion" in the usage of words. Starting with the text of the R.S.V., the revisers have recast that text wherever they felt inclusive language was needed.

Am I misjudging motives when I say that this lectionary forces social perspectives, theology, and even a

revision of history on the Word of God? My readers know that I have been tolerant of new translations, and often critical of those who tell us what versions we can or cannot read. I maintain that God can use any translation of the Scripture, whatever its shortcomings. For my views on this see "Who Owns the Bible" in the November 1983 issue of *INTEREST*.

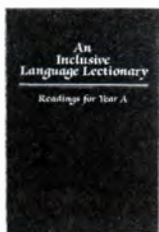
To say that God will use a translation is one thing. To justify deliberate distortion of Scripture is another. My November editorial clearly affirms my belief that God will severely judge those who vandalize His Word.

In the *Lectionary*, vandalism begins with the grammar of Scripture. The masculine nouns and pronouns turn out to be *too inclusive* to suit the translators. The word *men*, for instance, may refer to a group of males, or to all human beings (as in, "God will have all men to be saved"). This appears to subordinate women to men. The offense is compounded because no feminine nouns or pronouns are so used. Words like *women* always refer to females, never to men and women as a group.

Two such "male biased" terms, a noun and a pronoun, appear in John 3:3—"Except a *man* be born again, *he* cannot see the kingdom of God." The passage obviously applies to all people. It would certainly be legitimate, though not literal, to substitute "person" or "human being" for the word *man*, but that doesn't get rid of the pronoun *he*. The *Lectionary* translators are forced into awkward wording. They substitute the word *one* for both masculine terms ("Unless *one* is born anew, *one* cannot see . . .").

In John 3:2 they repeat a proper name so as to avoid a pronoun ("Nicodemus came to Jesus by night and said to *Jesus* . . ."). Here you can see how quickly the problem moves from grammar to theology. The translators freely admit that Jesus was a male person, but they say His maleness was incidental to His humanity, and that His humanity, not His maleness, was significant for salvation. Hence in passages having a salvation or Christological significance (such as John 3:1-17), the masculine pronouns are eliminated.

So are references to Jesus as a son. He could just as well have been a daughter, according to this theology. Thus in verse 16, God gave a "*Child*" that whoever believes in *that Child* should not perish."



\*AN INCLUSIVE LANGUAGE LECTONARY, Readings for Year A, prepared by a special committee of the Division of Education and Ministry, National Council of the Churches of Christ in the U.S.A. 1983, John Knox Press, The Pilgrim Press, and the Westminster Press. 1982 pages; \$7.95 paperback. Two more volumes are to follow to complete the three-year lectionary cycle. In all 90 percent of the New Testament and a good portion of the Old will be included.



We don't even read that God gave *His* Child, for that would leave God in masculine terms. Instead we find an awkward double repetition of the proper noun: "God so loved the world that *God* gave *God's* only Child."

That's not translation. We do not call grown men "children."

The neutering of Scripture becomes ludicrous in Phil. 2:8, where we read "Christ humbled self" instead of "he humbled himself."

The name "Son of Man" as applied to Jesus in John 3:13-14 is doubly offensive, incorporating two male terms. Instead we read of "the Human One." The translators tell us that by substituting this "inclusive" terminology, "female hearers of the lectionary readings will be enabled to identify themselves with Jesus' *humanity* just as male hearers do."

What about the Lordship of Jesus? The Christian women I know have little trouble relating to Jesus as *Lord*. That term, too, must be replaced. It's masculine, you know, as in "lords and ladies." So are the words *king* and *kingdom*. In this new translation our king becomes the monarch or ruler who went about preaching the gospel of the realm of God (Matt. 2:2; 4:23). The LORD God (Jehovah) becomes God the SOVEREIGN ONE (Gen. 2:4).

A ten-word letter to the editor in *The Lutheran* magazine captured the spirit of the new translation: "Our Father, who art in heaven, diluted be thy name."

It doesn't end there. The concept of God as male is so repulsive to the translators that they even falsify history in order to rewrite theology. It is dishonest to put into Jesus' mouth words He did not say. He did *not* tell the woman at the well that the hour was coming "when the true worshipers will worship God the Mother and Father in spirit and truth" (John 4:23). Nor did the Apostle constantly mention the Thessalonian church in prayer "before God our Father and Mother" (I Thess. 1:2-3).\*

What of the theological issue that is raised here? Is it correct to think of God as masculine? Not in the reproductive sense, for there is no female counterpart to God. Nevertheless, the Bible always presents God as male.

It is frivolous to cite two or three passages like Isaiah 66:13 where God compares His compassion to that of a mother, as proving that God is as much female as male. The man Jesus compared Himself to a mother hen without the least threat to His maleness (Matt. 23:37).

Genesis 1:27 tells us that God created man (male and female) in His own image. This doesn't refer to physical characteristics, since God has no body, but to things like individual personality and the ability to make moral choices. In this sense—being a person, not being a

*Continued on page 19.*

\*The *Inclusive Language Lectionary* uses italics, brackets and footnotes to identify the added words in passages like these. Such typographical warnings are no help to the listener in the pew.

# INTEREST

MAY 1984 Volume 50 No. 5

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Editor— James A. Stahr      Editorial Assistant— Naomi Bauman      Art Editor— John Sweemer

**Directors of Letters of Interest Associates:** Neil M. Glass, Pres., John McCallum, Vice-Pres., James D. Kennedy, Treas., Abner Bauman, C. Donald Cole, Walter Liefeld, J. Wilson McCracken, LeRoy L. Yates. Executive Director: James A. Stahr.

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# Mediocrity for the Master

by Walter B. Huckaby

**A** FEW YEARS AGO I visited a denominational church in a rural area. A relative of mine was a member there. Part of our visit with his family was a Sunday morning at their little country church.

The Sunday School hour began with opening exercises pretty much like those in many other churches. Then an older man came to the podium to dismiss us to our classes. He did a few things differently than I expected. He stumbled around groping for the right words.

"I can't think of why the superintendent is not here this morning, but I seem to remember that he gave me a good reason."

A few sentences later: "I don't know if we have teachers for all the classes, but we'll soon find out."

With these and similar notes of assurance he dismissed us.

I went into the adult class. Right away the teacher asked me if I would like to take over. He had never seen me before and knew nothing about me. Perhaps my suit and the big Bible impressed him. I don't know.

I do know that I soon wished I had accepted his invitation. It was one of the worst hours of so-called Bible teaching I ever sat through. He read a verse and rambled on about it with very little accuracy, interest or application. Then he went to the next verse and repeated his procedure.

The ordeal was interrupted briefly by a lady coming in the side door.

"The teacher for the Juniors' didn't show up today. Would someone like to take the class?"

After a minute or so a lady volunteered and left with her. We then went back to the inept verse by verse routine. Eventually we were rescued by the bell. We moved on to the preaching service where, thankfully, the pastor delivered an excellent message on the Word of God.

In the car on the way home my oldest daughter shared her experience with us. She had won the contest for knowing the most answers on the previous week's lesson.

I greeted that news with mixed emotions. I was pleased that my daughter knew the answers to a Bible lesson. However, I was quite uneasy that a first-time visitor knew more about the lesson than those who had been present a week earlier to hear it.

I wish that I could say that these examples of inept leadership, boring teaching, and poor lesson retention were isolated cases. Unfortunately, such mediocrity in

service for the Lord is widespread through both denominational and independent churches. Some churches do a job of excellence. Many others do not.

In far too many assemblies of the Lord's people we have song leaders who can't keep time with the music, ushers unable to greet people warmly, teachers who don't know the Bible, and leaders who can't motivate people and guide them in effective ministry. What has happened? How did things get this bad?

## MISAPPLIED CONCEPT

The problem often stems from an incorrect application of the concept of the priesthood of the believer. Because we believe (correctly) that all Christians are priests of God, equal before Him and called to His service, we sometimes err in thinking that anybody can instantly do anything.

In the scriptures it is evident that calling and training for service are basic. No one just pops up and performs for God. We serve because He calls us to a specific area of service, and we need to be prepared and trained for that service.

In I Corinthians 12 we see that the Holy Spirit selects each person for some specific area of ministry and equips him or her to perform that ministry (vv. 4-11). This is not our choice; it is His. He has decided what He wants us to do. It is our responsibility to obey Him in that calling.

Each area of calling is different. The analogy of the human body is used by Paul to illustrate how each believer is a specific part of the Body of Christ (vv. 12-27). Each has a different calling and function. Each one possesses a specific spiritual gift (or gifts) to enable him to do a work for God.

Consistently throughout scripture God's servants are prepared for His service. This is done in a variety of ways. Sometimes it is an apprenticeship. Examples are Elisha studying under Elijah, Timothy under Paul, and Joshua under Moses (for 40 years!). At other times it might be a sustained series of teaching sessions, such as Paul's two-year "Bible school" in Asia (Acts 19:4-10).

Of course the most vivid example of a complete training program is that of the Lord Jesus traveling with His

---

*The author, Walter Huckaby, serves the Lord at Redwood Chapel in Castro Valley, California, specializing in Christian education.*



**Quality is needed! The glory of God is at stake when we do things in a slipshod manner.**



chosen apostles over a three-year period and training them by a combination of teaching, observation, and field assignments. For an overview of how He did this, see *The Master Plan of Evangelism* by Robert Coleman (Revell, \$1.95), or A. B. Bruce's classic work, *The Training of the Twelve* (Kregel Publications, \$6.95).

There is no biblical precedent for an untrained worker! Each believer is to serve the Lord and should know what to do and how to do it well. Only this will make for excellence in Christian service.

The apostle Peter puts it very clearly: "As each one has received a special gift, employ it in serving one another, as good stewards of the manifold grace of God. Whoever speaks, let him speak as it were, the utterances of God; whoever serves, let him do so as by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen" (I Peter 4:10-11 NASB).

The subject in these two verses is Christian service. It may be "serving" or it may be "speaking." Whichever type of task the Lord has assigned to us, its ultimate purpose is "that in all things God may be glorified through Jesus Christ."

Thus, God's glory is at stake. That glory includes His earthly reputation among men—how people view Him. This brings it home to us. If an activity in our local assembly is done well, it brings honor and glory to God. But what if we do a sloppy, mediocre job? It dishonors God! His reputation is impaired. People get the wrong idea of who and what He is.

We can now see the problem clearly—it is mediocrity in the service of the Master. It is a slipshod, lackadaisical way of doing things in the local assembly.

Likewise, we understand something of the results—this is dishonoring to God. It takes away His glory.

#### **SOLVING THE PROBLEM**

What then is the solution? Some would say that we should hire a trained professional to do the work for us. Someone has put it so vividly: "Some churches hire the minister to do the work for them. He is paid to be good and they are good for nothing."

That type of "professional" is actually being paid to rob the saints of their privilege and responsibility of ministry. Such a concept is totally foreign to the scriptures. The role of the leader in the local assembly is to equip the saints for the work of the ministry, not to do it for them (Ephesians 4:11-16).

This is true both for the full-time worker in the local assembly as well as the elder who receives no financial support. It is true because of the clear scriptural teaching on the role of leaders. It is also true because of the immensity of the task. There is far too much work for just a few leaders to do. We need a vast task force of believers equipped for the ministry and actively involved in each local assembly.

Let me illustrate how this "equipping" process should work in the case of Sunday School teachers. A few years ago I was conducting a teacher training seminar for a couple of assemblies. The night before the seminar I

## Excellence must henceforth be the measure of our work.

asked my host how long he had been teaching Sunday School.

"Twenty years," he replied.

"What kind of training have you received during this time?"

"None!"

He had been handed a teacher's manual, assigned a classroom and left alone for two decades.

Here are some of the things that should take place when signing up a new teacher:

1. *Pre-service training class.* This series of sessions would cover such topics as the role of the local assembly relating to Sunday School; the role and qualifications of a teacher; and how the Sunday School is organized. It should give an overview of the assembly's total educational program and show how Sunday School fits into it. It should deal with commitment to teaching, how people learn, age group characteristics, and an effective teaching plan.

2. *On-the-job training.* Each new teacher should have the opportunity to observe and learn from an experienced teacher. The new teacher would observe each phase of the teaching task, be instructed on how to do it, and be guided through each task until it is performed effectively.

3. *In-service training.* There should be a continuous training program covering and updating basic skills of teaching such as discipline, guided conversation, involvement learning, and levels of learning.

A new Sunday School resource, "Teacher Training Manual," from the International Center for Learning (ICL) division of Gospel Light details how this can be done. It includes lesson plans and worksheets for the teaching sessions.

I firmly believe that this caliber of training should be available for every phase of ministry in the local assembly. Each person serving in any capacity should be able to receive sufficient guidance and training to be able to perform at a level of excellence.

You may be an individual Sunday School teacher in need of such training, or even an elder responsible for training others. You want this type of training but it is not available in your assembly. How do you get help?

There are many ways to learn how to serve the Lord effectively. Bible Schools like Emmaus, Kawartha Lakes, Mount Carmel and those in Augusta and Sherbrooke offer not only solid Bible instruction but also the "how-to's" of Christian service. Many correspondence courses provide practical helps. The local Christian book store is stacked high with books on how to lead singing,

how to usher, how to witness, and how to counsel.

Sunday School conventions, Child Evangelism Fellowships, and often other local churches provide practical teaching along with working models of effective service. Excellent seminars are conducted periodically by Sunday School curriculum publishers. Gospel Light presents its ICL program in major cities each year and offers a practical, "hands-on" training program for teaching different age levels and leadership in Sunday School work.

Fairhaven Bible Chapel of San Leandro, California, has a very effective training seminar utilizing principles tested in a local assembly over many years. Their "Shepherd's Renewal Seminar" covers such topics as discipling new believers, leadership and assembly growth, visitation, and other practical electives. They have been in 18 cities so far with more seminars scheduled.

Some people are called by the Lord for several years of formal education in a Bible school, a discipleship training program, or a seminary. Others will learn through reading books and observing other believers as they provide a working model of effective ministry. And many can be guided into maturity and effectiveness by working in the local church under the close supervision of elders or other experienced people.

Whatever the method, each person can achieve excellence in the task that the Lord has called him to perform.

Mediocrity for the Master? I hope not! As we saw in I Peter, the Lord Jesus Christ is the rightful recipient of all of the honor and glory. He is deserving of our very best.

When I was in the United States Navy, we had an expression we used frequently to excuse a sloppy job: "Well, that's good enough for government work."

Can we honestly stand before the on-looking world in the presence of the Almighty God and say, as we stumble through our sloppy service, "Well, that's good enough for Kingdom work?" If it is done for the King of Kings and Lord of Lords, it should be done well!

Let us examine our work carefully. Can it be improved? Could a book be read, a seminar attended, a visit made to an effective servant of the Lord to find out how our ministry can be brought closer to a work of quality?

Let us keep busy for Him. We mustn't stop working because we are not perfect. But neither should we settle for continuing mediocrity. Let us seek to do things well enough to accurately reflect the character of God.

Let us upgrade all our Christian activity. Excellence must henceforth be the measure of our work. Mediocrity for the Master must give way to a new standard—Excellence for the Master! [1]



# Three Steps in Learning

by Daniel H. Smith

**The effective teacher must himself be a student.**

## HE'S GOING THROUGH A PHASE!

Ever hear that expression? Parents sometimes use it to dismiss bad behavior on the part of their children. While it may not be a good excuse, it is usually true. Children do go through various phases in the process of growth and development.

Sunday School and Bible Class teachers should be keenly aware of a different type of phase. Children, and adults as well, go through three distinct phases in a healthy learning situation. The Christian teacher should be familiar with each phase. If any one of the three is missed, growth and progress will be seriously retarded.

## TRANSMITTING TRUTH

The first phase may be designated as the "transmissive phase," meaning the time when information is fed to the pupil. This may be done by the teacher in direct instruction, or through reading assignments, research, study questions, or other means used to expose the pupil to facts and concepts.

We recognize the value of this in Christian teaching. Transmitting actual Scripture content is necessary for any growth that we might expect in a pupil. After all, God has promised to bless His Word in the lives of individuals. He has never promised to bless our jokes or illustrations, our gadgets, or our techniques. But He has promised to bless His Word. Therefore, it is absolutely imperative to transmit Bible content, Bible truth and Bible fact to the learner.

## THE QUESTIONING PHASE

The second phase in the learning process may be called a "critical phase" when the individual begins to question and analyze the facts that have been transmitted to him. At this point he may question the accuracy of that to which he has been exposed. He may question the validity of how it relates to his own life and experience.

Traditionally, Bible teachers fear this critical phase of learning. We give the impression that it is wrong to raise a question about Bible content or a Bible event. Sometimes we are so defensive about any question being raised concerning the Scriptures that it appears we fear the Word of God will not stand the test of critical analysis.

Actually, we, as teachers, ought to encourage our students to healthy questioning and criticism. And we should be prepared to guide them to sound answers.

Of course a distinction must be made between healthy, honest questioning and destructive or negative criticism. The latter is not a reflection of true honesty in learning. But when honest questions of analytical criticism are discouraged, that vent for inquiry is driven underground. It then can sprout up into very unhealthy and adverse criticism, with many unanswered and unwelcome questions built up in the student's mind.

## EXPLORATION

The third phase in learning is the "exploratory phase." In this stage the individual has developed his own appetite for learning. Now the fruit of diligent searching and inquiry comes into full view. The learner now reads and studies on his own. He is self-motivated to expand his knowledge and understanding in the things that have captivated his interest.

Every Christian teacher should want to see his pupils reach this phase. On the surface it might seem ideal to have them move directly into it from the transmissive phase, omitting the critical phase altogether. However, a healthy dimension of honest analysis and criticism is necessary for real exploration and self-motivated study.

When an individual reaches the exploratory phase, it should certainly be the delight of any teacher to provide challenging guidelines for mature and seasoned study. But apparently many Christian teachers fall seriously short at this point. All too often they have not passed beyond the first stage themselves. They have never worked through a careful critical analysis of Biblical matters. They have no resources to provide solid positive help for those who are asking questions.

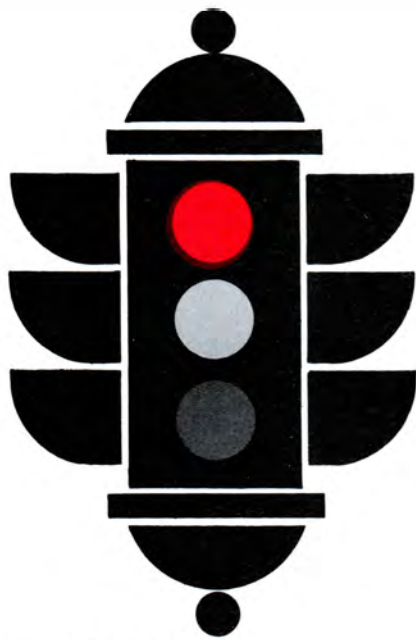
The effective Christian teacher must himself be a diligent and thorough student of the Word of God. It is desirable, particularly for those who teach young people and adults, that they do some reading in the areas of ancient history, archaeology, Bible introduction, and apologetics.

These subjects should never replace the centrality of the living Word of God, but they can greatly assist the individual in thinking through his own honest questions, as well as guiding others and handling their questions. It stands true that "an intelligent mind acquires knowledge and the ear of the wise seeks knowledge" (Proverbs 18:15).

[1]

*The author, Daniel H. Smith, is President of Emmaus Bible College.*

# Adultery: Running



**Thought control is a first line of defense. Word and touch control come next.**

---

**S**OONER or later, almost every Christian struggles with sexual temptation. Very few escape this battleground without a skirmish or two. Some fight it every day.

A Christian may fall into an extramarital affair even when he or she

is not looking for it. Too often a well-meaning Christian makes some unwise moves and then suddenly realizes he or she is in love with someone other than his or her spouse. The "if I had known what was happening . . ." revelation dawns too late.

An unwary Christian often becomes vulnerable because the tender talk with his or her own spouse is missing. Surface subjects like "Pass the toast," and "The weather is nice today, isn't it?" become all too typical.

It may start with a sexual problem they no longer talk about. Then the finances pose trouble, and the only communication is a fight.

If a discipline problem with one of the kids continues and they blame each other, they touch the limit. Soon there is almost no tender talk—





# the Red Lights

by Charles Mylander

no genuine sharing of real feelings about each other, about their goals and hurts in life.

Then, with another employee or a neighbor, one of them begins confiding in someone of the opposite sex. This person, often divorced or hurting in his or her own marriage, listens intently and seems to care.

Nothing in the conversation seems to hint of any immoral activity. Each feels it's innocent, harmless, and even helpful to the other.

Tender talk about real feelings, and often about marriage problems, is going on outside of marriage and not within it. The light turns amber.

Before long, "innocent" touching begins taking place. If she is his secretary, he puts a hand on her shoulder while giving instructions. If she is a friend, there's a social embrace, a warm pat, a friendly nudge.


Both would insist nothing is wrong with the limited physical contact between them because it's not related to sex. They are good friends and no more, or so they tell themselves.

Each, however, is aware of the other's genuine admiration and acceptance. The light is changing from amber to red.

During this stage, the couple begins spending more time together. At first, they just happen to work on the same projects or they end up at the same events. It feels good to be together.

But before long, the two are making excuses to spend more time with each other. Lunch or dinner, special gifts, and "hidden" times with each

**A believer does not slip into sexual sin because he cannot avoid it, but because he cherishes a hidden love for it.**



other soon become the norm.

By now both know they have much more than a casual friendship. But they rationalize that it's not adultery because, after all, they are not sleeping together. A solid red light is glowing.

Once emotional delight with the opposite sex is coming from outside the marriage, the danger is intense. The man suddenly realizes he is in love with this other woman, although he tells himself he also loves his wife. The woman knows she is in love with this other man and often feels she's made a mistake about the man she did marry.

By this time, the two who are bound emotionally become one in the flesh. No more warning lights—the "accident" has occurred.

Watching for the lights can warn us about the impending danger of temptation. But to overcome, a Christian must want God's best at any cost. Unfortunately, too many believers are not single-minded at this point.

If secret desires from the old sin nature are not crucified, the emotional appeal of a wrong relationship will intensify. Worse yet, when sinful longings take charge, our living

relationship with the Lord Jesus Christ becomes mere talk or theological theory. The up and down struggle for victory often ends in defeat.

The bottom line in winning over sexual temptations is death to sin, death to selfish desires, and life "in Christ (see Romans 6; Ephesians 2:1-10; Colossians 2:13—3:14). The apostle Paul presented three concepts to highlight this truth—*fact, faith, and force.*

The *fact* is "that our old self was crucified with him so that the body of sin might be rendered powerless, that we should no longer be slaves to sin" (Rom. 6:6). Every genuine Christian is to know—not feel—this fact.

A Christian is "crucified with Christ," and Christ lives in him (Galatians 2:20). When tempted, he must tell himself this truth from God's point of view: the sinful and selfish nature within was crucified with Christ.

*Faith* grabs hold of the historical fact—union with Christ's death and resurrection—and applies it to life now. "Count yourselves dead to sin," Paul taught, "but alive to God in Christ Jesus" (Rom. 6:11).

By faith, figure out the effects of your own death to sin. See yourself as unresponsive to misguided sexual appeal or to emotional warmth from the wrong person. Then consider yourself "alive to God in Christ Jesus," appropriating His resurrection power to win over temptation. This step of faith is the turning point between victory and defeat.

With the facts of God's Word in mind and with faith claiming Christ's life and power, the Christian must put his resources into *force.*

"Do not offer the parts of your body to sin, as instruments of wickedness, but rather offer your-

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*Charles Mylander is an associate pastor of an Evangelical Friends Church in Yorba Linda, California. His article is reprinted from Moody Monthly by permission. Bible quotations are from the New International Version (NIV).*

selves to God, as those who have been brought from death to life; and offer the parts of your body to him as instruments of righteousness" (Rom. 6:13).

The thoughts of one's brain, the gaze of one's eyes, the words of one's tongue, the touch of one's caress must all be yielded to God. What a Christian does with the parts of his body shows whether or not his faith is put into force.

In actuality, a genuine believer does not slip into a sexual sin (or any other kind) because he cannot avoid it. Rather, he does so because he inwardly cherishes a hidden love for it. The truth is, he loves this sin more than he loves Jesus Christ. The Lord says, "If you love me, you will obey what I command" (John 14:15).

A Christian can never conquer the one sin that gets him down until he loves the Lord Jesus more than that sin. Even then, the alert Christian will build practices into his lifestyle that keep him or her out of an extramarital or premarital trap. We should note that the guidelines apply to both heterosexual and homosexual temptations.

### THOUGHT CONTROL

As with all temptations, the best place to win over sexual temptation is in the mind. Paul's command to be "transformed by the renewing of your mind" is the key (Rom. 12:2).

At what point mentally does lust take hold? In the Sermon on the Mount, the Lord Jesus taught: "Anyone who looks at a woman lustfully has already committed adultery with her in his heart" (Matthew 5:28). The context indicates He is exposing the *intent of the heart*.

Whenever a man looks at a woman with the intent of sinning sexually, he is into lust. When he thinks, "I would go to bed with her if I could get away with it," then the purpose of his heart is immorality. Sinful lust is mental adultery springing from the heart's desire.

A helpful technique to resist lustful thoughts is to keep looking at a person's eyes as you talk. This practice shows real warmth of the best kind. It's healthy, normal, and respectful.

## Look into the eyes of the one you are talking to, but don't lock eyes with someone else. That can be a sexual signal.

One Christian man found that the lust problem was far less severe at church and with Christian women he respected. Because he cared for them as persons, he looked them in the eye. When he was with women he didn't know, however, his eyes wandered and stimulated lust in his mind. He learned that the lust problem twisted genuine love into selfishness.

But don't lock eyes with a person you are not talking to. For many, this is a signal of sexual interest.

A Christian woman can also practice some helpful disciplines. Even if she doesn't struggle with a wrong thought life, she must guard against becoming a stumbling block to her Christian brother. A good place to begin is examining the way she dresses.

The lame excuses, "Well, that's his problem," or "He can look the other way," won't do. Excuses reflect a refusal to acknowledge the facts of life.

Lewd dress creates a stumbling block that leads many sincere Christian men into sin. And even more difficult to handle is the Christian woman who flaunts her sexuality.

By sending signals—with her eyes or with body language—she can stimulate more lust than she ever dreamed of. It's tough enough handling it from non-Christians, but when a Christian starts sending signals, it's too much.

### WORD CONTROL

In winning bouts with sexual temptation, thought control is only the first line of defense. Word control comes next.

For a young woman, the problem of lust takes a different focus than it does with a man. He desires her body, she desires *him*—all of him. The body is only one part of her total man.

She responds to his personality, his attention, his caring. So her greatest temptations come from the one she currently considers "Mr. Wonderful."

What most often leads her astray is "love language." If he promises more than he intends to deliver, he's seducing her. Words should go with real commitment. Christian men must beware; women, too.

A wise Christian husband will make a personal pact never to share love language or tender talk with someone other than his mate.

Word control may also involve whom you speak with when discussing a relationship. A good guideline is: "Never take counsel from losers."

In matters of morals and sex, a person picks up the values of those he or she listens to. If a person listens to those who have been losing the moral battle for a long time, he will likely follow their example. But if he takes his counsel from winners, he will probably learn how to overcome.

If you had \$10,000 to invest, would you follow the advice of someone who became bankrupt three times or would you listen to the one whose \$10,000 increased to \$10 million? With advice, as with money, it's wise to heed winners.

### TOUCH CONTROL

Thought control and word control are next to impossible without touch control. Within families, healthy touching has its benefits; but without careful controls, it can lead to disaster in casual or dating relationships.

What are the Christian's guidelines? For the married, a single discipline will keep you from falling into an extramarital affair—simply do not touch someone of the



opposite sex. Even a touch given to someone as a mere social gesture can often lead to inner pleasure for the other person.

For the unmarried, the best principle to remember is: *Sex before marriage fouls up sex after marriage*. Note couples who have lived together before marrying. It seems if anyone would have a dynamic sexual relationship, it would be those whose sexual experience led them to marry, right? Wrong.

The couples who have premarital sex often develop not only severe sexual problems, but a high degree of misery in their whole relationship. The more physical contact withheld before marriage, the better sexual relationships will be after marriage.

We can know the lights and take the precautions, but without God's supernatural power, all of the discipline in the world cannot conquer lust or any other impulsive temptation. If harassed by an attack from Satan, a Christian should search his own heart, confess any known sins, and then rebuke his arch-enemy in Christ's name and by His blood.

When drawn to lust or false affection, a quick prayer can avert the crisis: "Lord Jesus, protect me by Your blood" (See I John 1:7). Another helpful prayer is: "Lord, ring the alarm before I yield."

Then heed the bell when it sounds.

Ever since God created male and female, each sex has found something fascinating about the other. At its best, this powerful attraction leads to some of life's most profound joys. At its worst, misuse of sex leads to deep wounds and lasting scars.

No wonder Solomon penned these words in Proverbs 5:15-19:

*Drink water from your own cistern, running water from your own well. Should your springs overflow in the streets, your streams of water in the public squares? Let them be yours alone, never to be shared with strangers. May your fountain be blessed, and may you rejoice in the wife of your youth. A loving doe, a graceful deer—may you ever be captivated by her love.* [E]

# Historical Problems in the Bible

by James Montgomery Boice

**Take your stand on the inerrancy of Scripture. Better be a fool today than to be discredited when you are a part of history.**

*This is Part IV in a short series on "Problems in the Bible" that began in the November 1983 issue. The articles appear through the courtesy of the International Council on Biblical Inerrancy, of which Dr. Boice is president. The series will form a chapter in "Standing on the Rock," a book to be published by Tyndale House.*

*Readers interested in the cause of biblical inerrancy might like to write to ICBI for its quarterly newsletter, "Update" (P.O. Box 13261, Oakland, California 94661).*

**I**T IS SAID by some that the Bible communicates as history facts that we know are not true.

Does it? In this particular category of alleged error, time has shown itself to be on the Bible's side. That is, as the evidence of archaeology, history, word studies and all the things that go into a detailed scientific study of the Old and New Testaments come in, these problems tend to be resolved.

In II Kings 15:29 there is reference to a king of Assyria named Tiglath-Pileser. He is said to have

conquered the Israelites of the Northern Kingdom and to have taken many of them into captivity. A generation ago liberal scholars, who thought the biblical authors were ignorant and themselves most wise, were saying that this king never existed and that the account of the fall of Israel to Assyria was mythology.

The reason they were saying that Tiglath-Pileser never existed is that they had never heard of him. They had no evidence that he existed apart from this statement in the Bible. However, archaeologists eventually excavated Tiglath-Pileser's capital city and found his name pressed into bricks which read: "I, Tiglath-Pileser, king of the west lands, king of the earth, whose kingdom extends to the great seas . . .," that is, to the Mediterranean.

In other words, archaeologists have found testimony not only to Tiglath-Pileser's existence, but also to the fact that he had pushed his kingdom westward as far as the Mediterranean and had therefore conquered the Northern Kingdom of Israel, as the Bible says he did. The English reader can find accounts of

his battles with Israel in James B. Pritchard's book, *Ancient Near-East Texts Relating to the Old Testament*.

A generation ago scholars were saying that Moses could not have written the Pentateuch, the first five books of the

Old Testament (and, therefore, when Jesus referred to Moses as the author, Jesus was wrong). He could not have written the Pentateuch, so the argument went, because writing was not known in Moses' day.

That seemed irrefutable. If nobody knew how to write in Moses' day, Moses obviously did not know how to write. If Moses did not know how to write, he obviously did not write the Pentateuch.

It is not the logic which is wrong in this case. It is the premise. As scholars have worked in the Near East, they have found that people *did* know how to write in Moses' day. Furthermore, not only did they know how to write, there were actually many written languages in Moses' day. We now know of at least six different written languages—not only in his day, but from the very area of the world in which Moses led the people during the years of wandering.

In more recent days many could be found who denied that the historical books of the New Testament were written close enough to the events they describe to be reliable. The synoptic Gospels (Matthew, Mark and Luke) were dated late, and John, which seemed to have the greatest measure of Greek flavoring, was pushed back into the second Christian century. Some more radical scholars even pushed it into the third century. Then a piece of papyrus was uncovered upon which several verses of John 18 had been written. It was found in the wrapping of a mummy, the embalming of which was done no later than A.D. 125, and probably before that. Thus the date of the original writing would have to be within the first century and thus within the lifetime of the apostle John, who traditionally had been identified as the writer.

The results of scholarship, far from discrediting the Bible, actually support its truthfulness. They do not *prove* inerrancy. We will probably never have all the data that would be necessary to do that. But they do point in the direction of reliability and reveal nothing that is not compatible with the highest view of Scripture.

In December 1974, *Time* magazine ran a cover story entitled, "How True is the Bible?" It analyzed the trends, talking about the liberal and conservative positions, and then reached this conclusion: "The breadth, sophistication and diversity of all this biblical investigation are impressive, but it begs a question: Has it made the Bible more credible or less? Literalists who feel the ground move when a verse is challenged would have to say that credibility has suffered. Doubt has been sown, faith is in jeopardy. But believers who expect something else from the Bible may well conclude that its credibility has been enhanced. After more than two centuries of facing the heaviest scientific guns that could be brought to bear, the Bible has survived—and is perhaps the better for the siege. Even on the critics' own terms—historical fact—the Scriptures seem more acceptable now than they did when the rationalists began the attack."

I sometimes say when I am speaking to students, particularly seminarians, "If you want to get a reputation for being very wise today and are willing to risk looking like a fool twenty years from now, point out the 'errors' in the Bible. But if, like Charles Haddon Spurgeon, you are willing to be thought a fool now, knowing that in twenty or thirty years your position will be vindicated, then take your stand on the inerrancy of this book." [1]

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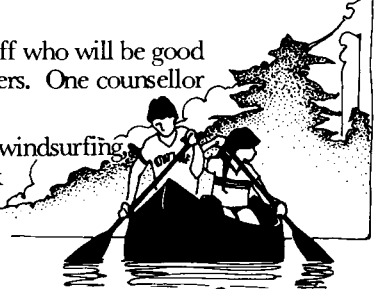
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# NEW WORKERS



Mr. & Mrs. George Groezinger and child—Atlanta, Georgia

## MR. & MRS. ROBERT ABEGG

Eastfield Bible Chapel in Dallas, Texas, has commended Robert and Susan Abegg to the Lord's work. The Abeggs have been in fellowship at Eastfield for the past seven years and involved in various ministries of



Rickey and Joan Hart—New Orleans, Louisiana



Dr. James and Margaret Naismith—Scarborough, Ontario



Jim and Carolyn Dunkerton, Mrs. Trautman, Heidi, Holly, and Heather—Emmaus Bible College, Dubuque, Iowa

the assembly. They have three children.

## MR. & MRS. JOHN BERGLUND

Countryside Bible Chapel in Stratford, Iowa, has commended John and Delayne Berglund to full-time service for the Lord in central Iowa. The Berglunds were both saved as teenagers in a revival that swept the area in the 60's and early 70's. Two assemblies were outgrowths of that revival, Boone and Stratford. They merged in 1982 at a location midway between the two communities, taking the name Countryside.

The Berglunds have two young daughters, Alana and Miriam. John supported the family as an insurance salesman until increasing invitations to minister in chapels and conferences led to the present step of faith. He has the gift of a preacher-teacher. Evenings are filled with Bible studies and Christian activities in the immediate area.

## MR. & MRS. DANIEL BLANCHET

L'Assemblée Chrétienne Maranatha in Montreal, Quebec, has commended Daniel and Bonnie (Wile) Blanchet to full-time work in the assembly. Bonnie has been in the assembly for nine years, coming originally on a Literature Crusades team after employment as a social worker. Daniel found the Lord in a French church, joined the fellowship at Maranatha, and eventually became one of its elders. The Christians ask for prayer for the Blanchets as they serve the Lord.

**JAMES H. CARRINGTON,**  
3839 N. 28th St., Milwaukee,  
Wisconsin 53216

The commendation of James Carrington comes from Lighthouse Gospel Chapel in Milwaukee, where he has been serving since June 1982 after graduating from Dallas Theological Seminary. He is experienced in evangelism, jail and rescue mission work, as well as pastoral ministry. His wife Barbara is active in various aspects of the life of the church. The Carringtons have two children.

**OVILO DIAZ, 821 NW 116th Terr.,**  
Miami, Florida 33168

The Hispano American Church in North Miami, joined by responsible brethren in Miami and Cuba, has written to confirm the calling of Ovilio Diaz to serve the Lord

among Spanish-speaking Cuban refugees.

Ovilio and his wife Delia have been used of God to plant New Testament churches in Cuba. Forced to leave, they went to Spain and served in Madrid and Galicia, but were burdened for their own people. Both are naturalized American citizens and able to speak English, but feel committed to the Spanish-speaking community in Miami, now a million strong.

## MR. & MRS. JAMES E. DUNKERTON

Christians at Hillendale Bible Chapel in Baltimore, Maryland, and The Gospel Chapel in Nashville, Tennessee, have commended Jim and Carolyn Dunkerton to full-time service for the Lord. Jim has been invited to join the Emmaus Bible College faculty to strengthen the Christian Education Department. He will be giving up employment in computer programming to move to Dubuque with his family, which includes Carolyn's mother, Mrs. Trautman.

Jim graduated from Wheaton College in 1958, and in 1963 from Dallas Theological Seminary, where he majored in Christian education. He has served as a commended worker at Brooklyn Gospel Chapel in Baltimore, then as a self-supporting worker in Nashville and for the past eleven years at Hillendale.

## GEORGE GROEZINGER

North Atlanta (Georgia) Bible Chapel has commended George Groezinger to the work of the Lord in the local assembly, where he and his wife have been serving.

## MR. & MRS. RICKEY HART

Christians at Lake Park Chapel in Belle Chasse, Louisiana, have commended Rickey and Joan Hart to service for the Lord in New Orleans. Rickey has been associated with the assembly for the past six years. Both are dedicated to the Lord and are capable leaders. Joan is a registered nurse.

**DR. & MRS. JAMES NAISMITH**  
66 Moreandale Cresc., Scarborough,  
Ontario M1W 1S3

Three Ontario assemblies: Don Valley Bible Chapel, Willowdale; Union Street Gospel Chapel, Kingston; and Westmount Bible Chapel, Peterborough, have commended James and Margaret Naismith to full-time

service for the Lord. Dr. Naismith has been active in assembly and conference ministry for many years. He was one of the founding directors of Kawartha Lakes Bible School in Peterborough, and is on the board of *Food for the Flock* magazine. Mrs. Naismith has a singing ministry and works with women's groups.

## INTERNATIONAL CRUSADES

Several teams of young people are going into church planting ministries in North America, commended by their home assemblies.

**Gary and Chris Weaber** and **Tom and Lisa McGee** left in January for service in Bossier City, Louisiana, commended by Pinebrook Church in Prospect Heights, Illinois. (Gary Weaber, 4902 O'Keefe; Tom McGee, 4810 Birdwell, Bossier City, LA 71111).

**Tom and Laura Lewellen** left in April for service in Michigan, commended by Eastfield Bible Chapel in Dallas, Texas. (% 11 Fonro Dr., Brighton, MI 48116).

**Robert and Marie Weadge** leave this month for Nova Scotia, commended by Simcoeside Bible Chapel, Orillia, Ontario. The Weadges have seen earlier service as leaders of I.C. teams in Stuart, Florida, and on the island of Grenada. They have three children, Glen 13, Joel 6, and Anita 5.

## HIS MANSION

Grace Chapel in Boyertown, Pa., and Fifth Avenue Chapel in Belmar, N.J., have commended **Douglas and Betty Henderson** to the Lord's work at His Mansion in New Hampshire. Originally commended in 1977, Doug has been representing Christian Service Brigade in southern Pennsylvania. In their new ministry, Doug and Betty will direct and serve as house parents for "New Beginnings."

**Robert and Marie Weadge with Glen, Anita, and Joel—International Crusades**



**Douglas and Betty Henderson—  
His Mansion, New Hampshire**

a home for unmarried, pregnant young women.

Sea Cliff (New York) Bible Chapel has commended **William Isaac** to a part-time ministry at His Mansion. An elder and treasurer in the commending assembly for many years, William retired in 1980 and settled in Frostproof, Florida. Since then he has been spending six months a year at His Mansion, assisting in counseling, maintenance and transportation.

## CHANGE OF STATUS

A letter from Hiawassa Hills Chapel in Orlando, Florida, informs us that **Michael Nelson** has returned to school and is no longer in full-time work at Camp Horizon. The assembly asks prayer for the Nelsons as they seek the Lord's direction.

## FOREIGN MISSIONARIES

Mountain Brook Bible Chapel, Birmingham, Alabama, has commended **Drs. Thomas and Ruth O'Conner** to the Lord's work in Zaire. The O'Connors have been in fellowship in the commending assembly since 1977

and have proven a devotedness to the Lord. They have two children, Samuel and Grace.

Christians at the Hutchinson (Kansas) Gospel Chapel have commended **Duane and Carolyn Schmidt** to the Lord's work in Peru. Duane has proven his ability to teach the Word and disciple others. The Schmidts, who have two young children, will be working with Gordon and Florence Wakefield.

Grove Community Church in Arlington Heights, Illinois, has commended **Tim and Katie Cole** to the Lord's work in Japan with The Evangelical Alliance Mission. Tim was born in Japan, the son of missionary parents, and Katie served there as a short-term missionary. They have one son, Levi.

Mission Valley Community Chapel in San Diego, California, has commended **Randall and Adena Wildman** to the Lord's work in Liberia, West Africa with Sudan Interior Mission. Adena grew up in the commending assembly, helping with the music, Sunday School and youth work. Randy taught the adult Sunday School class.

Wingham (Ontario) Bible Chapel has commended **Mr. and Mrs. McDaniel Phillips** to full-time service with Trans World Radio in Bonaire. The Phillipses have been in fellowship at Wingham for several years and proven themselves qualified for the work. They have two children, Sarah and Rachel.

Wallenstein (Ontario) Bible Chapel has commended **Henry and Lillian teWinkle** to the Lord's work in the Netherlands. The teWinkles have been working in the Netherlands with the Bible Christian Union since 1960. During their service there they had fellowship with believers in several small assemblies, and during furloughs came into fellowship at Wallenstein. The teWinkles are engaged in an evangelistic and church planting ministry.

Arlington (Texas) Bible Fellowship has commended **Lisbeth Thomas** to the work of the Lord with Wycliffe Bible Translators on the Ivory Coast of Africa. Lisbeth has been

**Duane and Carolyn Schmidt and family—Peru**







Steven and Ruth Bradley—Senegal

active in the youth ministries of the commending assembly.

Hayward (California) Bible Chapel has commended **Ken Johnson** to the Lord's work in Burundi for a period of four years. Ken will join his parents (Carl and Eleanor Johnson) in late April and will serve in mechanical maintenance and training local men.

Countryside Bible Chapel in Stratford, Iowa, has commended **Larry and Adelle Fellmet** to the Lord's work at Camp Oasis of Living Water in Puebla, Mexico. For the past four years the Fellmets have been active in camp work in Minnesota and North Dakota. They have three daughters, Cori 13, Adria 8, and Elisha 2.

Massey (Ontario) Bible Chapel has commended **Rose Buell** to the Lord's work in India. Rose served in India previously with Operation Mobilization.

Laurel Bible Chapel in San Diego, California, has commended **Dave and Edie Hunting** to the Lord's work in Senegal with New Tribes Mission. Dave's job will be to pilot and maintain aircraft used in the transportation of missionaries on the field.

Two Ontario assemblies, Don Valley Bible Chapel in Willowdale, and Hockley Valley Bible Chapel in Orangeville, have commended **George and Heather Tompkins** to the Lord's work in Australia. The Tompkins served on an International Crusades team in Australia and, since 1982, have served as Canadian representatives for I.C. They have now left the sphere of International Crusades and plan to take up residence in Melbourne to serve the Lord there.

Christians at Ripley (Indiana) Gospel Chapel have commended **Steven and Ruth Bradley** to the work of the Lord in West Africa. The Bradleys leave for France next month for a year of language study, and then expect to work with Gerhard and Hermina Bode in Senegal.

**Mark and Denise Minnella** are leaving this month to serve the Lord on a two-year International Crusades team in Belize, commended by Believers in Christ in Kirkwood, Missouri.

## ADDRESS CHANGES

### WORKERS CHANGES

John and Marva Grant,  
3342 Fenton Ave., Bronx,  
New York 10469

Stephen and Nancy Hulshizer,  
331H E. Callowhill Rd., Perkasio,  
Pennsylvania 18944

Mrs. David Kirk, 801 Upper Gage Ave.,  
Apt. 206, Hamilton, Ontario L8V 4R7

Orlando and Stephanie Lafica,  
PO Box 1415, Inglewood,  
California 90308

William and Marilyn McRae,  
100 King's College Rd., Thornhill,  
Ontario L3T 5S3

Gerald and Judith Stiles,  
2409 Parkway Dr., Raleigh,  
North Carolina 27603

George and Bernice Yphantides,  
9829 Liggett St., Bellflower,  
California 90706

### ASSEMBLY CHANGES

**TAMPA, FLORIDA**, Carrollwood Bible Chapel, % Michael M. Gentile, Box 340095, 33694 (813/935-8644).

**PALOS HILLS, ILLINOIS**, Palos Hills Christian Assembly, 10600 S. 88th Ave., % Robert Fiebig, 7661 Sequoia Dr., 60463 (312/448-2552). BB 9:15, FBH 11, G 6, Wed. 8

**VOORHEES, NEW JERSEY**, The Community Gospel Chapel, Bergen and Lennox Ave., % Randall S. Robinson, 40 Washington Rd., Maple Shade, NJ 08052

**WACO, TEXAS**, Waco Bible Chapel, 3300 North 22nd, % Howard A. Kohrmann, Sr., 3925 North 30th, 76708 (817/754-4929) BB 9:45, FBH 11, G 7, Wed. 7

**BRITISH COLUMBIA**, 100 Mile House, Horse Lake Christian Fellowship (not 70 Mile House as published in January '84).

**BANCROFT, ONTARIO**, Bancroft Bible Chapel, % Paul Brownson, Box 1867, K0L 1C0

**TORONTO, ONTARIO**, Don Valley Bible Chapel, 25 Axsmith Cres., Willowdale, % Alan L. Veale, 82 Collingsbrook Blvd., Agincourt, M1W 1M3 (416/497-7472).

### NEW LISTINGS

**SILVER SPRING, MARYLAND**, Takoma Park Bible Assembly, % 9605 Avenel Rd., 20903 (301/439-6425 or 202/529-3438). Meets in Takoma Park Junior High School. BB 10, SS 11:30, Fri. 7:30.

The assembly was established as a result of the concern of a number of Christians from the Washington, D.C., area to fulfill the Great Commission. There are twelve believers in fellowship, most of them from the Immanuel Bible Assembly. Their main activities involve witnessing on the streets

and in homes. Visitors are welcome, and prayer is asked for the Lord's blessing.

**SUMMERVILLE, SOUTH CAROLINA**, Summerville Bible Fellowship, 137-A Stallsville Rd., % Charles A. Ridgway, 4322 Helene Dr., Charleston Heights, SC 29418 (803/552-2583). SS 10, FBH 11, BB 7, Wed. 7:30

**CHEWELAH, WASHINGTON**, Grace Bible Chapel, % Box 34A, 99109. Meets in home of Charles Wallin, 6 Mile Creek Rd., beginning at 10 a.m. (509/935-6863 or David Gerlach 935-6595).

**THUNDER BAY, ONTARIO**, Gospel Outreach of Thunder Bay, 2118 West Arthur St., % Harry Wilson, PO Box 2344, P7B 5E9. BB 9:30, Fellowship 10:45, SS 11:30, G 7, Wed 7:30

They are looking to the Lord to exercise brethren to come and hold ministry or gospel meetings. Visitors are invited.

### ASSEMBLIES DISCONTINUED

**HAXTUN, COLORADO**, Haxtun Gospel Chapel

**TOMS RIVER, NEW JERSEY**, Toms River Bible Church. After three and a half years of meeting as a local assembly, the saints of Toms River Bible Church have joined with the saints of Community Bible Fellowship in Toms River.

## CONFERENCES

### MAY 22-25—NORTHWEST WORKERS

Annual Northwest Workers Conference at Shiloh Bible Camp, Cosmopolis, Washington. Theme: The Messenger and the Ministry. Speaker: Graham Stokes. Write to Shiloh Bible Camp, Box 524, Cosmopolis, WA 98537

### MAY 25-28—SPOKANE, WASH.

Memorial Day Weekend Conference at Monroe Park Gospel Chapel, beginning 7 p.m. Friday and concluding Monday at noon. Speakers: Graham Stokes and John Williams. Contact John A. Carlson, E. 119 Billington Ave. 99218

### MAY 25-28—WEST FARGO, N.D.

Annual Memorial Weekend Bible Conference at Meadow Ridge Bible Chapel, 2198 Second Ave. E. Meetings begin Friday at 7:30 p.m., and conclude Monday noon. Speakers: Colin Anderson and David MacLeod. Contact Leo Wittenberg, 1238 5th St. N., Fargo, ND 58102 (701/232-0098)

### MAY 26-27—PHILADELPHIA, PA.

Annual Memorial Day Weekend Conference at Olney Gospel Hall, 314 West Chew St., Prayer, Friday at 7:45, Ministry at 10, 2:30 and 7. Contact H. Wiegand, 321 Asbury Ave. 19126

### MAY 26-27—WORCESTER, MASS.

The 31st annual conference at Bethany Gospel Chapel, 242 Clark St. Speakers: Joseph Giordano and George Heidman. Prayer on Friday evening. Contact: Royal L. Shaw, 339 Maple St., West Boylston, MA 01583

## JUNE 1-3—GUELPH, ONTARIO

The 28th annual Conference of Brethren at Guelph Bible Conference Grounds, 485 Waterloo Ave. Theme: The Man of God in the Last Days. Speakers: William Yuille, Dan Snaddon, Paul Fletcher, and Brian Atmore. Total cost of \$60 includes \$10 registration fee, room and meals. Write to Guelph Bible Conference Grounds, 485 Waterloo Ave., Guelph, ON N1H 3K4 (519/824-2571).

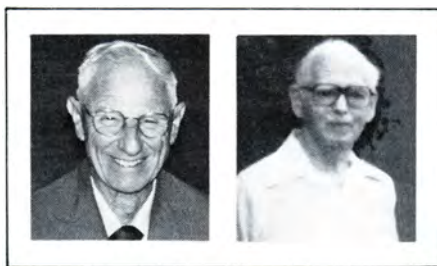
## JUNE-JULY— ALETHEIA SPRINGS, VA.

Summer Schedule for Aletheia Springs Christian Education Center: June 14-16 Adult mini weekend on Relationships; June 24-30 Jr. Hi; July 1-7 Sr. Hi on Relationships; July 8-14 Sr. Hi on Issues; July 15-21 Middle School; July 26-29 Adult mini weekend on Issues. Write to Aletheia Springs, Rt. 2, Box 220, Ferrum, VA 24088

## JULY 13-15— BOONE/STRATFORD, IOWA

Sixth Annual Bible Conference of Countryside Bible Chapel at Riverside Bible Camp. Speakers: George Lartz and John Gordon. Preaching, teaching, and children's program. Activities include horseback riding, swimming, and volleyball. Contact Doug Anderson, Box 50, RR 1, Stratford, IA 50249 (515/838-2491)

*Conference announcements for the September issue should reach INTEREST by July 10. No charge for first announcement; \$20 pre-paid for each additional appearance.*



Left: R. Graham Carver

Right: Frank Chaplin

## WITH THE LORD

**HENRY BENNET**, 92, of Port Richey, Florida, on February 6. He was in fellowship for more than 70 years in assemblies in Liverpool, England, Palos Hills, Illinois, and Holiday, Florida. He will be remembered for his enthusiastic leading of the singing and his faithfulness to the meetings.

**CHARLES-EUGENE BOULIANE**, 66, of Arvida, Quebec, suddenly in February in a snowmobile accident. He was born in Quebec and saved after the kidnapping of John Spreeman and Noah Gratton when they came to Girardville to preach the gospel in 1933. He became an active witness for the Lord at his work and often endured great persecution as a result. Several times his life and family were threatened. Eventually his witness, along with others who had come to the area, began to bear fruit. In 1947 an assembly was established in Arvida that rotated meeting in

various homes. The assembly now meets in Kenogami, with 100 in fellowship.

With the growing need of help in the Girardville, La Tuque and Chibougamu assemblies, Mr. Bouliane was commended to full-time service for the Lord in 1975. Besides Mr. Bouliane, there are two other commended workers in Northern Quebec, Howard Forbes and Roy Buttery.

Prayer is requested for Mrs. Bouliane and a married son and daughter. Another daughter died as a result of a sleighride accident in 1962.

**R. GRAHAM CARVER**, of Palm Harbor, Florida, on December 13. He was born in Scotland, and was in fellowship for many years in Middlesex, New Jersey, and recently in Palm Harbor, Florida. He had a shepherd's heart, as reflected in an article by him published in the October 1975 INTEREST.

**FRANK CHAPLIN**, of Claremont, California, on February 11. He was born in England, served the Lord in Bolivia for 18 years, and then moved to California. In 1950 he came into fellowship in the assemblies and in 1966 he and his second wife, Margery, answered the call to the Lord's work in Guatemala, where they served until 1976. Since 1980 he has been a resident of Western Assemblies Home, and during that time has corrected Emmaus Bible courses in Spanish for Set-Free Prison Ministries and has ministered at the Spanish assembly in Glendale.

**WILLIAM H. DAVIDSON**, of Boca Raton, Florida, on November 30, after a lengthy illness. He was in fellowship at Portage Park Gospel Chapel, Chicago, and at Boca Raton Bible Chapel.

**JAMES L. GILLILAND**, of Colorado Springs, Colorado, on February 10. He was in fellowship in Ottumwa and Des Moines, Iowa, and more recently in Northeast Chapel, Colorado Springs.

**WILLIAM BRADFORD MEISNER**, 77, of Elgin, Illinois, on February 18 of chronic leukemia. He was born in Kansas, and trusted the Lord as a teenager. He was in fellowship at Park Manor Bible Chapel in Elgin.

## NOTICES

**WINNEBAGO NEEDED:** Commended missionary family (seven persons) needs Winnebago June through August to visit interested assemblies scattered nationwide. Visit depends on this transportation. Contact Scott McCarty, P.O. Box 104, Warrenville, Illinois 60555.

**ISRAEL/OBERAMMERGAU:** August 20-31. Twelve days tour of Holy Land with well-informed, Bible-oriented guides. Flight to Vienna, land travel through Bavaria to Oberammergau for the Passion Play. Write: Jess K. Dove, Box 3347, Federal Way, Washington 98003 (206/941-1574).

**"VIA" MAGAZINE:** Latest issue of attractive assembly gospel magazine "VIA" is

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# VIEWPOINT

by Walter L. Liefeld

## QUESTION:

### What does Paul mean by "the flesh?"

## ANSWER:

Perhaps the most important thing to recognize at the outset is that the word flesh, like many other terms, has several meanings. Some literal, some figurative. Today, even apart from biblical references, we use the term in various ways. As I write these lines, presidential aspirants are "pressing the flesh." There is a literal aspect to that usage, pressing the flesh of one person against that of another in a handshake. But we use the expression figuratively to mean that a politician is getting out to meet people personally.

We also speak of someone "getting his last pound of flesh," a figurative expression from Shakespeare. We "flesh out" an outline by enlarging and explaining it. We use the word in a partly figurative sense when we quote Jesus' saying, "the spirit is willing but

the flesh is weak." Here flesh refers not just to our body, but to our humanity.

The Bible often uses the term, in both literal and figurative ways. One crucial verse is Job 19:26, where Job affirms his faith that after worms destroy his body, he would still see God "in" or "from" (some translate it "without") his flesh. However we may translate the preposition, the reference to worms and the body shows that the meaning of flesh here is literal.

Paul uses it in a literal sense to mean the body in I Corinthians 15:39. "Men have one kind of flesh, animals another. . . ." After Jesus' resurrection, He demonstrated that He had "flesh and bones" and therefore was not a ghost (Luke 24:39). When I Corinthians 15:50 tells us that "flesh and blood cannot inherit the kingdom of God," it does not contradict Jesus' saying, for it does not have the same literal meaning. It signifies limited humanity, which cannot win eternal life. In Isaiah 40:5, "all flesh shall see it together," the word obviously means, "humanity," and is so translated in the NIV.

Now we come to those figurative expressions that refer to our sinful nature. Paul speaks in Galatians 5:19 of the "works of the flesh," that is, "the acts of the sinful nature" (NIV). In Romans 8, Paul contrasts the life of the believer "according to the Spirit" with the old life lived "according to the flesh" (vv. 4-14). The latter phrase refers to the kind of life described in chapter 7. There Paul says that there is nothing good in him, "that is, in my flesh" (7:18). In his flesh he is a slave to the law of sin (v. 25). The NIV translation, "sinful nature," in all these passages is a way of alerting the reader to the fact that Paul is not here referring to literal flesh, but to the moral aspect of our lives.

Without discussing the suitability of the NIV wording, we can observe why it is important to make that kind of distinction. It is because we must avoid the error that was common in the ancient world, and even among some of the early church teachers, that sin resides in the body as such. Some of the ancient thinkers even taught that we are a duality, soul and body, the body being evil and a prison for the soul. This kind of thinking led some of the church fathers to suppose that sexual

pleasure in itself is wrong and that Adam's sin was sexual. Even today there are those, including some cults, that have a distorted idea of sin. But while sin operates, so to speak, through our human bodies, our bodies are not sinful in themselves.

Some would link these matters with what is called the "old nature." The idea is that every believer has two natures, one old and one new. This is not biblical terminology, however. Ephesians 4:22f. and Colossians 3:9f. speak of the old and new "man," (*anthrōpos*), not "nature," (which would have been *phusis*). Those without Christ are in Adam, and some think that Paul means we put off that corporate "man" in order to put on the new "man," our corporate existence in Christ (cf. "new man" in Eph. 2:15). Others think "old man" means the "man I once was," (NIV translates it "old self").

This would express the fact that Christ has come into our lives by His Spirit, making everything new. II Corinthians 5:17 reads literally, "and so if anyone [is] in Christ, a new creation." It does not teach that there are now two of me (which is what two "natures" would mean). Rather, I am a renewed person, motivated and energized by the Spirit of Christ, even though I still have a sinful nature, the flesh. Paul spoke of the life he lived "in the flesh" as a life that Christ lived in him (Gal. 2:20). But note that when he says in that passage that he "died," he makes it clear in verse 19 that he means he died to the law as a means of salvation. But Paul is not giving teaching there on a new and an old life in terms of an old or new nature.

The Spirit and the flesh (not an old and a new nature) are at opposite poles according to Galatians, and by living by the Spirit we shall avoid fulfilling the desires of the flesh (Gal. 5:17). After we have trusted in Christ, we might at times walk according to the flesh, the lower nature, but through Christ we are no longer in that flesh in the sense of being controlled by it (Rom. 8:5-17). Romans 7:7-25 shows that our "flesh" is weak and sinful, with the result that however good God's Law is, we cannot fulfill it. But Christ took care of the penalty of sin by His death (Rom. 8:3) and the Spirit now lives in believers doing what the Law could not do, leading us to live the kind of life the Law was directing us to (Rom. 8:4 and verses 5-17). "Thanks be to God!" (Rom. 7:25). ☐

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**FOOD SERVICE SUPERVISOR:** Mature Christian with experience to produce daily meals for 30 to 200 residents and guests. Supervision ability required. Contact William A. Erickson, Park of the Palms, Keystone Heights, Florida 32656.

**NORTHWEST INDIANA:** LaPorte, Michigan City, Valparaiso. A few families have begun to meet with a view to establishing an assembly testimony. For further details contact David M. McCulloch, 2666 N. Pinebrook Dr., La Porte, IN 46350 (219/874-8911).

**TEACHERS WANTED** for Victory Christian School, a ministry of the Bible Chapel. Beka and Bob Jones curriculums are used. Contact John Hollmann, 10255 Musick Rd., St. Louis, Missouri 63123 for complete information.

*NOTICES are carried at the flat rate of \$20. Maximum length: 40 words. Payment (in U.S. funds) must be sent with order.*

# LETTERS to the editor

I just received the March issue of INTEREST and read with grief the article, "An Assembly that Changed—And Found New Life." The assembly described was slowly dying—dying, it would seem from the article, of chronic heart failure. And the solution? A bandaid and some cosmetics! It would be ludicrous if it were not so serious. A bandaid when a heart transplant was needed (Ezekiel 36:26). And the Great Physician both capable and willing to undertake the needed surgery was just waiting to be called in!

Ruth Sheldrake,  
Grand Rapids, Michigan

The assembly certainly has changed if it is going to discard the stand on separation embraced [by assemblies] for at least the 65 years of my affiliation with them. Your "changed assembly" closely resembles the four other churches in its community and the majority in most cities and towns in the United States today, with their potluck dinners on the Lord's Day, the total acceptance of worldly habits, as well as your rash of committees. I could scarcely tell the difference between your "changed assembly" and any number of denominations.

A. C. Trato,  
Battle Creek, Michigan

We noticed in all the changes no mention was made of the Worship Meeting. We hope they didn't push it back to once a month to make room for all the other activities. . . .

The 11 o'clock services the author mentioned "emphasized practical application to life situations." I realize this can be taken in different ways. If the Word is preached in Spirit and Truth, the Holy Spirit will work. We are always thrilled at how quickly new converts will grasp things. We should be careful not to underestimate the power of the Spirit.

One thing that hasn't changed is the power of prayer. We see so much decline all around us, so much mixing with the world, that it grieves us. If we could meet and know these people, perhaps we would be happy about what they are doing.

Mr. & Mrs. Allan Johnston,  
Gladewater, Texas

I was very disappointed to read the article. What was needed was more evangelistic emphasis, as they had had at the beginning. Not an over-all change. . . .

The over-all picture of the "assembly that changed" is so much like the denominations around here. There is so much emphasis on things—feasting instead of fasting, playing instead of praying. Also, I took offense at their total acceptance of people who came in—whatever they said or even if they lit a cigarette in the back room. Is there not one in the assembly who could lovingly speak to that person?

Leora Johnson,  
Monticello, Minnesota

The author listed 14 changes that renewed the life of a dying assembly. I believe his tenth point, acceptance, de-

serves special attention. It may be the critical factor in preserving the viability of the entire "brethren movement" in our day.

My wife and I were taught "church truth" by a very dear couple more than ten years ago. We searched the Scriptures diligently and found that "those things were so," and joined them in founding a New Testament work. God blessed and added many to our fellowship during the ensuing years.

The devil also took notice and began to work. Issues like Christmas and the allegorical interpretation of Scripture began to polarize attitudes. Soon differences of judgment in personal affairs became "sin" and "heresy." These labels afforded convenient opportunity to apply excommunication passages. The Lord's name has been disgraced and fruitful lives have been destroyed through an insensitive attempt to "stand for the truth."

What happened here will happen again and again until God's faithful people learn to "put up with one another in love." If a brother for whom Christ died sees no harm in having a Christmas tree, or listens to country music, or thinks Simon the Sorcerer was saved, or smokes, or drives a Cadillac, is he to be treated as an adulterer? We must learn that two *can* walk together even though they may not agree on non-essential issues. Differences present opportunities for grace and mercy, not discipline and ridicule.

Too often those who know most about grace show so little of it.

Name withheld by editor

## CAPITAL PUNISHMENT

Your March editorial is entitled "The Death Penalty." I have always been undecided about this. The Old Testament definitely reveals that God not only approved of this penalty, but also demanded it. My problem is that Jesus Christ taught a different doctrine. Instead of an eye for an eye and a tooth for a tooth, Christ said to turn the other cheek [Matt. 5:38-39].

If you could answer this, I would appreciate hearing from you.

Irene L. Anderson,  
Naches, Washington

*Editor's Note: I am well aware of the apparent contradiction. It can only be on the surface, for in the very same chapter the Lord affirmed that He had come to fulfill the law, not destroy it, and until He did not one jot or one tittle would pass from it (vv. 17-18).*

*I believe the reconciliation of Jesus' words with Exodus 21:23-25 is this: God was telling Moses how to govern a nation, but Jesus was telling us how to live our personal lives. Jesus was not an anarchist. He never suggested that law and order should be overthrown, nor that the authorization for human government given to Noah in Genesis 9:6 has been repealed. So it is still proper for us to have laws, police officers, courts and jails. But it is not proper for a Christian to carry these legal values into his personal relationships. If someone wrongs us, we do not try to get even.*



## TRANSLATION TRAVESTY:

*Continued from page 3.*

male—we are all made in God's image.

Genesis 2:7-8, 18-24 goes into more detail. It presents Adam as the focus of creation, and Eve as created for Adam. In this sense the male, not the female, is created in God's image. It is so stated in the New Testament ("A man . . . is the image and glory of God; but the woman is the glory of the man"—I Cor. 11:7).

There is a reverse symbolism here. The God of heaven seeks loving companionship, so He creates humanity. In that humanity, the man is to represent God and the female is to represent God's redeemed people. Then the human terminology flows back to the divine. God is spoken of in masculine terms, and His redeemed people as feminine. Thus we see Israel as a wife espoused to Jehovah (Jer. 2:2; Hosea 2:16, 19-20) and the church identified as the bride of Christ (II Cor. 11:2; Eph. 5:23-27; Rev. 19:7).

So we have balancing truths. There is an equality between male and female, stemming from Genesis 1 and stated in Galatians 3:28. There is also a pattern of headship and submission, stemming from Genesis 2 and stated in I Cor. 11:3-7; Eph. 5:22-25; Col. 3:18-19; Titus

2:4-5; and I Pet. 3:1-7.

If the first and second chapters of Genesis are instructive for modern people, so is the third. Satan still comes to women in appealing disguise. "You shall be as gods," he whispers, "if you will override the restrictions God has laid upon you and reach out for the attractive fruit of independence." As in Eden, only misery can result.

If we seek to obliterate the respective roles of men and women, we mar the beautiful imagery of Christ and His church.

What an honor is given to us to let our lives be object lessons in divine truth. The Christian husband and father is privileged to represent God. He is required to demonstrate love, compassion and godly leadership as a part of that representation (note Eph. 5:25 and I Tim. 2:8). The Christian woman is equally honored by being able to represent the bride of Christ. As a part of that, she is called on to show modesty, good works, submission, and godliness of character (I Tim. 2:9-12; 3:11; I Pet. 3:3-4).

And who serves whom? Does the man serve the woman or the woman the man? We serve one another. That, too, illustrates divine truth. Our Lord is among us as One who serves (Luke 22:27), and in response we have chosen to serve Him (Joshua 24:15). [1]

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# QUOTES

**DEADLINE:** Letters for the September issue should reach INTEREST by July 10.

## Gospel meetings in Ontario, North Carolina, and Georgia (Cooney, Oxendine, Walters)

## Church planting intended in Michigan and Washington (Ayers, Strom)

## Quebec and New Jersey workers request prayer for their children (Guay, Lavoie, Mayer)

**WILLIAM and VIRGINIA ANDERSON**  
10805 Deshore Pl., Culver City,  
California 90230

We have accepted an invitation of the elders at Countryside Chapel in Lexington, Mass., to work with them in preaching and teaching in the assembly. We plan to move in June when our youngest, Michael, finishes his junior year in high school. We are eager to enter this door God has opened to us.

*February 14*

**TIMOTHY and YVONNE AYERS,**  
Box 203, Prospect Heights,  
Illinois 60070

With our teammates, the Lewellens from Eastfield Bible Chapel in Texas, we have chosen a site in southeast Michigan. We have joined forces with a group of men in the area and in the will of the Lord will begin a new church there.

During our Internship at International Crusades we have been trained in evangelism, discipleship and preaching. We have also studied the demographics of the area, which show an 80% unchurched population. The next step is to begin Bible studies and incorporate ourselves into the neighborhoods. Pray that we will clearly see how to reach out to these lost people.

*March 5*

**CHRISTO and LAURE AYOUB,**  
3932 E. Sycamore Ave., Orange,  
California 92669

For several months last year we were able to publish a regular column in an Arabic newspaper in Southern California. We had good response from many readers. Unfortunately, the newspaper was forced to close down and prayer is needed for such a door to open again.

*February 21*

**ARNIE BAUMAN, 897 Armour Rd.,**  
Peterborough, Ontario K9H 2A7

My work at Auburn Bible Chapel is primarily with the young people. We have approximately 25 who come regularly to our activities. I am also helping with several Bible studies throughout the week. One with several new Christians has been very encouraging.

We have just begun our first session in the Evangelism Explosion ministry and are looking forward to God's blessing.

*February 14*

**WALTER and MARCIA COMPTON,**  
Box 4, Willow, Alaska 99688

Please pray with us about the various ministries at North Star Bible Camp; that the children who attend the Friday Club might be saved and grow in the Lord; that the Teen Club might have more of an interest in spiritual things and less in the world; that the Lord will prepare counselors and staff to serve at summer camp; for the unsaved who attend the Women's Bible Study; and for the twenty people in fellowship at the Bible Chapel.

One last request, that the Lord might give me wisdom in how to work my wooden leg. I just had a new one made in Arizona and it still has problems.

*February 20.*

**GARNET and GWEN COONEY,**  
L'Amable, Ontario K0L 2L0

We would like to thank all who are praying for us. On January 10, during gospel meetings in Moose Factory, Ontario, one man gave his life to Christ. Upon a recent return visit, I had the privilege of leading his wife to salvation. The Lord also provided many opportunities for personal witnessing. It is a won-

derful privilege to share Jesus Christ with those who have never heard.

The Lord blessed the ministry of His Word in Cochrane, Ontario, February 7 to 13, and three believers were baptized.

*March 6*

**PETER and JUDY DAVIDS,**  
2130 Westbrook Mall, Vancouver,  
British Columbia V6T 1W6

At Regent College I am excited by the new internship program which will pair younger folk with experienced elders in a Paul/Timothy relationship. That should bear fruit in strengthening the eldership of the assemblies.

We are working with Austin Avenue Chapel, and recently had our third baptism since September.

We are still waiting while the immigration process grinds on. We need prayer about this.

*February 20*

**MELVIN and JOANNA DIXON,**  
1139 Linwood Ave., Niagara Falls,  
New York 14305

Our work includes visitation in the community surrounding the chapel, home Bible studies, encouraging and counseling families with problems in an effort to help them find Christ or to grow in Him. I do some speaking away from home, and we enjoy working at Christian camps.

*February 17*

**CHESTER and MARION**  
**DONALDSON, PO Box 6120,**  
Porcupine Mall Sub., South Porcupine,  
Ontario P0N 1K0

We have been very busy with home Bible studies, renovating our chapel for a Day Care Centre, services on weekends, preaching in various places, supervising work in our Christian book store, and with preparations for the summer at Northland Bible Camp.

Marion and I enjoyed three consecutive weekends with the assembly in Sudbury.

*February 21*

**JOHN and ANNETTE FERRIS,**  
3928 Willow Run, Flower Mound,  
Texas 75028

In the fall we enjoyed our third annual visit to our former mission field in Korea. Indifference to the gospel has increased with national prosperity, but we thank God that great liberty remains.

Our most difficult task was leaving our dear friends in Huntsville, Alabama. We moved to the Dallas area just before the Korea trip.

*February 9*





**Orlando Lafica and Christo Ayoub, California**

**ANDRE and LOUISE GUAY,**  
47 Place du Vieux Moulin, St-Romuald,  
Ct . L vis, Quebec G6W 2X4

Since the beginning of our new assembly in St-Romuald last October, we have seen the blessing of the Lord among us. It is encouraging to see several brothers and sisters growing in their faith and getting more useful in the church.

Please pray for our five children, the youngest of whom is six and the oldest 17, and God's wisdom for us in the care of these.

*February 28*

**MICHAEL and NILBA HANSINGER,**  
1821 St. Rd. 26 West,  
West Lafayette, Indiana 47906

The fall of '83 brought a new civil rights issue to vote by the Purdue University students on "sexual orientation," a buzz word for gay rights. Our fellowship opposed this in the senate student meeting and since then have seen how militant that group can be. Please pray for us in these matters.

Our assembly is growing, with brothers aspiring more and more to leadership in evangelism and servanthood. Five seniors are staying on with us after graduation, trusting the Lord to supply jobs, even if they have to flip hamburgers.

*February 10*

**JOHN and VALERIE HEAD, Box 203,**  
Prospect Heights, Illinois 60070

Applications are still coming in for summer teams with International Crusades. Sixty young people will be leaving in June to serve the Lord in Spain, France, Australia, St. Lucia, and the Summer Olympics in Los Angeles. Often after getting a taste of missionary life, these young people see God's direction to serve on a two-year team.

In the Business Office we're keeping busy corresponding with overseas teams, working on our Annual Report,

and planning details of sending out the five teams now in training.

*February 23*

**ORLANDO and STEPHANIE LAFICA,**  
PO Box 1415, Inglewood,  
California

We conducted an average of 100 open air meetings per month with the Open Air Campaigners in the Los Angeles area last year. About 70 percent of these were children's meetings in various housing projects. The remainder were meetings on the streets and in parks with teenagers and adults. As follow-up to those who professed faith in Jesus Christ we issued

3,623 Bible studies with 147 diplomas to those completing the courses.

Pray for spiritual growth for the children in the housing projects, that they may be able to stand firm in the face of difficult situations.

*February 23*

**REN  and SIMONE LAVOIE,**  
291 St-Ignace, Montmagny,  
Quebec G5V 1S4

We are involved in visitation work as well as Bible studies with new Christians and other interested people. Others would like us to begin Bible studies with them in their homes.

Following our massive distribution of New Testaments and leaflets, wonderful results have occurred. One man who had received the Lord many years ago and had backslidden was overjoyed to come back to God and put order in his life.

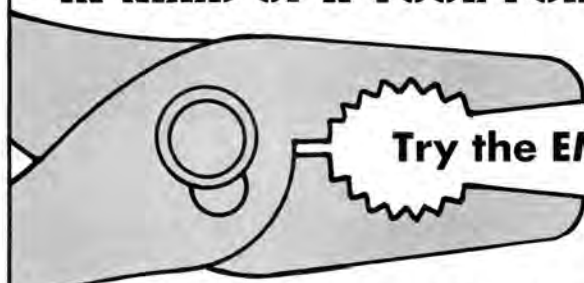
Pray for our daughter Anne who lives at home and needs to find work. In spite of my back trouble, I remain surprised that through my weakness, He is the mighty One.

*February 22*

**CLARA MARTIN, 422 Strathmore**  
Blvd., Toronto, Ontario M4C 1N5

In September we started a ladies neighborhood coffee hour with an emphasis on outreach into our chapel

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neighborhood. Some have come through door-to-door advertising, and others through friendships. We have one meeting a month, one month using an outside speaker and on alternate months someone from within the assembly so that we can develop our gifts and talents. We started with 29 ladies and in January had 55, at least half of whom are not Christians. One young mother came to know the Lord in December.

I get involved with single mothers. A few are in a Bible study and with two others I study individually.

*February 20*

**JIM and CATHIE MAYER,**  
2073 Maple View Ct., Westfield,  
New Jersey 07090

I continue to maintain contact with some of the local Spanish-speaking assemblies, though I find it increasingly difficult to minister acceptably because I am getting "rusty."

We have been encouraged in the work at Woodside Chapel as we regularly see new folks coming to the meetings.

We value prayer for our children. Doug and Lori are finishing up their senior year in college, Steve is in his third year studying toward elementary education. Jeff is the only one at home and in 8th grade.

*February 27*

**DON and BRENDA MITCHELL,**  
1917 Bellevue Dr., Florence,  
South Carolina 29501

The work at Florence Bible Chapel has been one of struggles this past year, yet God has continually encouraged us. Several families were transferred to other cities. We have been in a debt-free building program for a couple of years, and are hopeful to occupy the building by summer. The assembly needs direction and planning for growth.

Besides the pastoral and preaching duties, we also service the South Carolina Penal System with Emmaus correspondence courses. Recently interest among prisoners has greatly increased.

**HAL and MARY MOORE, PO Box 40, Hillsboro, New Hampshire 03244**

I am engaged in the teaching ministry with the family at His Mansion, covering a number of practical subjects from the Word of God. Some are almost ready to leave to go on to the next chapter in their lives.

In the local fellowship, I am acting as general contractor for renovating a Grand Old Inn, which we purchased recently in the heart of downtown Hillsboro. We will use this for various outreach ministries.

*February 21*



William Roller, Ohio

**CHARLES and MABEL OXENDINE, Rt. 2, Box 37, Pembroke, North Carolina 28372**

We have just finished a week of gospel meetings at Preston Gospel Chapel, using the chart "Two Roads and Two Destinies." One man professed faith in Christ the last night.

We are expecting Frank Perry to be here in May for gospel meetings.

*February 20*

**DOUG and JEAN PRICE,**  
69 St. Laurent Place, Elliot Lake,  
Ontario P5A 2V9

For the third consecutive year, a series of Shepherds Seminars are planned for the leaders of the assemblies along the North Shore. These have proven invaluable, and we look forward to participating again. Two will be in Thessalon and two at Galilean Bible Camp.

*February 23*

**JOE and ANNE REESE, Jr., New Liskeard, Ontario P0J 1P0**

During the five years we have lived in New Liskeard, we have been engaged in weekly religious classes in the local public schools. Presently we have ten 30-minute classes and thank God for the privilege of teaching these children who, for the most part, do not attend Sunday School.

I usually speak at the New Liskeard Chapel two Sundays a month and other northern Ontario assemblies the other two. Occasionally I go to James Bay to minister among the Cree Indians.

*February 27*

**DAVID and DORIS RICKERT**  
3330 Konnoak Dr., Winston-Salem,  
North Carolina 27107

In the last two weeks two young women have made professions of faith. One of them told me she sensed that the Christians had something she didn't possess.

We believe we are on the edge of a real outpouring of God's blessing. The Christians at Parkway Chapel are happy, united, and praying. I am convinced these are the basic ingredients necessary for revival and blessing. Please pray with us.

*February 22*

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

We sent two key young men from Auburn Bible Chapel to the Evangelism Explosion seminar in Toronto. We are happy to report that since their training they have trained four others and now two teams of three each are visiting homes every Monday night. We have had two professions of salvation.

*March 7*

**WILLIAM and DOREEN ROLLER,**  
160 Hanover Rd.,  
Lexington, Ohio 44904

Here in Mansfield we spend some time in visiting, a lot of time in speaking, and also have a Bible class with a young adult group. This has been well received and there have been some spiritual results.

Our children attend Mansfield Christian School. Doreen is a teacher's aide there half days to pay our school fees.

*February 29*

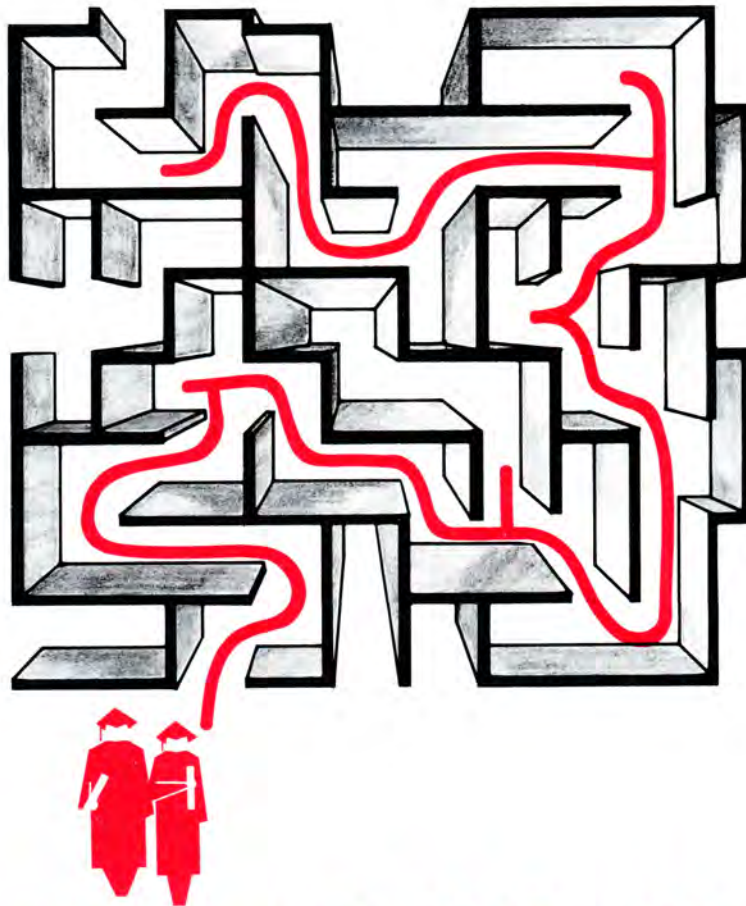
**P. W. (BILL) and JOYCE SHATFORD, 151 N. Kelly St., Prince George, British Columbia V2M 3E3**

I have been visiting the little assembly at 100 Mile House (210 miles south of Prince George). It is a comparatively new work and about a dozen saints meet in homes for worship, breaking of bread and study of the Word. There is a need for a mature couple to live there and assist this group of believers.

*February 20*

*Continued on back cover*





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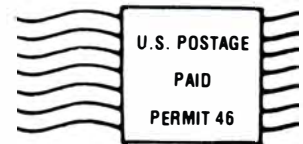
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Address Correction Requested



Ruddy and Moy Walters, Georgia



Connie and Wilf Wight, Ontario

## QUOTES

*Continued from page 22*

**GORDON and MARGARET STROM,**  
5047 19th NE.,  
Seattle, Washington 98105

Together with our involvement these past few years at Lynnwood and Kent, we are being drawn into a new church planting ministry—a hive-off of the University Fellowship. The new assembly will be born sometime this spring. There could be many more in the greater Seattle area.

*February 23*

**RUDDY and MOY WALTERS,**  
2835 Thompson Circle, Decatur,  
Georgia 30034

We expect to have Hal Greene with

us for a two-week gospel crusade in June. Pray with us at Northwoods Chapel as we plan and work toward this effort. Marietta, North Atlanta, and Community Bible Chapels are helping to make it effective for God.

Praise the Lord with us for the blessed nine-day teaching series just concluded among some St. Louis, Missouri, assemblies.

*February 10*

**WILF and CONNIE WIGHT**  
Ridge Rd., R.R. 2, Ramsayville,  
Ontario K0A 2Y0

About 75 percent of our time is spent in the local assembly which is growing with many young couples. The other 25 percent is spent in pioneer work among the French-Canadian believers. We have been partially instrumental in beginning two French assemblies, Hearst (600 miles northwest of Ottawa) and in Hull (across the river). We helped train a young French couple for the work last year. The Godins are now full time in the Cap de la Madeleine assembly.

*February 10*

**LEROY and BEVERLY YATES,**  
2329 S. Kenneth, Chicago,  
Illinois 60623

The Lord has shown great favor to us as we labor here in the inner city. Souls have been saved almost every week, numerous home Bible classes are conducted, and we are seeing a definite moving of God's Spirit in many of our young people. I, personally, am kept busy in three areas: the pastoral oversight of the Westlawn assembly, along with two other working elders; as a professional Christian counselor—referrals come from Moody radio, Channel 38 and many other sources; and as a director of Circle Y Ranch—a summer Bible camp ministering to 600 inner city youth from Detroit and Chicago.

Unemployment has reached a crisis stage in the inner city. This breeds crime, dope, prostitution, and other negative forces. Pray with us as we feel led to begin a job training and job development program from our local assembly.

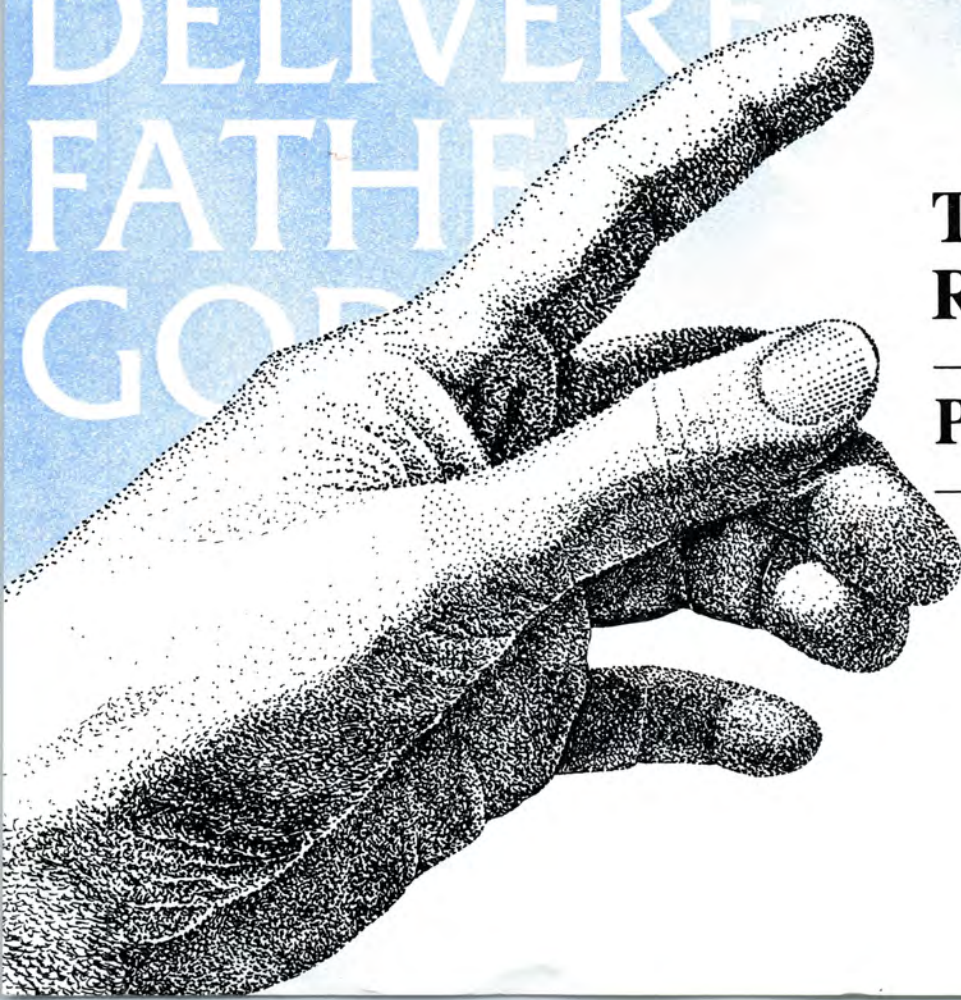
*March 1*



# INTEREST

JUNE 1984

REDEEMER  
ALMIGHTY  
CREATOR  
JEHOVAH  
DELIVERER  
FATHER  
GOD



**The Progressive  
Revelation of God**

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**Practicing Hospitality**

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**Excommunication  
and the Right  
to Privacy**





## EDITOR'S PAGE

by James A. Stahr

# Compassion & Common Sense

BE SENSITIVE TO HUMAN NEED, BUT STAND WHERE THE BIBLE STANDS

THE GOVERNOR OF COLORADO stuck his foot in his mouth!

"You've got a duty to die and get out of the way." That was his message to elderly people who are terminally ill. "Let the other society, our kids, build a reasonable life." Those who die without having life artificially extended are like "leaves falling off a tree and forming humus for other plants to grow up."

Governor Richard D. Lamm was addressing the Colorado Health Lawyers Association. The following day, March 28, he appeared before an assemblage of elderly people and did his best to explain himself. He was really quoting some philosopher he didn't agree with. He was talking about the difference between ordinary and extraordinary procedures. He didn't really think old people wanted doctors to keep their bodies alive forever.

It proved much harder to get out of the hole than to get in. One elderly woman in the audience said she had been a loyal supporter of his for years, but she hated him for what he had said.

Some time earlier Counselor to the President Edwin Meese III said something that has haunted him ever since. Are there any hungry people in America? None that he knew of.

Both the Democratic Governor and the Republican policy-maker got snared in an old familiar trap. A one-line quote, no matter how well intentioned, can easily be taken out of context and used as a weapon against the speaker.

I don't know the context of Mr. Meese's statement. I am sure he could produce an explanation as logical as Governor Lamm's. With all the social assistance programs we have in this country, there is not much excuse for people being hungry. Compared with the rest of the world, our poor people are rather well off. And so forth.

Rationalizations aside, both Meese and Lamm come across as lacking compassion. They may or they may not lack compassion, but it appears that way.

Reporters and anchormen like to make it appear that way. They build their ratings and make their money by seeking out controversial stories. Politicians of the opposite party have even more to gain. They are glad to use such blunders for their own advantage.

Jesus' enemies did their best to trap Him into state-

ments that appeared to lack compassion. The scribes and Pharisees were continually provoking Him into conversation, "laying wait for Him and seeking to catch something out of His mouth, that they might accuse Him" (Luke 11:53-54).

In one of the synagogues there was a man with a shrivelled-up hand (Matthew 12:9-10).

"Is it lawful to heal on the Sabbath day?"

At another time they brought a woman they had caught in the act of adultery (John 8:2-5).

"In the Law, Moses commanded us to stone such women. Now what do you say?"

They were "using this question as a trap," John writes, "in order to have a basis for accusing Him" (v. 6 NIV). If He repudiated the law they had grounds to put Him on trial. If He affirmed it, He would come across as legalistic, hard-hearted, and indifferent to human need.

Our Lord's responses were always carefully chosen. They give a true picture of His compassionate heart.

"If any one of you is without sin, let him be the first to throw a stone at her." To the woman: "Neither do I condemn you. Go now and leave your life of sin" (vv. 7, 11).

Before He healed the withered hand, He reminded the Pharisees of the compassion they showed when their own animals were injured on the Sabbath Day. "How much more valuable is a man than a sheep! Therefore it is lawful to do good on the Sabbath" (Matt. 12:11-12).

In Matthew 22:15-21 we find another attempt to "entangle Jesus in His talk."

"Tell us then, what is your opinion? Is it right to pay taxes to Caesar or not?"

If He says it is right, He will be joining forces with those who exploit the poor. If He says it is wrong, the Roman soldiers will cart Him away to prison or death.

We who follow Christ must never allow ourselves to lack compassion. We must guard our words lest they fail to show mercy.

If lack of compassion is a pitfall to be avoided, so is lack of common sense. These two things are opposing evils, like ditches on opposite sides of the road. We have to steer a course that avoids both extremes.

Consider, for instance, that problem of hunger. While Edwin Meese found himself in one ditch, most candi-



dates for political office gladly inhabit the other one.

"Don't you believe government should be held accountable if even one person in America goes hungry?" This question was directed at a political spokesman on a recent, in-depth interview program.

To agree is to show compassion, and to line up yourself with the poor, the oppressed, the minorities—with everyone, in fact, except the taxpayer.

What must a Christian do? He must stand where the Bible stands: "If a man will not work, he shall not eat" (II Thessalonians 3:10).

There it is! Some people have a right to go hungry. The government, or the church for that matter, does not owe everyone a living. That's common sense. Failure to affirm it helps create a welfare mentality, and that mentality is more responsible for the plight of today's poor than is the hard-nosed businessman who puts other people to work in order to make a buck for himself.

Reader, be careful if you are agreeing with me! Remember the ditch on the other side of the road. I know Christians who will quote II Thessalonians 3:10 enthusiastically and yet be totally insensitive to the thousands, maybe millions, who want to work but can't find jobs.

Nevertheless, we need common-sense answers to today's problems.

A few years ago, during one of those economic slumps when many were unemployed, Senator Mark Hatfield of Oregon addressed a meeting of the Evangelical Publishers Association. He made a stirring appeal for Christians to cut back on consumption and lower their living standards so that America might have more to share with the world's hungry people. In a press conference after the meeting, I pointed out that our president had recently asked Americans to spend money, particularly to buy cars and appliances, in order to put people back to work.

"How do you reconcile this?" I asked the Senator. He made light of the question, then talked in generalities, but he never answered. I don't think I've ever heard any Christian advocate of compassion attempt to deal seriously with the economic realities of life.

Listen to the shoddy work of media people if you think we are bad. The plight of a mother in Kansas was recently featured on the evening news. The state wouldn't put her on welfare because she was still married. The nasty fellows in Washington had cut back the funding of legal services, so she couldn't pay for a lawyer to get herself a divorce. Sounds desperate, doesn't it? The television reporter throws up his hands in horror.

The Bible has a solution. It would tell that mother and the father of her children to put their family back together and meet their obligations to raise and support their own children. It's not the taxpayer's responsibility to pick up the tab every time a man and woman launch three or four children into the world and then decide they need enough money for separate homes, separate careers, and separate lifestyles.

Compassion must always be balanced with common sense and realistic thinking. I

# INTEREST

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<b>Editor—</b>	<b>Editorial Assistant—</b>	<b>Art Editor—</b>
James A. Stahr	Naomi Bauman	John Sweemer

**Directors of Letters of Interest Associates:** Neil M. Glass, Pres., John McCallum, Vice-Pres., James D. Kennedy, Treas., Abner Bauman, C. Donald Cole, Walter Liefeld, J. Wilson McCracken, LeRoy L. Yates. Executive Director: James A. Stahr.

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# A Growing Closeness

by Harold Barrington

➡ He is the Almighty  
➡ He is Jehovah  
➡ He is our Father

**T**HE PROGRESSIVE self-revelation of God is a familiar concept. But it remains a precious and profound truth which should have at least two practical effects. First, it should produce genuine worship. Second, it should make us very grateful to be living at this point on God's timetable.

Although we do not know God as we *should*, or as we would *like* or as we *will*, we do know a lot more about Him than was known in earlier ages. More importantly, we know Him in a way He wasn't known in millenniums past. It is true that certain men of old had remarkable experiences with God—Enoch, Noah, Job, Abraham, and Jacob, to name a few. They knew Him better than their contemporaries, but even these honored men were not able to know what we can know of God.

We are in the place of privilege, however, not of merit. This is none of our doing. It is the sovereignty of God at work. In that sovereignty He has chosen to make a progressive revelation of Himself down through the ages. Therefore, we dare not harbor any pride over our position. We should rather admire and emulate the mighty faith of those men and women who entered into tremendous experience with God, even without the light that we enjoy. No wonder they are listed in the honor roll of faith (Hebrews 11).

The unfolding revelation of God is clearly evident in some of the names and titles by which He is addressed. Of the many names and titles of our Lord, there are three that especially suggest to us this progressive revelation—The Almighty, Jehovah, and Father.

## SOURCE AND SUSTAINER

God revealed Himself to the patriarchs as *El Shaddai*, or "The Almighty." This is not the only name of God we read in Genesis, but it is the most prominent—the one that most accurately indicates mankind's earliest concept of God.

To the patriarchs, the name The Almighty meant more than omnipotence. It meant that, in addition to being all-powerful, God was ac-



## THE PROGRESSIVE REVELATION OF GOD

tually the source or originator of all things, and the sustainer as well.

*El Shaddai*, being related to the Hebrew word for "breast," carries the connotation of sustenance. Hence they recognized God not only as Creator but also as Upholder.

This same concept was later ascribed to God the Son in Colossians 1:17: "He is before all things, and by Him all things consist."

The Almighty is a reverential title; it gives God His rightful place.

God used this name in Genesis 17:1 to introduce Himself and His covenant to Abraham: "I am the Almighty God; walk before Me, and be thou perfect." There is no relationship implied in this title. God entered into covenants with men like Abraham, but that does not bring in a family-type relationship or personal affection. A covenant can be very cold and formal. It requires only that I believe in God's trustworthiness and in His ability to carry out His part of the agreement.

Abraham's part was to "walk before God, and be perfect." God's part was to multiply Abraham's descendants and make him the father of many nations—an impossible thing, humanly speaking, since Abraham was already an old man. But Abraham believed in God's power to perform, and in the immutability of God's word.

Job and his friends also used this expression frequently. The Almighty is not the only name they used (for instance, Job spoke of "my Redeemer"). It is the one they used most.

Job was a contemporary of the early patriarchs. He, too, lived before the birth of the nation Israel, during the time when God had His *men*, but not His *people* in the collective sense.

### DELIVERER AND REDEEMER

All this started to change during the lifetime of Jacob. He and his sons went down to Egypt as a *family*, but their descendants came out as a *nation*. When they did, God revealed Himself as "Jehovah"—a name that had been used before, but which then took on a new meaning.

In Exodus 6:3 the Lord explained:

"I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known to them." Although this name had been used before, its significance was not understood. Now God wanted to show His people not only His power to perform all He had promised or covenanted, but also what was in His heart—His deep interest in them, His desire to establish a bond with them. He wanted them to enjoy Him as their Deliverer and Redeemer. He wanted to be served and honored by them in return. It was all of pure grace that He should choose them.

There is relationship here. The name Jehovah implies much more than The Almighty. The human race was learning more of God! Writing for the Israelites of his own time, Moses ascribed to God the creation of the heavens and the earth in Genesis 1. There he used the common Hebrew name for God, *Elohim*. But in Genesis 2 he used the name *Jehovah* to describe how God created man in His own image and for His own fellowship.

Again, it was *Elohim* who commanded Noah to build an ark, but *Jehovah* who shut him in to the safety and salvation and deliverance.

The full import of all that Jehovah meant was not revealed until the Jehovah of the Exodus and of the prophets became the Jesus of Bethlehem, Nazareth, and eventually Calvary. He is the Savior, the Redeemer, the Deliverer—not only of Israel, but of all the world. He perfectly revealed the Godhead, and never more fully than at the cross.

### LIFE IN THE FAMILY

Christ introduced us to a new and sweeter and more wonderful name. We now know God as "the Father." This term goes beyond Almighty and Jehovah. It implies more than

just strength and might, more than even deliverance and interest. It describes a deep affection flowing between God and man (although our love can't compare with His). Here the relationship is not just a suggestion, but a fact.

This relationship is so close that those who truly know God as Father are partakers of the divine life. His life is ours! We have eternal life—a quality of life as well as a length of life.

Even the Psalmist, as well as he knew the Lord, did not call him "Father." God was his Strength, but not his Father. Only two Old Testament writers even used the title, and they were obviously referring to God's role as Creator.

When Jesus came, as Son of God and Son of Man, He revealed God as Father. He taught His disciples to use that name in prayer (Matt. 6), even as He so referred to God in His own prayer (John 17). He emphasized that truth again as He was about to leave them, making it crystal clear that they should know God in this way: "I ascend to my Father, and your Father" (John 20:17).

Enoch walked with God; Abraham was the friend of God; David was a man after God's own heart; but John put his head right down where he could hear the very heartbeat of God incarnate. Such is the relationship that you and I enjoy as believers who are indwelt by God. We are individually and collectively the literal habitation of God through the Spirit.

Truly, that is a progressive revelation of God, a growing closeness and intimacy.

And the progression is not yet over! While Jesus Christ is the express image of the Father, and although there could be no finer or fuller revelation than He gave, our capacity to receive that revelation is about to be greatly expanded. The present limitations of our senses and intelligence will soon be removed. We will receive new glorified bodies and new capacities. Then we will behold Him as He is and spend eternity exploring the wonders of His Person! [E]

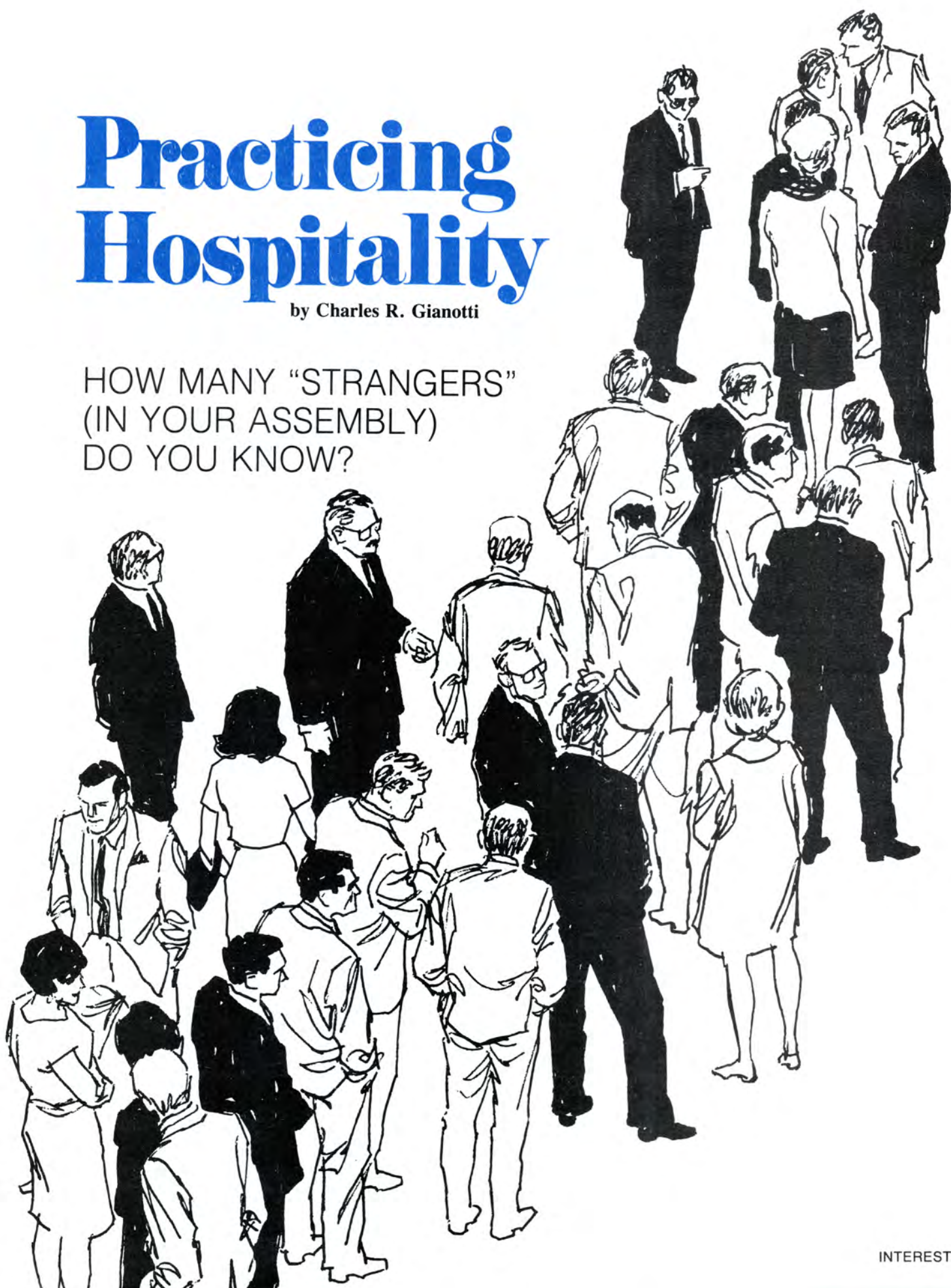
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*Eight years ago Harold Barrington resigned from his position as a Sears store manager to give full time to Bible teaching and shepherding. He and his wife Dorothy live in Mesa, Arizona, and serve at Cornerstone Bible Fellowship in Mesa.*

# Practicing Hospitality

by Charles R. Gianotti

HOW MANY "STRANGERS"  
(IN YOUR ASSEMBLY)  
DO YOU KNOW?





## The true biblical ministry extends to a wider circle than our close friends.

**H**OW WELL do you know that family that joined the assembly a few months ago? Or was it two years ago?

What about dear brother what's-his-name? Didn't his wife just have major surgery?

Who are those people that just stick to themselves? What? They stopped coming last fall?

If you are like me, you have often displayed similar ignorance about others in your own local "fellowship." I remember saying "Hi" to a certain couple every week for a year before I ever knew their names.

Often our sense of spiritual fellowship extends no farther than a closed circle of immediate friends and relatives. Indeed, sometimes even in the smallest of assemblies strangers sit side by side in worship of their common Savior.

We need not think this problem is unique to our fast-paced 20th Century. The early church had its troubles, too. Mark well that five times God commands Christians to practice hospitality—Romans 12:13; I Timothy 3:2; Titus 1:8; Hebrews 13:2; and I Peter 4:9.

Significantly, the New Testament word for "hospitality," *philoxenia*, comes from two words which when put together mean "affection or care for strangers." Our English word comes directly from the Latin equivalent, from which also we get our word *hospital*, a place where care is given.

If ever there has been a relevant

time for a ministry of affection, care, and love for strangers, it is now! The mobility of our society has uprooted many. Alienation and isolation result. Consider also the growing single-adult population, the increasing number of single-parent families, and the innumerable demands made on everyone's time by secular interests. All these contribute to loneliness and estrangement, and ultimately to the dissipation of spiritual fellowship in the local body of believers.

Hospitality that limits itself to Sunday dinner with friends does little to relieve the problem. The true biblical ministry extends to a wider circle than our close friends and encompasses an attitude of caring and helping. What greater salve for the hurting or lonely than Christian love in action!

To be sure, the basic concept of hospitality includes having guests home for dinner. And for temporary lodging, if needed. To extend this to a family in financial difficulty may provide great encouragement. And to the student away from home, an open home may prove a God-send.

Think of the impact a dinner invitation can have on those who occupy the so-called fringes of the church, or the single-parent families, the unmarried, widows, widowers, the "unpopular," visitors, new believers, and the grieving.

I remember a time when my wife and I were going through financial difficulties. In addition, I had been feeling depressed about a seeming lack of fellowship in our assembly. In the midst of wondering if anybody cared, a rather remote ac-

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*Chuck Gianotti recently went into full-time Christian ministry, commended by assemblies in Texas, New York and Ontario (INTEREST, April 1984, p. 14). He and his wife Mary are now serving with Hillside Bible Chapel in Orillia, Ontario. This is his first contribution to INTEREST.*

*Scripture quotations in this article are from the New American Standard Bible (NASB).*

quaintance invited us for dinner. It was not a lavish spread, but we discovered there were people concerned enough to share an afternoon with us. Certainly, our financial situation was not changed by this, but the encouragement was enough to lift our eyes back to the God who supplies our need.

Scripture has a great deal to say about the ministry of hospitality. God has outlined for us (1) who should practice it, (2) the recipients of hospitality, and (3) its spiritual importance.

Clearly, Paul includes hospitality among the qualifications for spiritual leaders. "An overseer must be . . . hospitable" (I Tim. 3:2; Titus 1:7-8). What better opportunity is there for elders to minister and care for the flock of God than on an individual or family basis through hospitality?

**The responsibility for hospitality** falls not only to the leadership of the local assembly. Nor has God given it as a select gift for only a few to exercise. Scripture enjoins *every* Christian to pursue this discipline. Effective fellowship depends not simply on leaders and programs. It begins with you and me! So, develop a habit of asking yourself, whenever you sense a lack of deep fellowship in your assembly, "Have I been reaching out to others?" One clear gauge of this outreach is your level of hospitality.

Scripture is equally clear about **the recipients of hospitality**. Primarily, we are to be hospitable to each other in the local body (I Peter 4:9). But we are to include strangers as well (Hebrews 13:2). One individual wrote to syndicated columnist Abigail Van Buren: "I am presently completing the second year of a three-year survey on hospitality, or lack of it, in churches. To date, of the 195 churches I have visited, I was spoken to by someone other than an official greeter in only one church, and that was to ask me to move my feet."

Fortunately, this did not characterize one assembly in Vermont. My

# The practice of hospitality is part of the transformed Christian life

—ROMANS 12:2, 13

wife and I had been traveling, and stopped on Sunday morning at a small meeting in a grange hall. At the end of the Lord's supper, a young couple introduced themselves, invited us for dinner in their home, and shared with us a relaxing time at a nearby lake. We felt a new awareness of the unity of the Church universal as a result of this couple's friendly care.

Further study reveals **the great importance Scripture places on the ministry of hospitality.** In Romans 12 the Apostle Paul relates it, along with prayer and sacrificial giving, to the transformed Christian life. "Be transformed by the renewing of your mind," he writes, "that you may prove what the will of God is, that which is good and acceptable and perfect" (v. 2). Then, in the verses that follow, he spells that out—"devoted to prayer, contributing to the needs of the saints, practicing hospitality" (vv. 12-13).

The word *practicing* means literally "to pursue." F. F. Bruce captures the implication when he writes: "One is not just to wait and take the stranger in, if he actually presents himself at the door, but to go out and look for those to whom one can show hospitality."

Hospitality should be practiced with the same fervor as any other ministry in the local church. It becomes a very practical expression of love and unity. In a day when the canker sores of disharmony so easily break out, what a salve this ministry provides!

How does one break into this ministry of hospitality? As with every other ministry, you **begin with prayer.** Ask the Lord's help and blessing. Certainly, He desires to bless that which He has commanded us to do.

**Secondly, plan!** Remember the well-used maxim: "If you fail to plan, you plan to fail!" Use a calendar and the assembly directory or prayer list. Plan three or four months at a time—invite home one family or group per month. Ask people well ahead of time, and be flexible.

As you become more practiced, you may want to change to twice a month. This means you could show hospitality to between 12 and 24 groups per year!

**Thirdly, mix and match!** Promote fellowship by inviting two or more families at a time. Optimize the opportunity by careful selection. For example, invite two families who rarely spend time together. Or, invite a new family or individual along with some of the "regulars." Try to mix quiet people with talkative ones, popular with fringe, singles with marrieds, single parents with married parents, young with old. The blessings from such efforts warm the fellowship.

Don't forget to go after hard-to-get individuals. It may mean sharing a breakfast rather than a dinner, due to lack of common available time.

**Fourthly, have fellowship.** Both the spiritual kind and the social kind. Social interaction provides a solid basis for spiritual interaction. So invest in some fun games. Be cre-

ative. Plan picnics, potlucks, outings, and dinners at restaurants. Don't forget good old-fashioned singing around the piano.

To encourage spiritual fellowship is rewarding to the utmost. Finish dinner with a few prayer requests or a Bible reading. You might introduce some thought provoking questions. For example: "Now that the evening is about over, why don't we each share what God has been doing in our lives?"

Different groups respond to different questions. A little practice helps you develop a repertoire of conversation starters.

To be sure, hospitality costs something—money, time and pride. Some find it difficult to open their homes. Both husbands and wives must do their parts, for the Scriptural commands are encumbant upon men as well as women.

Don't let pickiness, perfectionism or the need for a lavish production prevent your exercise of this magnificent ministry. The point is not to entertain people with our material possessions, but to show Christ-like care and love toward others. The question is not what others will think of our home and meals, but what can we do to show love and care for them.

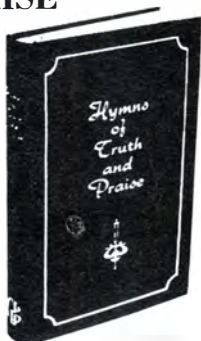
What reason is there for not planning and implementing a ministry of hospitality? The Scripture commands it as part of submission to the Lordship of Christ. Great need exists for it. The effort is relatively little compared to the great benefit. And you may just find your enthusiasm contagious!

True hospitality is "care or affection for strangers." How many "strangers" in your assembly do you know? □

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# Excommunication & the Right to Privacy

by C. Donald Cole

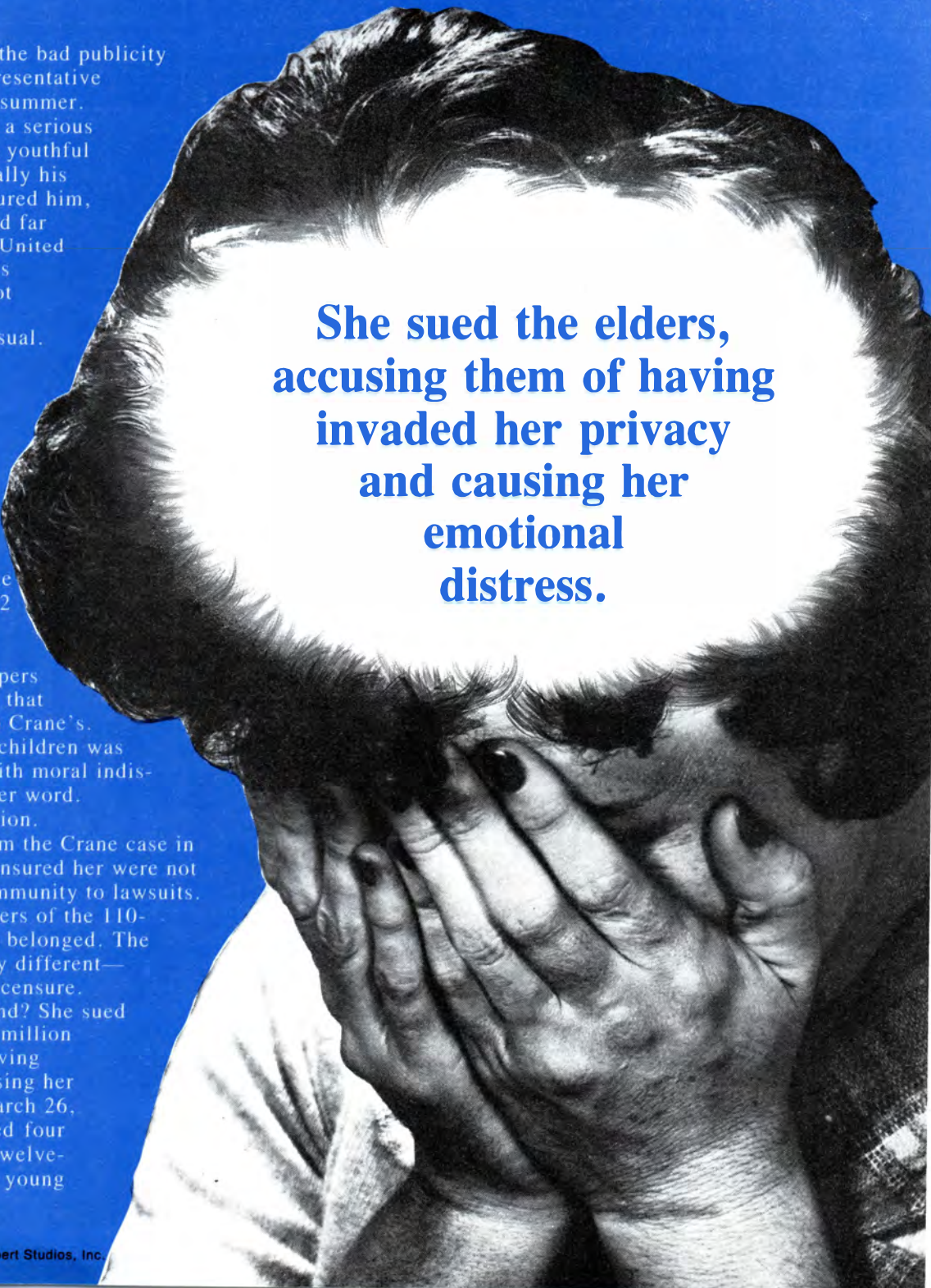
**Y**OU MAY recall the bad publicity given U.S. Representative Daniel Crane last summer. He was accused of a serious indiscretion with a youthful Congressional page. Eventually his colleagues in Congress censured him, and the press spread the word far and wide. Everybody in the United States was told about Crane's affair with a girl who was not his wife.

Crane's response was unusual. Instead of stonewalling, he confessed—tearfully and publicly. He asked his colleagues in Congress and his constituents in Illinois for their pardon. His constituents gave it. In the March 20 Republican Primary, Crane won renomination in what the *Chicago Tribune* of March 22 termed "a sweeping vote of confidence."

On that same day, newspapers reported a case in Oklahoma that was similar in one respect to Crane's. A young divorcee with four children was charged by her colleagues with moral indiscretions. They used a stronger word. They accused her of fornication.

The case was different from the Crane case in that the "colleagues" who censured her were not Congressmen protected by immunity to lawsuits. They were the governing elders of the 110-member church to which she belonged. The case was also different—very different—in the accused's response to censure.

How did the woman respond? She sued the governing elders for 1.3 million dollars, accusing them of having invaded her privacy and causing her emotional distress (*Time*, March 26, 1984, p. 70). The trial lasted four days, at the end of which a twelve-member jury sided with the young



**She sued the elders,  
accusing them of having  
invaded her privacy  
and causing her  
emotional  
distress.**



## The case was shifted from the church to the court. Outsiders stood in judgment over a

woman. The court awarded her \$390,000.

"I feel like a wrong has been made right," the woman said as she left the courtroom (as quoted by Laura Kavesh in an article entitled "The Wages of Sin," *Chicago Tribune*, March 26, 1984).

No doubt many who read about the case agreed with her: a wrong was made right. Many others disagreed. In their judgment, the church did what it had to do in order to be true to its understanding of Scripture.

Furthermore, what she did to the church was a greater wrong than any done her. She did what the Bible tells Christians not to do, that is, to take church disputes before non-ecclesiastical courts for settlement.

According to Kavesh, she also allowed her lawyer to depict the men she was suing as "a goon squad" and "the ayatollahs of Collinsville." Those good men were pilloried in public—not only in Collinsville (where they live) and Tulsa (where the trial took place) but also in every city and town in the United States. Whereas they had spoken of her sin in a small church in a small town, she held them up to ridicule on a national scale. Furthermore, if, as word has it, the case is made into a Hollywood movie, the elders will be caricatured to the point of unrecognizability in their own community. They will be portrayed as self-righteous, intolerant busybodies.

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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.*

*Bible quotations are from the New International Version unless otherwise indicated.*

### NONE OF THEIR BUSINESS —OR WAS IT?

The woman knows they are neither self-righteous nor intolerant, and though she protested that her affair was none of their business, she knew that it was. Unless, of course, she was completely ignorant of church-life. How could she not have known that it is the business of elders to shepherd the flock committed to their care? She was a member of that church for seven years, and in that time she had seen disciplinary action taken against others, mainly for drinking.

Furthermore, she had welcomed and benefited from the church's interest in her welfare. The church had helped the young divorcee greatly when she moved to their community. Says Laura Kavesh, "They were character witnesses at her custody hearing. They babysat for her children while she attended GED class and later, nursing school; they bought her two used cars, Christmas presents for her children, a coat. And when [her little daughter] caught pneumonia, one of the elders drove her to the hospital."

That same elder said, "We watched out for her material welfare. We needed to watch out for her spiritual welfare, too, which is much more important."

"They were good people," the woman acknowledged in a pre-trial deposition. So how could she have thought her spiritual welfare was none of their business? By joining the church, she had made it their business.

That, I think, is the crucial point the jury missed. By joining that little church and staying with it seven years, the young woman had forfeited the right to complete privacy as she interpreted the word privacy.

Of course she never had complete privacy. Who does, in a town of

3,000? We may be quite sure that her affair—to which she later confessed—was public knowledge before the elders heard about it. Elders are usually the last to know about scandal in the church.

When they did hear, they confronted the young woman with the information. That was their duty as elders. They knew their Bibles. They knew passages such as James 5:20—"Whoever turns a sinner away from his error will save him from death and cover many sins." Or Jude 22-23—"Be merciful to those who doubt; snatch others from the fire and save them; to others show mercy, mixed with fear—hating even the clothing stained by corrupted flesh."

To confront her—not as adversaries but as older brothers in the Lord—was their Christian duty.

She knew that, or should have known it. She also knew the church's custom: public confession of sins committed publicly. When the elders asked (rather, they insisted) that she confess before the congregation, she refused. She begged them not to bring the matter before the whole church. To forestall action on their part, or to relieve them of the need to take action, she sent a letter resigning her membership.

Resignation didn't save her from what the press termed "denunciation" in church. "Denunciation" is not the right word. All who have listened to similar statements in churches like that little church in Oklahoma know that nobody denounces anybody. Instead, an elder or the pastor or some other church official reads a statement filled with grief.

In the case before us, the letter began with these words: "After much time spent in counseling, exhorting, encouraging and prayer, we the elders . . . have no alternative



# congregation's disciplinary procedures.

but to lead in the 'withdrawing of fellowship' from our sister in Christ. . . ." The young woman was excommunicated from the church.

## THE ISSUE OF PRIVACY OR PUBLIC ACCOUNTABILITY

What happened next changed the nature of the situation. The woman sued the elders.

What had been an ecclesiastical matter now became a legal question. The case was shifted from the church to the court, with the result that a church's disciplinary procedures were made subject to review by outsiders. It was left to a jury of twelve outsiders to determine whether disciplinary problems in a church should be brought before the entire congregation or remain a private matter between the offending member and the elders or others in charge.

The case raises interesting questions which, I suspect, the jury may not have considered. For example, what is an invasion of privacy? If it was not deemed inappropriate to blat Daniel Crane's indiscretions before the entire nation (his tearful confession was televised and shown live and on tape), why should a statement read before a 110-member congregation be interpreted as invasion of privacy? Especially when the facts were already known?

If it is okay for newspapers to report any and all scandals which may be discovered, why should those elders—whose objective was not sensationalism—be fined for telling their fellow believers why they thought it necessary to exclude from the fellowship a member for whom they had shown considerable love and care?

What is an invasion of privacy? Did even one of those twelve jurors ponder that question seriously?

It can be argued, of course, that membership in Congress calls for

accountability. The public has a right to know how its elected officials behave themselves in office. Breach of ethics is a violation of public trust.

Well, membership in a church is not unlike membership in Congress. It demands a high standard of conduct, and it carries with it the concept of accountability. We are members of one another, the Bible says (Eph. 4:25).

There is solidarity in the "body of

## Does resignation remove the need for disciplinary action?



Christ." What one member does affects the welfare of others. As Paul says, "If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it" (I Cor. 12:26).

If one part (i.e. one of the members) persists in doing things not consistent with biblical ethics, the others may reach a point where they have no alternative but refusal to associate with the sinning member. That is the plain teaching of passages such as I Corinthians 5:13—"Expel the wicked man from among you."

Obviously, the man in Corinth had to be identified. The others could not refuse to associate with him if they did not know who he was and what he was doing to earn such radical treatment.

## INSIDE OR OUTSIDE—THE QUESTION OF MEMBERSHIP

In the same paragraph, Paul asks a couple of rhetorical questions,

which he then answers. "What business is it of mine to judge those outside the church? Are you not to judge those inside? God will judge those outside" (vv. 12-13).

Those words are relevant to the case before us, because the verdict hinged, I think, on the question of membership. Did the young woman's letter of resignation, sent to forestall action, deny the elders the right to deal with her as a member? Must a resignation from church be accepted before becoming effective? Or, as Paul might frame the question, was she now an outsider whom the church had no business judging?

A good case may be made for answering yes to Paul's question. Her letter of resignation made her an outsider. From that moment, she no longer came under the jurisdiction of the elders. She was no longer subject to church discipline. By withdrawing from the fellowship, she had made it unnecessary for the church to expel her. She had put herself outside and under the judgment of God.

In my judgment—the judgment of one having the advantage of hindsight—it would have been wise to have dropped the matter. Certainly the church was now under no obligation to expel the woman. Nobody could have accused the elders or the members of laxity or complicity in evil. It would have been sufficient to announce her resignation.

There are lessons to be learned from the situation in Oklahoma. For all who are elders, the case may be a warning against church discipline that is harsh, even unfair. Sometimes genuine believers are fatally wounded by those who most desire to heal them.

I do not imply that the elders in the Collinsville church were either harsh or unfair. I merely draw the

*Continued on page 18.*





Steve and Patricia Decker with Joshua 6, and Kristen 8.

## NEW WORKERS

**ROBERT and JEANNE BRUTON,**  
4571 Evelena Court, Fremont,  
California 94536

Mission Peak Bible Church in Fremont, California, has commended Robert and Jeanne Bruton to the work of the Lord. The Brutons have been active in the assembly since its beginning and have been engaged in Christian work for twenty-three years.

**MR. & MRS. STEPHEN DECKER,**  
6609 Ellis Road, Fort Worth,  
Texas 76112

Christians of Meadowbrook East Bible Chapel, Fort Worth, Texas, and Shelbyville (Tennessee) Gospel Chapel, have commended Steve and Patricia Decker to the work of the Lord. At the present the Deckers spend most of their time and effort at Meadowbrook.

Steve was raised in the Shelbyville assembly and attended Emmaus Bible School where he and Patricia met. They attended Meadowbrook while Steve was a student at Dallas Seminary.

**REX KOIVISTO, 8435 N.E. Glisan,**  
Portland, Oregon 97220

In 1981 Rex Koivisto was commended by Laurel Park Bible Chapel in Portland to a teaching ministry at Portland's Multnomah School of the Bible. Rex is also active in summer camp teaching and in administration and shepherding in the commending assembly.

**MR. & MRS. ROLLAND WILSON,**  
2550 Pacific Coast Hwy., #96,  
Torrance, California 90505

South Bay Bible Chapel in Redondo Beach, California, has commended Rolland and Flora Wilson to full-time service for the Lord. Both have been active in children's work and personal and family counseling for many years. Rolland serves as an elder and Flora teaches women's Bible study groups.

### ADDITIONAL COMMENDATION

Bethel Chapel in Pointe Claire, Quebec, has commended **Norman and Margaret Gentry** to the Lord's work in Quebec. The Gentrys are presently directing the work at

Frontier Lodge in St-Hermenegilde, Quebec, as well as teaching and preaching in area churches. This commendation is in addition to a joint letter in 1975 by three Ontario assemblies: Bethel Gospel Hall, Arnprior; Elmwood Gospel Chapel, Renfrew; and Emmanuel Gospel Chapel, Pembroke.

### CHANGE OF STATUS

A letter from **James Jenkins** of Lansing, Michigan, informs us that he has completed his term of service with the Carriage Hills Christian Assembly and should no longer be considered a commended worker. He has returned to school to prepare for future ministry.

The ministry of **Sam and Linda Felten** in San Diego has been terminated and the Feltons have moved to Dallas, Texas, in preparation for further training. The missionary commendation from Zion Christian Assembly in Sheboygan, Wisconsin, is no longer in effect.

## ADDRESS CHANGES

### WORKERS CHANGES

David and Ann Courtney,  
22 Swart Piek Road, Birch Acres,  
Kempton Park 1620, Transvaal  
Republic of South Africa

Glenn and Elizabeth Lightfoot,  
3531 Bonn, Wichita, Kansas 67217  
(316/945-2891)

Wes and Ruby Shelman,  
P.O. Box 1533, Etowah,  
North Carolina 28729

Robert I. Thompson, 2107 North Main,  
Pearland, Texas 77581

Robert and Sherri Wynja,  
45-30 Flamingo Dr., Elmira, Ontario  
N3B 1V5 (519/669-1261)

### ASSEMBLY CHANGES

**HAYWARD, CALIFORNIA,** Hayward Bible Chapel, 26745 Huntwood Ave. 94544 (415/785-2222), % Dick Matthews. (Formerly at 22416 Meekland). Although the facilities in the new location are smaller than the former ones (except for the sanctuary),

the property is much larger and lends itself to considerable expansion.

**ELGIN, ILLINOIS,** Park Manor Bible Chapel, % Edwin Anderson, 67 N. McLean Blvd., Elgin 60120. SS 9, Min. 10:30, BB 11:15, Wed. 7:30, Thurs. in homes.

**RIVERHEAD, NEW YORK,** Christian Gospel Chapel, 992 E. Main St., % Eugene Ferguson, 18 Tyle Dr., 11901 (516/369-1070). BB 9, Wed. 8.

**MEDFORD, OREGON,** Rogue Valley Bible Chapel, 1901 Grandview. BB 9:30, M 7, Wed. 7 (664-3506). See Jack Heseltine letter in "Quotes from Workers."

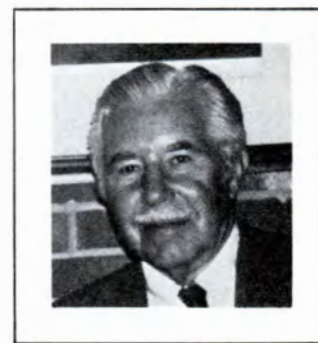
**HOUSTON, TEXAS,** Braeburn Bible Chapel, % Ronald G. Brown, 13335 Rain Lily Lane, 77083 (713/495-9331). SS 9:30, FBH 11, BB 6, Wed. 7:30.

### NEW LISTING

**ALAMEDA, CALIFORNIA,** Alameda Christian Fellowship, 2311 Buena Vista Ave. 94501 % Paul F. Moorman (415/769-8828). BB 9:30, FBH 11, Wed. & Thurs. (homes).

About 50 adults meet together regularly, along with a good number of children. They recently recognized elders and are looking forward to more growth.

## WITH THE LORD



R. Winfield Scott

**RUTH ANDERSON,** of Pasadena, California, on March 23. She was a teacher and administrator of Kollegal Girls' School in south India for 50 years, retiring to Pasadena where she lived with her sister. She attended Villa Chapel there. Her faithfulness and godly life are an example to all who knew her.

**R. WINFIELD SCOTT,** 81, of Atlanta, Georgia, on February 5. He practiced dentistry in Oak Park, Illinois, for 37 years and was in fellowship at Austin Gospel Chapel and at Bethany Chapel, Wheaton. In 1960 he retired from dentistry and moved to Atlanta where he was in fellowship at North Atlanta Bible Chapel. He was one of the founders of Lake Geneva Youth Camp and served as a convener for many years.

**HERBERT ARTHUR WOOLLEY,** 103, of Penetang, Ontario, on March 5. He came to know the Lord at the age of 54 under the



ministry of Leonard Sheldrake and Tom Wilkie. He was associated with the West Toronto assembly and, since retirement, at Midland, Ontario. He was a testimony to the faithfulness of God in his life.

## CONFERENCES

### JUNE 9-10—BARRYVILLE, NEW YORK

Conference at Hillside Gospel Chapel, Sat. 7 p.m., Sun. 10:30 and 2:30. Meals served. Contact Peter Van Elswyk, Sr., RD 3, Box 455, Sussex, NJ 07461 (201/875-4430).

### JULY 13-15—

#### BOONE/STRATFORD, IOWA

Sixth annual Bible conference of Country-side Bible Chapel at Riverside Bible Camp. Speakers: George Lartz and John Gordon. Preaching, teaching and children's program. Activities include horseback riding, swimming and volleyball. Contact Doug Anderson, Box 50, RR 1, Stratford, Iowa 50249 (515/838-2491).

### AUGUST 19-31—

#### SILVER SPRING, MARYLAND

A Gospel Crusade to be held at Takoma Park Bible Assembly in cooperation with other assemblies in northwest Washington, D.C., and lower Montgomery County, Maryland. Services nightly at 7:30. Speakers: T. C. Taylor and Randolph Amos. Prayer is solicited. Contact Joseph Jeremiah, 9605 Avenel Rd., Silver Spring, MD 20903.

### AUG. 31-SEPT. 3—

#### CAMP BERE, NEW HAMPSHIRE

A family conference to be held at Camp Berea in Bristol, New Hampshire. Speaker: William Anderson. Separate meetings for children. Write to Ron Ward, Director, Camp Berea, Newfound Lake, Bristol, NH 93222.

### SEPT. 21-23—DETROIT, MICHIGAN

The annual conference of Curtis Gospel Chapel, 17753 Lenore, will begin with prayer on Friday evening. Meetings on Saturday at 2:30 and 7 p.m., Sunday at 2:30. Speakers: Robert Dryburgh, Arnot McIntee, and J. Boyd Nicholson, Sr. Contact Marvin Jackson, 5133 Provincial Dr., Bloomfield Hills, MI 48013 (313/626-9655).

*Conference announcements for the September issue should reach INTEREST by July 10. No charge for first announcement: \$20 prepaid for each additional appearance.*

## NOTICES

**CHAPEL CARETAKER:** Four-room apartment in exchange for services. Write to Bert Huggins, % Bethel Gospel Chapel, 4250 De Maisonneuve Blvd. West, Westmount, Quebec H3Z 1K6 (514/363-3680).

**NEEDED:** New or used Christian books, booklets, tracts, and tapes (biographies and others) for children and teens, for lending library to open this summer. (A non-profit

organization.) Send to: Wendell Christian Library, PO Box 148, Wendell, North Carolina 27591.

**MUSIC ASSISTANCE NEEDED:** A missionary needs help in transcribing and harmonizing her original chorus tunes from cassette tape to paper. Please contact Helen Pierce, Caixa Postal 2083, 80000 Curitiba PR, Brazil, South America.

**MISSIONARY NURSES:** HCJB hospital in Quito is expanding from 53 to 150 beds. Many Christian nurses are needed. Please contact Margaret Corin, Director of Nursing, Hospital Vozandes, Casilla 691, Quito, Ecuador, South America. (Margaret was commended from NZ '71).

**WESTERN ASSEMBLIES HOME:** We now have accommodations available for single persons or couples. Reasonable rates in ideal location. Write or call for brochure and full details. Donald Thomson, Administrator, 350 Berkeley Ave., Claremont, California 91711 (714/626-3711).

**WINNEBAGO NEEDED:** Commended missionary family (seven persons) needs Winnebago June through August to visit interested assemblies scattered nationwide. Visit depends on this transportation. Contact Scott McCarty, P.O. Box 104, Warrenville, Illinois 60555.

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## LETTERS to the editor

We appreciate your attempts to be balanced. Some publications give the impression that nothing later than 1848 can be good, while others seem to think anything done before 1968 should be discarded. May the Lord enable us all to reject these two extremes and humbly submit to the Scriptures.

John B. Hanley,  
Carpentras, France

We attend a small rural Independent Fundamental Church. I find the articles in your magazine very much in agreement with the teaching of our dedicated pastor.

Mrs. Merl Johnson,  
Bloomfield, Nebraska

The articles in *INTEREST* are usually helpful, but I want to urge more reports on work being done by/for the Lord. These reports are encouraging, enable more intelligent prayer, and give good ideas to use as the Lord leads.

The editorial page often has a lot of interest in it, but have you considered having more than one man's opinion appear there? It seems at times Mr. Stahr comes across as the official spokesman for "the assemblies."

Lawrence B. Kramer,  
Englishtown, New Jersey

I wish the folks who write letters to the editor would use simple, understandable language as he does. One writer in the November issue had three words in one paragraph that I couldn't find in my dictionary.

I do enjoy the editor's sense of humor.

Pearl Everline,  
Baltimore, Maryland

*Editor's Note: Probably you refer to Willis Bradley's letter, which contains four terms that may not be in small dictionaries. The first of these is not even in the Merriam-Webster New Collegiate Dictionary, though it ought to be:*

**Amillennialism**—technically, the doctrine that there is no millennium. More generally used of a theological system that often describes the millennium as the present bliss of saints in heaven and considers the great promises regarding Israel's future either to be null and void or transferred to the church. By contrast, premillennialism distinguishes between Israel and the church and takes the earthly millennium literally, with Jesus Christ coming back before (pre-) the millennium to rule over a converted Israel.

**Soteriology**—the doctrine of salvation, i.e., the whole scope of doctrines like atonement,

redemption, justification, propitiation, and eternal security.

**Eschatology**—all the doctrines that have to do with future things, such as death and resurrection, judgment, the return of Christ, and the millennium. (From the Greek word for last).

**Ecclesiology**—all the doctrines that relate to the church. (From the Greek word for assembly, church).

### UNJUST PENALTY?

"Is there a penalty for sin?" in the February issue was timely and effective in getting across the need for Scriptural discipline in the Christian community. However, the illustration of the prisoner and the judge comments briefly on our secular society. "Society requires a penalty for wrongdoing," says author Norbie. "The criminal must learn that crime does not pay."

Does he? And is incarceration a just penalty? Several weeks ago I visited an inmate whose offense was almost identical to that of the prisoner in the story. On the night of his third day in prison he was brutally beaten and raped by six inmates. This produced a disillusioned and embittered young man. Apart from a supernatural working of God, I don't see how he can be rehabilitated and returned to society better than he was before.

The prison population of the United States is increasing so fast we cannot build facilities to keep up. Overcrowding is a big factor in bloody prison riots. The financial cost is staggering. A new prison costs \$50 to \$80 thousand per bed, and to maintain an inmate takes \$10 to \$20 thousand per year. As individuals we can do little about prisons and criminal justice. As believers we can become involved with prison ministries such as Chuck Colson's Prison Fellowship and Phil Wagner's Set Free Prison Ministries. The latter provides free correspondence courses to inmates. Prisons are open doors for Christian ministry. "Go ye. . ."

Elwood Jordan,  
Los Alamos, New Mexico

### TOO MUCH HOUSECLEANING

I have just finished reading Henry Hintermeister's article on "housecleaning" (March 1984, page 8) and feel a need to respond. There is a plethora of articles, sermons and testimonies lately that deal with the subject of "housecleaning." It is almost impossible to live in a Christian environment for any length of time without being confronted by the subject of abstinence and a long list of activities and articles to be eliminated from our lives. The Christian community appears to have elevated this aesthetic lifestyle to a virtuous status far beyond what it deserves, and has



done so at the expense of the Christian trait of temperance.

Have we made abstinence a virtue and relegated self-control to a near vice? Are we really better equipping our children to deal with life by forbidding certain activities than if we teach them to use discernment and self-control in these areas? Have we exchanged the joy of our salvation, the abundant life and freedom in Christ for long-faced religiosity, the deprived existence and the bondage of legalism? Have we lost faith in the power of the indwelling Holy Spirit to guide, teach and strengthen the believer? . . .

Ken Smith,  
New Brighton, Minnesota

## THE DEATH PENALTY

I am responding to your March editorial on the death penalty off the top of my head, as it were, and perhaps with a matching self-righteousness that I sense in your first four paragraphs as you explain in detail the phenomenon of public execution. After all, your magazine is one of the media events.

Is not vengeance *always* the Lord's? Can the death penalty be anything but a "blood-lust for vengeance"—a scape-goating for the universal guilt we all sublimate or repress in the light of the injustice we receive and perpetrate in our everyday lives? . . . Should we not keep ever before us the vision of Jesus himself being capitally punished (for all) and remember that when that act is repeated upon the "least of these," we who want the state to do our stoning for us are once again crying out, "Crucify him, crucify him." . . .

In the light of the gross disobedience to love brother and neighbor that permeates the American Way of Life (as it does all other cultures), what a comparatively small disobedience (if that is what it is) to God is the refusal to gas, hang or shoot to death one of His sinful children, "made in the image of God," whom Christians are expressly invited by Christ Himself to *visit* in prison. How self-righteous have we become that we can sit in judgment on even one fellow human being, one sister or brother or enemy? Is not ours the only God, the *I Am Who I Am*, who loves His enemies and asks us to do the same? . . .

Your editorial disturbs me also because you seem to be speaking *for* the Brethren Movement without a hint that some Christians may take a different view of capital punishment. Surely not all of you good Brethren and Sisters agree on this matter and others should have equal time in the magazine.

Jo Bellingier,  
Portland, Oregon

## AFTER THE RAPTURE

Steven J. Bodner's article in the February issue ["A Letter Left Behind"] gives a fine resumé, outline, schedule of events following the Rapture of the church. But it closes with the suggestion that the recipient of the letter can have another chance to be

saved. This is contrary to all sound doctrine and it is not the teaching of the Word. "Behold, now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2). "And the door was shut" (Matt. 25:10).

Malcolm B. MacJannet,  
Hayward, California

The last sentence of the article implies that the recipient, who has spurned God's grace until then, will still have an opportunity to accept Christ during the Tribulation. This is one of those eschatological questions on which there is a difference of opinion in evangelical church and assembly circles. Perhaps you would care to have someone address it in the pages of your magazine.

Robert Wilkinson,  
Fullerton, California

*Editor's Note: It has been widely taught that no one can be saved after the Rapture who has heard the gospel before the church is taken up. There is no precise statement in the Bible to this effect. The one passage commonly quoted in favor of this view is II Thessalonians 2:10-12.*

*That passage focuses on rejection of the gospel, not on hearing it. It states a principle that will be very evident in the Tribulation period, but is also in effect at other times. We frequently see it working in cult leaders and their followers. When people decisively reject the gospel, God often allows them to swallow hook line and sinker some far-out doctrine or philosophy.*

*I am convinced the Rapture is the central teaching of II Thessalonians 2, especially verses 1 and 7. However, the Rapture is not the cut-off point in verse 10. The strong delusion comes on society as a whole, because society as a whole has refused the truth. So Antichrist is able to take over, calling himself God (v. 4).*

*Verse 11 is a generalization, but not everyone believes "the lie." The Bible is clear that multitudes of Gentiles will be saved during this period, though it will cost most of them their lives (Rev. 7:9, 13-14). That number may well include people that you and I have been witnessing to—people who have been hearing the gospel from us, maybe drawing slowly closer, maybe still resisting, but who have not yet reached that final point of decision where the Spirit of God will no longer convict.*

*The doctrine of "no chance after the Rapture" is supposed to be an incentive to conversion. Actually, it is a disincentive to witnessing for anyone who believes the Lord could come at any moment. We all know from experience that most people take some time from first hearing the gospel to accepting Christ. Could you risk witnessing to a person if the Rapture of the church could condemn him eternally before he has had that needed time?*

*The Rapture is a life-giving event. Final rejection of Christ, not the Rapture, condemns men to "strong delusion" and damnation (II Thess. 2:11-12).*

# REPORTS



EMMAUS UPDATE:

## Exciting Days in Dubuque

by the Editor

These are "moving days" for Emmaus Bible College—particularly the last days of May and the early days of June. If all goes according to schedule, the college will open for business in its Iowa campus on Monday morning, June 4th.

That schedule included the annual meeting of Emmaus trustees on May 19 and the final Illinois graduation on May 20. Then on Tuesday the 22nd the moving trucks were to begin shuttling back and forth between Oak Park and Dubuque. It's a 200-mile trip, the last third of it through the tumbling hills of north-west Illinois.

Renovation work in Dubuque has been underway all winter. Construction men hired from the Dubuque area were busy at roofing, plastering and remodeling. New electrical fixtures were installed in offices and classrooms, and the interior of the administration wing was completely repainted. Facilities were prepared for the Correspondence School and its shipping department. All this was coordinated by **John Slager** of Oak Forest (Illinois) Bible Chapel.

### The Evangelical Community

One of the most difficult aspects of the Emmaus move is leaving the thirty assemblies of the Chicago area, long a source of support for the school in every way. Lord's Days found students, faculty and staff spread out through these assemblies in active fellowship and participation.

In Dubuque, evangelical churches are very much a minority, and assemblies of the type Emmaus serves virtually nonexistent. The planting of a new assembly, initially in College facilities, will begin to change that. But a surprising new ministry may be in the offing. Emmaus may find itself in a leadership role in the Dubuque evangelical community, much as Moody Bible Institute is in Chicagoland.

That possibility came to light in mid-March when Emmaus hosted a luncheon for pastors and leaders representing Bible-believing churches in Dubuque, the southwest corner of Wisconsin, and the northwest corner of Illinois. During this informal meal, President **Dan Smith** presented a brief history of the College and outlined a number of ways in which Emmaus could serve the evangelical community of Dubuque. Emmaus' proposal for an evening school was enthusiastically received. Indications were that a large student body was attainable, and that the churches would be glad to have training offered, especially for their Sunday School teachers and youth workers.

It was also evident that the Emmaus auditorium, dining room, and future gymnasium facilities could serve as a gathering place for area Christians, including musical evenings, inter-church sports tournaments, and Gospel rallies. Without such a center, the Lord's people in the area have had little opportunity to

be drawn together.

### Major Payment

The initial payment on the Dubuque campus was made last year. The balance comes due on Sept. 1, 1984, in the amount of \$1,400,000 with the option of refinancing \$1,000,000 at prime rate. With additional relocation and remodeling expenses, the debt-free goal in 1984 requires additional income of almost a million dollars. The Emmaus family is praying that individuals and assemblies will stand with them in this important project.

### Degree Program Begins

With the move to Dubuque, arrangements have been made for students to enroll in General Education courses at the nearby University of Dubuque. With this, Emmaus is now able to offer three college degree programs. A student may earn a B.S. in Bible by spreading three years of Bible (in Emmaus classrooms) and one year of General Education (in U. of D. courses) over a four-year period. By continuing an additional year, he can add six more hours of General Ed and 30 semester-hours in his chosen major, earning both the Emmaus degree and a degree from the University.

A third route leads to a B.S. in Pastoral Theology for students planning on seminary training. It includes a combination of Emmaus and U. of D. courses designed to best meet seminary entrance requirements.

### Vocational Training

The combination of a Bible education with any of some 22 college-level vocational courses is yet another of the new opportunities that come with the move to Dubuque. Officials of the Northeast Iowa Technical Institute have been very cooperative—even to the extent of sending five people to Oak Park to explain available programs to current students.

In programs involving the University or the Technical College, students would apply for admission only to Emmaus. They would be a part of the Emmaus student body and live in the Emmaus dorms throughout their studies.

The older one and three-year non-degree Bible courses will continue to be offered.

### Financial Bargain

Emmaus is a bargain, financially speaking, because it continues to be tuition free in respect to its own courses.



Total costs, including room, board, library and administration fees (but not books and travel) will be just under \$3,500 a year. Course fees at U. of D. or NITL will be additional, but the total should still be well under the \$7,000 to \$8,000 annual cost of many Christian colleges.

For a catalog or further information contact the Registrar, Emmaus Bible College, 2570 Asbury Road, Dubuque, Iowa 52001 (319/588-8000).

## REACHING THE REFUGEES

*The report that follows comes from Gary Coombs, 2920 Newton Ave., San Diego, California 92113. Gary is a commended worker at Laurel Bible Chapel in San Diego. For an extensive report on the refugee ministry at Laurel, see INTEREST, Sept. and Oct. 1981.*

Praise God for what He is doing through the believers at Laurel. We are not seeing the large numbers of refugees saved as we did at one point, but some are coming to Christ, and some who professed faith in Christ in the past are growing. About 175 continue to attend the afternoon Cambodian meetings. Though a number of them were well educated in Cambodia, most were rice farmers with little or no formal education. Few of the women can read, which makes the discipling process difficult.

Each Sunday morning 30 to 50 Laotians remember the Lord in their own meeting in the chapel while the English-language Breaking of Bread is taking place in the main auditorium. **Inthava Inthisane**, our first Lao contact, effectively communicates the Word of God to them. **Ron Curtin** teaches the children's Sunday School class. **Somnith Le**, who lives with Donna and me, translates the lesson for the Lao children. She is a keen Christian, and speaks Vietnamese, Lao, Thai, French and English.

Ron Curtin has primary responsibility for all our refugee ministry at Laurel. My responsibilities are Bible teaching, assembly administration, and other requirements of ministry that come to an elder in the assembly. My wife **Donna** spends a good share of her week in the refugee office at the chapel. She handles the secretarial work, and being an RN is able to help with some of the medical problems that come up.

Laurel is in a changing community. We have a good percentage of Asians, Mexicans, blacks and poorer whites. The make-up of the assembly has been

white middle class, but it has adjusted fairly well to receiving people from other cultures and sub-cultures. We do believe it is now time to start planting other assemblies around the city. Please pray with us about this matter.

Laurel was involved in planting an assembly in El Cajon in 1976, and then a Spanish-speaking assembly in 1981. We are now looking to plant a new work in the north area of our county. It is the fastest growing area with the fewest Bible-believing churches. We would appreciate your prayers as to where the assembly should be located.

## PRINCE EDWARD ISLAND

The believers at Summerside Bible Chapel have been encouraged by good attendance at all the meetings. The chapel is almost filled each Sunday for the Family Bible Hour. A number of young believers are participating in assembly life and showing signs of growth.

We recently enjoyed a visit from **George Heidman**. His ministry was timely and practical.

We would appreciate prayer for **Joseph Sherlock** who has found it necessary to curtail many of his speaking engagements because of poor health. He continues to visit and conducts an informal Bible study which has been a blessing to the assembly. Pray that his health may be restored for God's glory.

*Spurgeon Robbins*

## TELEVISION CENSORSHIP

In a newsletter from the National Federation of Decency, Executive Director **Donald E. Wildmon** included among the statistics a personal testimony:

"In seven years of monitoring television, I have not seen one program, cast in a modern day setting, in which one person depicted as a Christian was shown as a warm, compassionate, intelligent person. Positive portrayals of Christians cast in a modern day setting are censored out."

## BOYNTON BEACH, FLORIDA

"In a growing community, in a growing Florida, the Lord's encouragement to develop new assemblies is apparent," writes Bill Crouse of Boynton Beach. "Accordingly, several Christian families here are now meeting as Boynton Bible Chapel.

"Assemblies that adhere to the principles of Acts 2:42 are many miles distant. This restricts involvement and

makes impractical the inviting of friends and neighbors.

"Presently we meet in a home each Wednesday evening for prayer and Bible study. A Sunday meeting place has been located. As soon as five or six families join our group, we will begin meeting Sunday mornings.

"The population of Boynton Beach is 41,000 and projected to reach 170,000 by the year 2000. This report is to sound the call for additional families to join us in the testimony here."

William F. Crouse,  
10563 Green Trail Dr. S.,  
Boynton Beach, FL 33436

## ANNUAL LANGUAGE COUNT

A Boro family from the northeastern part of India, and a Moore family, part of a tribe from Africa's Upper Volta, shared in the realization of a longfelt wish in 1983. Both were among the 4.7 million people who for the first time had the complete Bible available in their own language.

During the year, 24 languages were added to the list of those which now have at least one book of the Bible. These brought the year-end total to 1,785 languages in which at least one book of the Bible had been published since printing was invented over 500 years ago.

By December 31, the complete Bible had been published in 283 languages, four more than the previous year. In addition to Boro and Moore, the new languages with full Bibles were Kakwa, spoken in Uganda, and Tinata Tuna, a tribal language of Papua New Guinea. An additional 572 languages have the full New Testament.

Geographically, 717 of the 1,785 languages are in the vast region which encompasses Asia, Australia, New Zealand and the Pacific Islands. Africa comes next with 517, followed by South and Central America, including the Caribbean islands. There are 64 languages listed for North America, most of them used by indigenous Americans.

Source of these statistics is the annual Scripture language report of the United Bible Societies, the international partnership for Bible work which the American Bible Society helped found.

Bible Societies were involved in more than 75 percent of all reported Scripture translation projects by language count during the year. That involvement included such services as technical and supervisory assistance, publishing, and financial support.



## VIEWPOINT

by Walter L. Liefeld

### QUESTION:

## Should we practice “laying on of hands?”

### ANSWER:

It is a curious fact of church history that movements attempting to get back to New Testament church truth have tended to emphasize some things to the neglect of others. The laying on of hands is a good example. While many Christians practice this as a means of conferring authority in ordination, others omit it completely. Ordination as commonly conceived today can be challenged from Scripture. But what about the laying on of hands itself, a practice with significance in both Old and New Testaments?

Since few of us have had opportunity to study this topic, I would like first to survey the relevant passages of Scripture to see what we can learn from them. In a future column I would like to examine this practice in connection with its common use in ordination.

The first instance of the laying on of hands in Scripture is in Genesis 48:14-22. Jacob blessed Joseph's sons, and used his hands to distinguish which one received which blessing.

Next, Moses laid his hands on Joshua when he designated him as his successor, chosen by God. It is significant that the Spirit was already in Joshua. Deuteronomy 34:9 refers back to this incident and adds that Joshua “was filled with the Spirit of wisdom because Moses had laid his hands on him.”

We need to note both facts: God chose a man who already had the Spirit and then filled him with the Spirit. That filling was “because” Moses laid his hands on him. So the laying on of hands did not make Joshua a man of the Spirit, but it did bring him a fresh spiritual endowment. It was also at this time that Joshua was commissioned or “appointed” in the presence of the people and given some of Moses’ “authority” (or, more literally, “majesty”) so that the people would obey him.

The Levites were also set apart for the

Lord by the laying on of hands (Numbers 8:5-14). They were presented to the Lord as an offering (as priests laid their hands on some of the offerings by way of identification).

In contrast, hands were not laid on the seventy elders when they were appointed by Moses (Numbers 11:16-25). The Spirit came on them anyway, even on Eldad and Medad who were not there at the time.

Jesus sometimes touched people or laid his hands on them when He healed them. It is interesting, however, that He did not lay his hands on his twelve disciples or on the disciples in Galilee when He gave the Great Commission.

Twice in Acts the laying on of hands is connected with the bestowal of the Spirit. In Acts 8:14-19 the apostles came to Samaria, apparently to affirm that the Samaritans were accepted into the family of believers. The laying on of hands both symbolized this and was the occasion or means of the impartation of the Spirit. In Acts 19:1-7 the laying on of hands accompanied the reception of the former followers of John the Baptist as they also joined the family of believers, and they likewise received the Spirit.

The Spirit also filled Paul (then still named Saul) when, after he had met the Lord on the road to Emmaus, he was visited by Ananias. When Ananias laid his hands on Paul he was both healed of his blindness and filled with the Spirit (Acts 9:17).

Then in Acts 13:1-3 hands were laid on Saul (Paul) and Barnabas by the leaders of the church at Antioch. This was not an “ordination,” as usually conceived of today. Paul and Barnabas were already in the Lord’s work. Furthermore, Paul’s authority came only from the Lord (Galatians 1:1). In the laying on of hands the church at Antioch separated Paul and Barnabas for the new work to which God had called them and sent them off.

Earlier, in Acts 6:1-6 there had been another commissioning, not of leaders but of servants, those who substituted for the apostles in serving the widows in the Greek-speaking Jewish-Christian community. These men, like Joshua,

were already filled with the Spirit.

Later, Paul and the elders laid hands on Timothy, and he received a special spiritual endowment (I Timothy 4:14; II Timothy 1:6). Nothing is said about commissioning or bestowing any authority. Yet this passage is usually taken as describing Timothy’s ordination, mainly because it is alleged to be patterned on a Jewish laying on of hands to ordain rabbis. The present evidence and latest scholarship, however, indicate that the rabbis were *not* doing this in the early first century.

Although there will be more to consider in the forthcoming column on ordination, for the moment we can conclude the following: God did sometimes use the laying on of hands to communicate blessing and spiritual endowment. At other times it was more a matter of indicating and setting apart those chosen by God to serve him.

The laying on of hands is a graphic symbol that can be used with great significance today as long as the limits of its meaning are clear.

## EXCOMMUNICATION AND THE RIGHT TO PRIVACY

*Continued from page 11.*

lesson that all of us who seek to shepherd a flock committed to our care need to think seriously and prayerfully about our duties. Paul tells those who are spiritual to “restore” a believer trapped in sin. He says do it “gently,” or as one translation has it, “in a gentle way” (Gal. 6:1 TEV).

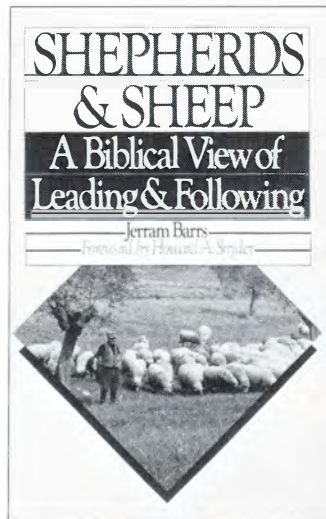
It takes deft handling. The objective is restoration, not the crushing of one’s spirit.

Most people are terribly embarrassed by sexual sin. For a young mother of four, already wounded by divorce, confession in public would have been exceedingly painful and, in my judgment, unnecessary. Under the circumstances—including the woman’s plea for silence about the matter—it would have been well to keep silence. As Peter says, “love covers over a multitude of sins” (I Peter 4:8).

At times, Christ is honored less by indignation at sin than by love for the sinner. [1]



# BOOK REVIEWS



**SHEPHERDS AND SHEEP**, by Jerram Barrs. 1983, InterVarsity Press, 98 pages, \$3.95 paper.

*Reviewed by Donald L. Norbie, Greeley, Colorado.*

There is a flurry of interest today in the subject of church government. While many urge the maintaining of traditional structures, some voices are crying out for more of the simplicity of the early church.

Some of those who plead for New Testament forms are emphasizing strong authority vested in elders, with "apostles" over the elders. They teach a "chain of command." As author Jerram Barrs puts it, "Some are advocating that every member must be in obedient submission to someone else; that is each person must be 'covered' by another" (p. 49).

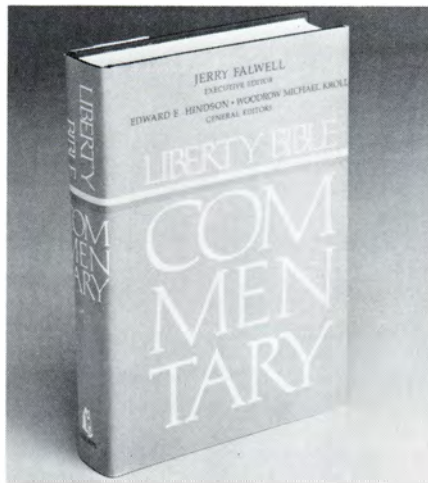
According to Barrs, the influential Watchman Nee seems to be a major source of this doctrine. Barrs quotes Nee as saying: "Hence you recognize not only the head, Christ, but also those whom God has set in the body to represent the head. If you are at odds with them you will also be at odds with God" (p. 50). Earthly leaders then have all of the authority of God behind them and must be obeyed explicitly. To disobey them is to disobey God.

In groups that follow this teaching, the leaders are even obeyed in matters such as marriage, employment, and change of residence, as well as in spiritual decisions. Witness Lee and his Local Church Movement develop this doctrine to the full.

Mr. Barrs pleads for scriptural balance. The Word is the ultimate authority for the church. Apostles with the authority of the Twelve no longer exist (p. 64). Elders are the only authority under the Word in the local church. "The clear New Testament pattern is to have several people joined in oversight of each local church" (p. 56). "The whole church engages in ministry, not just elders and deacons" (p. 57).

Barrs rejects "the phenomenon of one-man rule" (p. 55). Elders are not to exercise autocratic rule. They are to be "examples of godly living" (p. 53) and should "teach biblical truth" (p. 54). They are responsible to counsel, encourage and rebuke on the personal level (II Tim. 4:2; Tit. 2:15), but Christians are free under God to make personal decisions.

This is a book with good balance in an age of extremes.



**LIBERTY BIBLE COMMENTARY**, Jerry Falwell, Edward E. Hindson, and Woodrow M. Kroll, editors. 1983, Thomas Nelson Publishers, 2721 pages, \$29.95.

*Reviewed by the editor.*

Twenty professors of Liberty Baptist College and Seminary, Lynchburg, Virginia, have combined their talents to produce a one-volume commentary on the entire Bible. Reflecting the viewpoint of the institution, the commentary describes itself as distinctively Baptist, aggressively fundamental, historically evangelical, and eschatologically premillennial.

That combination will suit most of us most of the time. Even the Baptist part

is really baptist with a small *b*. Baptism by immersion is clearly taught, and that only of believers, not babies. But I didn't find anything about Baptist churches, or Baptist anything else.

Indeed, at places the commentary sounds more "brethren" than "baptist." Consider these comments on I Corinthians 14:27 and Acts 13:3 respectively:

"The worship services of the early church do not seem to have been dominated by one individual, rather there seems to be the open and free participation in the worship service by all who would choose to participate."

"In the book of Acts we find no reference to mission boards or organizations as such."

That last statement arises from the conviction that the Commission to send out missionaries was given to the local church, not to independent individuals. This is included in the list of Baptist distinctives found in the Preface: "Each of the commentators holds to the basic Baptist distinctives of the soul liberty of the individual priesthood of each believer, believer's baptism by immersion, the autonomy of the local church, separation of church and state, congregational church government, recognition of the Bible alone as our final authority in all matters of faith and practice, the ordinances of the local church, and the view that the Great Commission is given to the local church. Hence, the view of the New Testament church taken herein emphasizes the church's manifestation in autonomous local congregations, whose nature, discipline, and regulations are clearly defined in Scripture."

This statement expresses a concept of New Testament Christianity rather different from the sectarian impressions conveyed by some Baptist churches. It reflects the large area of common ground we share with these believers.

The commentary has the limitations of brevity inherent in any one-volume treatment of the entire Bible. It surpasses many of them in value because of its consistent adherence to sound doctrinal and prophetic views.

This is an English commentary, not Greek or Hebrew. It uses the King James text, which is printed in a narrow column beside the expository notes. In most places this column is partially empty. The opposite is true for Jeremiah, Ezekiel and much of the Pentateuch. Indeed

the text of Numbers 7 stretches over four full pages that have nothing at all in the wider expository column.

For each Bible book there is an introduction, an outline and a bibliography.

**EVOLUTION IN TURMOIL**, by Henry M. Morris. 1982, Creation-Life Publishers, 190 pages, \$5.95.

*Reviewed by Stan F. Vaninger, Victory Christian School, St. Louis, Missouri.*

Of interest to Christians is the battle that is currently raging within the secular scientific community over the validity of the classical theory of evolution that has been in vogue during much of the 20th century. In recent years a number of prominent scientists have challenged the theory, which has for so long

enjoyed the position of being *the* most sacred dogma of the modern scientific establishment.

This argument is not to be confused with the recent creation/evolution controversy. Within the secular scientific community itself there have arisen grave reservations over the concept that higher forms of life developed from the lower by a slow and gradual process of natural selection. Some prominent evolutionists have rejected gradualism in favor of a concept known as punctuated equilibrium. They postulate long periods of equilibrium (where no evolution occurs) punctuated by relatively short periods of extraordinary evolutionary development.

The first three chapters of *Evolution in Turmoil* contain a fascinating review

of this important development. Henry Morris shows that the main attraction of this concept for committed evolutionists is that it is more consistent with the lack of evidence for evolution in the fossil record. If evolution occurred quickly over short intervals of time, separated by much longer periods of stability, then the evidence left behind in the geologic record would indeed be sparse.

A fourth chapter discusses the relationship between Marxism and punctuated equilibrium. Three more chapters deal with the recent creation/evolution controversy, the issue of theistic evolution, and a brief appeal to non-Christians to place their faith in the Creator/Savior of Scripture, the Lord Jesus Christ.

**est**, by John Weldon and Andrew T. Le Peau. 1982, InterVarsity Press, 32 pages, 50¢ paper.

*Reviewed by Stanley F. Vaninger*


What do Yoko Ono, Carly Simon, gold medalist John Curry, Polly Bergen and Richard Aurelio (former deputy Mayor of New York City) have in common?

All are enthusiastic graduates of Erhard Seminar Training. Better known as est, the seminar is a self-improvement training course created by Werner Erhard after his own extended involvement in Scientology, Mind Dynamics, Zen Buddhism, Subud, Yoga, Silva Mind Control, psychocybernetics, Gestalt, encounter therapy and transpersonal psychology.

The authors of this small booklet show that the est technique is based upon an Eastern and non-Christian world view. It uses forms of brainwashing and psychotherapy. Although est is advertised as something that will not interfere with a person's religious beliefs, some statements made by est trainers are quoted to show that one of the major objectives of the seminars is to destroy any existing belief system and replace it with something very different.

InterVarsity Press in recent years has published several similar booklets that give brief but helpful critiques of some of the better known cult groups and eastern religious movements: *The Baha'i Faith* (1982) by John Boykin, *Children of God*, *Family of Love* (1980) by John Mariconi, *The Way of Victor Paul Wierwille* (1978) by Joel A. MacCollam, *Hare Krishna Hare Krishna* (1978) and *The Moon Doctrine* (1976), both by J. Ksamu Yamamoto of the Spiritual Counterfeits Project, and *TM* (1975) by David Haddon. I

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# QUOTES

DEADLINE: Letters for the September issue should reach INTEREST by July 10.

## Arizona: 400 prisoners enrolled in correspondence courses (Cichy)

## Illinois: Carbondale worker evangelizes at Mardi Gras (Caldwell)



Cathie and Curt Caldwell with Nathan (3) and Noah (1½)—Southern Illinois



Ray Zander (left) and Jonathan Brower—Southern Florida

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

I have just returned from three weeks of ministry at Bethany Gospel Chapel in Oakland, California. My purpose in going was to help prepare for a **Dick Saunders** evangelistic campaign. Additionally, I helped train some brethren in door-to-door survey evangelism. I believe the Lord used me to emphasize that evangelism should be a part of the ongoing ministry of the assembly.

I am much encouraged by the spiritual growth at Bethel Bible Chapel in Middletown (N.J.), and it is great to see how the Lord has worked in the lives of some of the young Christians.

March 12

**JONATHAN and BETTY BROWER, 1591 NW 10th Ave., Homestead, Florida 33030**

**Ray Zander** and I spent two weeks in Key West and two weeks in Brooksville, Florida. In Brooksville six families have united and purchased a house to use for the testimony there. We conducted two week of meetings to open it to the community. We saw one 25-year-old woman profess faith in Christ. We are looking to the Lord to bless the testimony there.

April 9

**NORMAN and MARION BUCHANAN, Box 1600, Sherbrooke, Quebec J1H 5M4**

Seven years ago I accepted the presidency, on a temporary basis, of Bethel Bible Institute. These have been happy and fulfilling years, but, at my suggestion the board has now named a committee to look for a new president.

We have had a growing burden for the outstanding financial obligations of the missionary print shop in Cap-de-la-Madeleine that I directed for 20 years. The Lord has opened many doors, and, beginning this month, COPIRAPIDE will operate in up-town Sherbrooke, serving the commercial market as well as former Christian Publication customers. Pray that we will be able to make a significant contribution toward the outstanding debts.

I will still be available to Bethel part time, and plan to continue ministering in various assemblies.

March 22

**ROY and EVELYN BUTTERY, 95 d'Youville, Chicoutimi, Quebec G7H 2W4**

Our building project has gone well, though not without its difficulties and setbacks, and Sunday we will be holding our first meeting there. The assembly has participated wonderfully well and has been a testimony to many. Outsiders have commented

on the atmosphere at the construction site, the quality of the workmanship, and the enthusiasm of the workers. We pray that the Lord will continue to bless our testimony in this city.

Visitation continues among the sick, the elderly and new-born.

March 19

**CURT and CATHIE CALDWELL, Box 606, DeSoto, Illinois 62924**

After teaching six months in the book of Genesis, I passed the baton to **Glendall Toney**, my co-laborer, to finish the book. This freed me to do an evangelistic outreach at the Mardi Gras in New Orleans with about 50 other men from churches in southern Illinois. Using a large wooden cross, we did street preaching, tract distribution, public Bible reading, singing and worship in the streets, evangelistic clowns and personal witnessing.

The Lord convicted me that I needed to be willing to do the same type of evangelism in my home town. Another pastor and I have constructed 11-foot wooden crosses out of 4x4's, with Scripture verses painted on them, which we have been carrying around near a shopping mall, a high school, bars, etc. At the same time, I have been carrying on a shepherding ministry. Cathie has been working on a women's conference with **Naomi Cole** as speaker.

April 9

**JIM CICHY, 2509 N. Campbell Ave.,  
#230, Tucson, Arizona 85719**

The Emmaus Arizona Prison Ministry was born in March 1983. After conducting an international prison ministry with the use of basic Bible courses, God burdened me to reach Arizona State inmates, using Emmaus and Navigator Bible courses. Enrollment grew from 50 to more than 400 inmate students in just over nine months. We rejoice with the angels in heaven over the many who have trusted the Lord during this time. Presently the ministry serves 22 institutions.

Courses are distributed through the mails. We use a 60-course curriculum, from basic salvation to in-depth studies in Christian living and discipleship. We are dedicated to bring men and women to the saving knowledge of our Lord Jesus. We minister to inmates, their spouses and their families, using the courses to help them in their spiritual growth.

*March 20*

**DAVID and MERYL COLLINS,  
40 Ransom Ave., Sea Cliff,  
New York 11579**

Here in Sea Cliff we have begun an evangelistic campaign that will carry us through the summer. It is a combination of letters, visitation and area Bible studies. Our goal is to visit all the homes in Sea Cliff, approximately 2,500, and seek an opportunity to share the gospel with them. We trust the Lord to open the doors He has prepared.

We are rejoicing in our new son, Jeremy David, born December 20. We thank all those who prayed.

*March 21*

**CANDIDO and CELINA DE SOUSA,  
16 Fairview Pl., Ossining,  
New York 10562**

We are pleased to report that the brethren of the Portuguese assembly in Harrison, New Jersey, after an active search of months, have located a suitable dwelling for our meetings. The site selected will need only a few improvements.

## 1984 Assembly Address Book

**\$4.95**

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Payment must be sent with order.

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Letters of Interest

PO Box 294

Wheaton, IL 60189

## Houses purchased to serve Portuguese assembly in New Jersey and new testimony in Florida (deSousa; Brower)

## Oregon assembly finds a church building; Indiana group seeking school facilities (Heseltine; Dunham)

## Two-year-old California assembly growing rapidly; moves from a house to a high school (Robertson)

We pray that the Lord will continue to use us as a vibrant testimony among the Portuguese community in Harrison.

*March 27*

**WARREN and FLO DUNHAM,  
2060 N. 300 W., West Lafayette,  
Indiana 46906**

The men of West Side Bible Fellowship have been meeting monthly to discuss alternatives to meeting in a home as we now do. Use of a nearby junior high school was rejected to years ago, but we have now discovered a more open attitude.

The Korean Bible class held each Friday night on the Purdue campus has been encouraging. There has been a freer participation in discussion. Some evidence a knowledge of Christ as Savior.

Dan is in the home stretch for high school. Steve has continued in good health this semester and is looking for a summer job. Ruth is in junior high and is kept busy with band. Tim will soon have his ninth birthday and is ever active.

*March 26*

**HOWARD FORBES, Box 1481,  
Jonquire, Quebec, G7S 4L1**

The Kenogami assembly is beginning to recover from the loss of brother Charles-Eugene Bouliane. [See With the Lord, April 1984.] Brother Lucien Fortin is taking more responsibility for the ministry, and I am helping more as the Christians become accustomed to my mechanical voice.

Recently I was with a new assembly starting up at Loretteville, northwest of Quebec City. Last year four were baptized (two couples), and there are now about ten who wish to be baptized. Recently an alcoholic was saved. He now attends the meeting and reads the Bible to his family.

*March 12*

**STUART and KAREN GREENE,  
2922 Missionwood Lane W., Miramar,  
Florida 33025**

We have recently been commended to work

amongst the assembly's youth and help in counseling and teaching at Hollywood Bible Chapel. Over the past four years we were involved with the Fayetteville (North Carolina) Bible Chapel in a pastoral and Bible teaching work.

A goal in the youth work is to build close friendships around the Lord and to train future leaders. With regard to the assembly as a whole, our goal is to encourage discipleship and the training of leaders.

*April 10*

**MIKE and SUSAN HAMEL,  
3213 SE 73rd, Portland, Oregon 97206**

Laurel Park Bible Chapel [Portland] continues to grow. This spring we are studying together a History of the Brethren Movement, compiled and taught by Rex Koivisto. Also, several brothers will be working with Bruce McNicol on a training class for elders and leaders from the Portland assemblies called, "How Shall We Then Lead?" It is loosely adapted from a Philosophy of Ministry course taught by Dr. Grant Howard. Interest among assemblies has been high.

*April 10*

**JACK and IRENE HESELTINE,  
3351 Hanley Road, Central Point,  
Oregon 97502**

When we came to Medford, four families were meeting on the Lord's Day mornings for Breaking of Bread and the Family Bible Hour. There are now five families and another is moving here soon.

They were meeting in the recreation room of a mobile home park twelve miles out in the country. After much searching, we found a small church building in Medford that had been unused for the past three years due to the disbanding of the small Pentecostal group. The building has been leased for a year with an option to buy. It is located in a growing neighborhood where there are many young families with children and young people we can contact.

*March 19*



**GORDON and RUTH KYLE,  
Sharpe Army Depot, Lathrop,  
California 95331**

Soon I will have to hang up my uniform with its tattered silver cross and allow younger men than I the joy of taking the good news to our soldiers.

Since my return from Korea in 1981 I have been on a joint-service assignment to the Marines, Navy, Air Force as well as Army. In August when I leave this post I report to Fort Ord, which is to be my terminal assignment.

We are excitedly looking beyond Fort Ord to even more challenging contact with people. We plan to travel for a year and visit those who have prayed for us through the years. We value prayer as we plan our itinerary.

On June 30 our first-born, Debra Lynn, will be married to Bart Fowler.

*March 30*

**WILLIAM and NADINE LEAROYD,  
8051 Garnier, Montreal,  
Quebec H2E 2A9**

Last Sunday we baptized two young men before the worship service. What was unusual and encouraging about one of them was that his parents and three other relatives who had never seen the morning meeting were present. Usually there is opposition in a family when one of them takes a stand. The father does not profess to be a Christian, but I have never seen a parent who seemed more happy than he on such an occasion.

*March 10*

**ROBERT and SHARON LINDSTED,  
2516 N. Webb, Wichita,  
Kansas 67226**

We are continuing to work on obtaining approval for the new building. About ten days ago the engineer of the city gave us a list of 19 points that need to be taken care of before approval can be given. There are just enough obstacles that God has allowed in this whole process that we are kept on our knees. We're learning that this is our most efficient position.

Several more new families are coming to the new assembly. Two of these have come as a result of the radio program.

*March 12*

**ROBERT and JOANNE McCOY,  
96 Farmstead Ave., Mystic,  
Connecticut 06355**

Since the fall of 1983 we have supervised the Christian education ministries of Groton Bible Chapel. This includes coordination of two Sunday Schools, the high school youth activities, and some other education-related programs.

We are especially excited about the development of summer ministry teams (small groups of high school students spending one-week periods of service in other locations). This year we plan to have one team assist **Chris Schroeder** of Open Air Campaigners in street evangelism in New York City (June 30-July 7). Another team is preparing to assist in the construction of a building at His Mansion (July 7-14). In doing so, we hope



**Rogue Valley  
Bible Chapel,  
Medford, Oregon**  
—See  
Heseltine letter

to disciple teams and develop their concerns for the larger world.

*March 23*

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

A lot is happening here at Immanuel Mission. **Becky Osburn** (third and fourth grade teacher) and I plan to get married in June. Right now we are building an addition onto an 8x35 foot trailer so that we will have a place to live next school year. It has been wonderful to see God supply the needed materials and manpower to get the addition started.

Please pray for the kids here at Immanuel Mission, as they need to realize their personal need for Christ and not look at Christianity as something for white people.

We enjoyed a series of messages last week by **Alex Strauch** and **Kent Wilson** who visited from the Littleton Chapel in Colorado.

*March 20*

**RALPH MORRIS, 2271 SW Winderview Dr.,  
Gresham, Oregon 97030**

We have been involved at Clinton St. Bible Chapel [Portland, Oregon] since its beginning when the work was primarily with children and young people. Over the years they have grown and the main segment of the assembly is now young to middle-aged married couples, many of whom have grown children. The needs of the local body have changed and become more complex.

I work with the high school group and also assist in a Navigator course in which thirteen people are committed to a two-year involvement of memorization, Bible study, daily reading, prayer, witnessing and fellowship. I am also an elder and am counseling and visiting as the Lord opens doors.

*April 9*

**LESLIE and LOUISE MUIRHEAD,  
5834 Molson, Montreal,  
Quebec H1Y 3B8**

We have been excited and encouraged in

the three assemblies with which we fellowship and minister. At the St. Leonard assembly, our neighbor Monique's husband came to a saving knowledge of Jesus Christ. This united the family in the Lord and, since then, Monique's sister and her husband were saved and baptized, and other family members participate at the assembly meetings.

In the Assemblée de l'Est, the believers are still experiencing transitional difficulties since the fire.

Most of the PEDAC (Programme d'Enseignement pour le Développement des Assemblées Chrétiennes) courses are in their last weeks, and we are encouraged by the participation of the students in the assembly ministries. **Michel Lafleur**, **Marcel Dubois**, and **Michel Morency** are three young men to whom it seems the Lord has given the gift of teaching, and their ministries are appreciated by their respective assemblies.

*March 13*

**CHARLES and MABEL OXENDINE,  
Route 2, Box 37, Pembroke,  
North Carolina 28372**

We have been able to minister to the needs of some of the recent tornado victims. There are many whose homes were totally destroyed. In some towns, looters arrived within minutes after the tornado passed through.

Such destruction is unparalleled in the history of our area. We pray it may be a means of arresting the attention of many for reception of the gospel.

*April 10*

**HAROLD and VENA PRESTON,  
P.O. Box 23227, Lexington,  
Kentucky 40523**

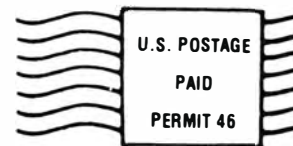
We have just finished the series, "Guide to Christian Growth," by **Ken Engle**, on the Emmaus Bible Hour. These radio programs cover a good portion of Central Kentucky. We get responses every week from listeners who want the correspondence courses. We are now beginning a new series of lessons furnished by **Don Norbie**.

*March 26*

# INTEREST

BOX 294  
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Non-Profit Organization



Address Correction Requested

## QUOTES

### FROM WORKERS

*Continued from page 23*

**DAVID and MARGARET REID,**  
734 Monroe Ave., River Forest,  
Illinois 60305

We feel we should keep our home here until our youngest child, Ron, completes high school in 1985. So I will be commuting home from Emmaus Bible College in Dubuque on weekends during the next school year, and, Lord willing, will have the opportunity to continue ministry in the Chicago area assemblies. We would greatly appreciate prayer for the Lord's peace and grace in the big changes surrounding the Emmaus move.

*March 21*

**DON and KRISTA ROBERTSON,**  
401 MacArthur Blvd., San Leandro,  
California 94577

Easter Sunday marks the kick off day for our new facilities at San Lorenzo Bible Chapel. After 18 months of meeting in homes, we have now gained access to Redwood Christian High School for our meetings.

When we began in October 1982, there were just a few families, barely filling a living room. We prayed for the salvation of many of our friends and contacts. The Lord expanded our numbers until we filled the living room and other rooms besides. Each Sunday we moved out all the furniture to make more and more room until we were just bursting at the seams.

On April 22 we move into the high school, using the multi-purpose room which houses 350 people, and have the use of a full wing for classrooms and Sunday School. Pray that we will continue to grow, not only numerically but spiritually.

In San Leandro, the September class for the Discipleship Intern Training Program is shaping up, but we still have room for more. We anticipate a large class, and value prayer as we instruct in the Word and train in the practical areas of service and ministry.

*March 23.*

**JACK and RUTH SPENDER,**  
112 Doolittle Dr., Bethany,  
Connecticut 06525

On Sunday night 19 were baptized—ten from the new assembly in Cheshire. That work is growing and all are praying for the Lord's special work of raising up elders to oversee.

On Friday I had the privilege of meeting with a group of Christians in the northern part of the state who are beginning an assembly in Vernon, west of Hartford. This work is the result of exercise of some in the Hartford assembly.

God continues to use our materials on assembly principles and a growing part of our work deals with correspondence over a great variety of questions and requests. I never foresaw such a ministry, but the Lord has His ways of doing things.

*March 12*

**ROBERT I. THOMPSON,**  
2107 North Main, Pearland, Texas 77581

I left Houston [for South Africa] last September, full of great hopes and plans. It was a joy to be used of the Lord and see results. I gave the month of November exclusively to the Hindus and daily was able to visit or conduct gatherings. They were hungry for the simple help I was able to give. In the Cape I was able to help with the black assemblies.

While in the Cape I developed circulation problems and spent four days in the hospital. Since my return I have had surgery and am now back at my daughter's, still very weak.

*April 9*

**ROBERT and CAROLYN THRALL,**  
7263 22nd Ave., Montreal,  
Quebec H2A 2H5

Our work has taken us into many different areas of endeavor. We work regularly with two French meetings, one in Montreal and the other in St. Hyacinthe, thirty miles north of Montreal. In these meetings we preach, teach, visit, and counsel.

The Lord has opened other ministries within these groups. We are helping two French students in St. Hyacinthe start a gospel outreach in their Junior College. We have started a Senior Citizen's group in the English assembly in Montreal, and we direct a bi-monthly Bible study in the home of a French couple who live in Beauharnois, 30 miles

south of Montreal. We have Vacation Bible Schools in English and French, and Carolyn directs two women's meetings each week. So we praise the Lord that our weeks are full of serving Him. Pray for our health that we will be able to carry on.

*March 12*

**BOB and MARIE WEADGE,**  
P.O. Box 203, Prospect Heights,  
Illinois 60070

Two weeks ago we returned from a visit to Fall River, Nova Scotia where, Lord willing, we will begin our church planting ministry in late June. Our prayer concern at this point is for adequate housing.

I have just attended an Evangelism Explosion clinic. What a positive learning experience it turned out to be. Many new tools were gained that will prove helpful in Fall River and wherever else we go.

*March 27*

**DIX and CYNTHIA WINSTON,**  
4133 Hoover Ct., Owensboro,  
Kentucky 42301

During February the Lord added two new families to the fellowship. They have been a real encouragement to us, and have served to confirm my heart that there is no gimmick needed in the planting and growth of assemblies. The only thing that is needed is a group of obedient believers, seeking to honor the Lord in their meeting, and trusting Him through persistent prayer for the growth and blessing. This has been the case at Trinity Bible Church here in Owensboro.

*March 12*

**GEORGE and BERNICE YPHANTIDES,**  
9829 Liggett St., Bellflower,  
California 90706

The Lord gives opportunities to share the good news in the little venture we have been led of the Lord to begin. We took over a small Mexican fast food business, primarily for Bernice and the boys to run. There are many Greeks here in southern California and we have a burden for them. Many are in restaurant business and this gives us a natural contact.

I had the opportunity of leading one of the ladies who works with us to the Lord, and also her son.

*April 3*



# INTEREST



JULY/AUGUST 1984

**Creativity and  
Variety** P. 2

**Lining up on  
Evangelism** P. 4

**Cultivating  
Creativity** P. 6





## EDITOR'S PAGE

by James A. Stahr

# Things New & Old

THE LORD GAVE A FORMULA THAT KEEPS LIFE INTERESTING

A MALLARD DUCK makes her nest against the foundation of our home. One year she laid eleven eggs. When she is brooding we check each morning to see if the eggs are hatching. Once they start, the poor mother has a hard job keeping the little chicks pushed in under her feathers.

The frustration is short-lived. Within an hour or two all the eggs are open and then the duck abandons the nest. She leads her little line of chicks across the back yard, under the fence, over the road and the picnic area, and into the lake of Wheaton's Northside Park.

It is very different with the birds that nest in our trees, whose newborn chicks can neither walk, swim, nor fly, much less feed themselves. It is days before they can leave the nest.

When I was a camp director in Prince Edward Island I loved to awaken children to the fascination of ferns. "This is a once-cut fern," I would explain, pointing out how the long fronds were divided into two rows of leaflets by indentations to the very stem. Then I would find a twice-cut fern, where each leaflet was itself cut up into lobes or sub-leaflets. A thrice-cut fern repeats the process once again.

Once you are alerted to such a basic variation, you will never again think that all ferns look alike. You don't have to be awakened to differences between flowers, however. Varieties of flowers seem infinite in number. But I have never been any good with flowers, because I am poor at memorizing names that are independent of basic categories.

I marvel at computers the way some people marvel at flowers. I know that the rapid calculations of the computer are possible because electrons, tiny beyond comprehension, move at speeds equally incomprehensible.

The electrons circling the nucleus of an atom are not unlike the planets of a solar system. Our earth, the immense "electron" on which we live, takes a whole year to circle its sun. Our solar system in turn whirls with our galaxy, and our galaxy sails through space, in dimensions as infinite as the atom is infinitesimal.

What an imagination our God must have! How did He ever think up all these things—circling planets, some immense and some invisible; three kinds of ferns and a million kinds of flowers; baby birds that go swimming on their birthday, and others that are helpless?

There is endless variety in God's creation!

I got thinking about all this when I selected an article on creativity for this month's issue of *INTEREST*. Be sure to read it. Learn to be creative.

Why shouldn't we be creative when we have a God who so delights in creativity? We are made in His image.

Bring your creativity into your Christian life. Develop strong habits of faithfulness in Bible reading, prayer and witnessing, but within the continuity of those habits, learn to vary things.

Apply this to your personal devotions. Don't let them become tedious. Reverse your order of prayer and reading. Meditate on two or three verses instead of reading a whole chapter. Read some books of the Bible slowly, verse by verse and word by word. Then have a change of pace, and read a whole book through as fast as you possibly can.

Family devotions (I hope you have them) call for creativity and occasional variety, especially when small children are present. If you yourself have been doing all the reading, then pass out Bibles and go around the table, each person reading two verses. Alternate between the heavier reading (Leviticus, Job, the Psalms, Proverbs, the Epistles) with those that have a lot of story content (Genesis, I and II Samuel, the four Gospels, Acts, Revelation). Make the stories come alive for the children.

Change translations now and then. Use a paraphrase for a while to help children get the flow of Bible narrative. Then go back to the King James Version, with each child taking his turn to read aloud. There's hardly a better volume for the development of careful reading ability.

Take off the top of a cube-shaped Kleenex box and start collecting missionary prayer cards. Give each person one card from the front of the collection, so each parent and each child can pray for a different missionary family. At the end of the prayer time, put these cards at the back of the box.

Never let family devotions become boring or a burden. Keep them fresh and exciting. Be creative!

Family devotions are best guided by the father. In other areas of family life, the burden of creativity falls most heavily on the mother. Mothers, spend time with your children. Read books with them, do craft projects.



Don't let the television set take your place in your children's lives.

Set the little ones on your kitchen counter, feet dangling, while you make cookies. Then you, *and the children*, take the cookies to an invalid or shut-in.

When you bring up children with a "service-orientation," they will escape the self-centeredness that characterizes the "me" generation.

Creativity is needed in the local assembly just as it is needed in the home. When things are always done the same way, week after week, month after month, year after year, a staleness develops. Life and vitality disappear. We hang on because we think we are being faithful, holding fast, not compromising. But a rigidity sets in. Faces grow hard and critical instead of being warm and friendly. The fear of change stifles warmth and blessing.

So don't be afraid to change things. And then later to change them back again. Remember how the Lord has blessed us with changing seasons—spring and summer, fall and winter. And then the cycle begins all over again. In northern climates, the wide seasonal variation is one of the compensations for the ice and snow of winter.

Some things should never be changed—the faithful preaching of the gospel; the regular remembrance of the Lord; the unchanging doctrines of the Christian faith.

Creative thinking combines these old, familiar things with new and fresh ideas. The Lord Jesus put it this way: "Every scribe instructed in the kingdom of heaven is like a householder who brings forth out of his storehouse things new and old" (Matthew 13:52).

"Things new and old!" What a formula for life and vitality in meetings. Meeting schedules are occasionally rearranged. New and contemporary songs are introduced along with the familiar hymns of the past. Refreshing new thoughts from the Word of God are blended with the familiar truths we have heard over and over again.

We never tire of those old truths when the Lord's formula is followed. But there are preachers who haven't had a new thought or a new sermon outline in 40 years. And then there are those who forsake the old truths and fill their sermons with that which is new, witty, novel. Neither style heeds the Lord's formula.

"Things new and old." That's it! That's the way to make life interesting.

When everything is new, life has the shallowness and insecurity of the Areopagus, where the Athenians "spent their time in nothing else, but either to tell or to hear some new thing" (Acts 17:21).

When nothing is new, life becomes a perpetual winter, devoid of all the joy and renewal of springtime. It is springtime that, more than any other season, displays the creative Hand of God.

Every season displays the variety of God's creation. Creativity and variety add flavor and interest to our lives. The unchangeability of God's character and God's truth give us security and confidence. [1]

# INTEREST

JULY/AUGUST 1984 Volume 50 No. 7

## ARTICLES

### 4 Lining Up on Evangelism

*How to develop an effective, evangelistic life-style.*

### 6 Cultivating Creativity

*Piercing the mundane to find the marvelous.*

### 9 Father and Son

*The Lord rescues the afflicted, but prevention is better than a cure.*

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**Editor—** James A. Stahr  
**Editorial Assistant—** Naomi Bauman  
**Art Editor—** John Sweemer

**Directors of Letters of Interest Associates:** Neil M. Glass, Pres., John McCallum, Vice-Pres., James D. Kennedy, Treas., Abner Bauman, C. Donald Cole, Walter Liefeld, J. Wilson McCracken, LeRoy L. Yates.  
**Executive Director:** James A. Stahr.

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# Lining Up on Evangelism

**Learn to be a one-man demolition crew.  
Tear down the barriers between yourself  
and unconverted people.**

**T**HEY SAY a man takes a “hard line” when he has strong opinions and won’t yield any ground to others. People speak of a “fine line” when great care is needed to define something or draw a distinction. A “clear line” means there is no confusion or ambiguity about what is being presented. An “open line” implies availability and suggests that no hindrances exist to prevent communication.

There are at least 27 different ways the word *line* is used in the English language. It refers to much more than just a narrow strip of ink put on paper. In this article I combine some of the usages to describe someone’s life-style: how he or she talks, acts, and thinks.

Life-style is an important key to evangelism. How we live and interact with others will determine the effectiveness of our witness. Four “lines” are necessary for developing a fruitful life-style, one that draws others to Christ.

## **1. The Hard Line of Personal Holiness**

Perhaps the most important quality we must develop in our lives, if we are to be used of God to lead others to Christ, is holiness. Paul indicates this in his second letter to Timothy: “If a man cleanses himself . . . he will be an instrument for noble purposes, made holy, useful to the Master and prepared to do any good work” (2:21). Holiness is essential if we are to be used by God.

Peter likewise stresses personal holiness as a prerequisite to witnessing. He begins his discourse on interpersonal relationships by pleading with believers to “abstain from sinful desires, which war against your soul” (1 Peter 2:11). As

we abstain from these sinful impulses, unbelievers will take note of our good works and turn to God (2:12).

Mike was a classmate of mine several years ago. He was eager to share his faith, but somehow his testimony never rang true. His unconquered problems with drugs and his lack of personal holiness negated his verbal witness to others.

Holiness doesn’t come naturally. It runs against the grain of the world. The emphasis today is “do your own thing,” whatever that happens to be. This isn’t restricted to non-Christians. Often holiness is not well accepted in Christian circles. If someone is serious for Christ, his zeal is mocked. “Hey, everyone,” someone says, “look at Mr. Super Spiritual!”

Holiness takes hard work. It takes consistency. Holiness comes by commitment to God, conviction based on His Word, and conformity to His image. Holiness is steadfastly standing alone when everyone else seems to be washing out morally. To stand firm in this world we must develop and maintain the hard line of holiness.

## **2. The Fine Line of Balance**

Successful evangelism also requires balance. All too often, attempts at evangelism fall into one of two extremes. On the one hand, there are those who are compelled to witness by a sense of guilt, not

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*David Sanford is a writer and editor for the Luis Palau Evangelistic team. David and his wife Renee, and their daughter Elizabeth, live in Portland, Oregon, and are in fellowship in Laurel Park Bible Chapel.*

*Bible quotations are from the New International Version (NIV).*



by a heart of love. Their attempts to proclaim the gospel are like 600 watt strobe lights flashed in the eyes of people staring in a dark room. Their testimonies only blind others to Christ all the more.

On the other hand, many react to such fanaticism by going to the other extreme. They become apathetic about soul-winning. This is contrary to what Christ calls us to. Our life-style is to be dynamic. Peter calls us “living stones.” James warns us that if our faith does not produce good works, it is dead. To be ambassadors for Christ who are effectively representing our Lord, we need to keep the fine line of balance.

I have sought to develop this balance in sharing my faith. I sometimes talk to people “cold turkey” while traveling or visiting various



## QUALITIES NEEDED IN THOSE WHO WOULD LEAD OTHERS TO CHRIST

by David R. Sanford



campuses. But I don't feel I have to share everything I know the first time I meet someone. Discernment is necessary to find out where a person is spiritually. After determining their spiritual awareness, I seek to build slowly on that foundation.

Holly, a genealogist in Salt Lake City, is a devout Mormon. I have sought to share my faith with her background in mind. Mike, an undergraduate enrolled in a community college in Seattle, is a Buddhist by conversion. He has already made a long spiritual pilgrimage and has a long way to go before he will be ready to accept Christ. I have talked with him for hours over a game of chess (a common interest between us). I have found it important to define "God" with Mike before explaining the meaning of Calvary.

With both of these contacts and with others I have sought to maintain the fine line of balance.

### 3. The Clear Line of Communication

To develop a fruitful life-style, we must be steadfastly holy and balanced in both our walk and witness. It is also important that we clearly identify ourselves to this world. We must seek to be known as disciples of Christ.

Elusiveness only stirs up suspicion in others. We shouldn't try to hide our identity or the name of the group with which we associate. Elusiveness is a trait frequently observed in cult members, but it has no place in our lives as believers. We should not be ashamed to be identified as Christians.

We must realize, though, that mere labels are terribly inadequate ways of identifying ourselves. I never describe myself as a fundamentalist, for instance, even though I believe in the fundamentals of the Christian faith. The connotations of such a label on a secular campus are absurd. "A fundamentalist," a college professor of mine once explained, "is a person who believes men never walked on the moon, and who is convinced that sex is sin. A fundamentalist is a person who has committed intellectual suicide."

Be careful not to tag yourself with semantically loaded labels. They will backfire on you.

Christ suggested a far better way of identifying ourselves. "All men will know that you are my disciples if you love one another," He said (John 13:35). It is useless to tell others that we know the God of love if they cannot see Him in our life-style. Someone has well said, "Your actions speak so loud I can't hear what you're saying."

### 4. The Open Line of Relationship

One more element is necessary if we are to develop an evangelistic

life-style. It is the ability to be a one-man demolition crew, tearing down the barriers that exist between us and other people. Only as we freely interact with others do we earn the right to share the gospel with them.

Jon, a close friend of mine, modeled this open line of relationship to me throughout our last two years of college together. During that time he met almost weekly with two elderly blind gentlemen, despite his heavy schedule. For the first few months, he simply worked at being their friend. He listened patiently and with interest to their many stories. He helped them with practical things around their home. He also took them out to numerous social events to get them back in touch with other people.

After a number of weeks had gone by, these two men started asking Jon about spiritual things. It was only then that he felt free to share the gospel with them. Both men have since professed faith in Christ.

Sometimes when we do succeed in breaking down the walls between us and another person, however, it is only to find he is not interested in the gospel. It is crucial that we maintain our interaction with that person, despite his apparent spiritual disinterest.

Nothing is more hypocritical than a Christian who walks away from a relationship he has cultivated, letting it lie fallow because he thought the soil seemed too rocky. We must strive to keep an open line of interaction with those we get to know if we are to properly plant and water the seed of the gospel in their hearts.

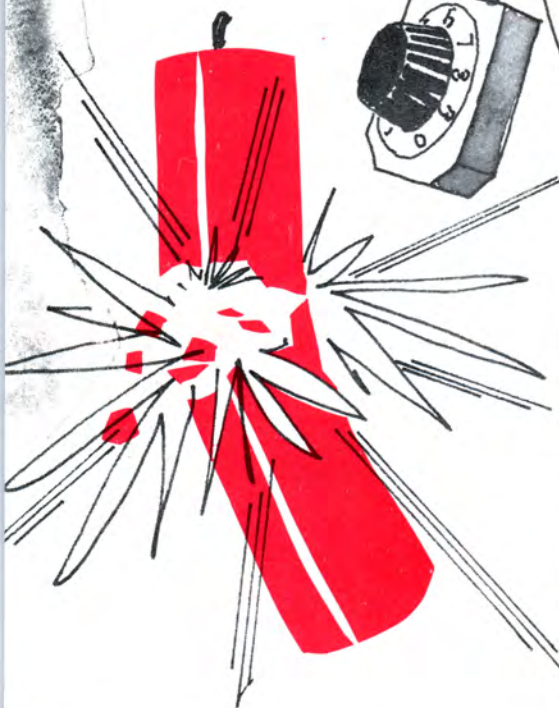
There are at least four lines you need to incorporate into your life-style to relate the Good News to others. These elements are steadfast holiness, consistent balance, clear communication, and open relationships. How do you line up? [1]



# Cultivating



**CRE-  
A-TIVITY**



Each of us has  
the ability to be  
creative. This  
article tells  
you how to  
discover your own  
creativity, and  
how to stimulate  
it in children.

Escape the rut of habit

TRY  
TO SEE  
THINGS  
A NEW  
WAY

6  
INTEREST



*"Cultivating Creativity" was written by the staff of People's Energy Magazine, a publication of the Peoples Energy Corporation, a Chicago area public utility. While not written with churches in mind, the article can be very helpful to Christian parents and Sunday School teachers, to camp leaders and youth workers, to people preparing sermons and Bible lessons, and to leaders and administrators of local assemblies—not to mention the help it can offer in our employment and recreation. The article is used by permission.*



**IT'S NOT** uncommon for people to associate creativity with geniuses—those select few who, through the centuries, have made an indelible impression on science, technology, and the arts. Shakespeare, Newton, Mozart, Edison, Einstein, and Picasso, for example, were creative geniuses indeed—each blessed in his own way with the ability to bring about something new and great.

But creative, too, is the office worker who thinks of an effective way to trim business costs, the foreman who saves money and time by coming up with a new production technique, the newspaper columnist who always seems to have something interesting to write about.

Without question, each of us is imbued with the ability to be creative. This facility, in fact, is as elemental to human beings as the reflex to blink or to breathe.

## WHAT IS CREATIVITY?

What is creativity? Making variations on a theme . . . giving new shapes to common forms . . . unleashing our abilities to associate—to discern similarities among the dissimilar and differences among the similar—all are part of the creative process.

Bill Moyers, the award-winning journalist and former government official, has studied many of the dimensions of creativity. He describes it as "the ability to see things a new way, and from that insight to pro-

duce something that didn't exist before—something original." Moyers goes on to note that exercising creativity "sometimes means piercing the mundane to find the marvelous, or looking beyond the marvelous to find the mundane."

It is his contention, and that of many other students of human behavior, that each of us can fine tune the ability to think in unhabitual ways in order to escape the rut of habit.

Charles H. Clark, in a study looking at creativity from a business and managerial perspective, comes to much the same conclusion. He observes that a fresh idea occurs "when someone discovers a new combination, arrangement, or adaptation of existing ideas. The connection may already exist in nature, and the 'new idea' is only a matter of seeing a pattern for the first time."

For those who would dispute that creativity is not a natural human process or that only the "brainy" or well-educated possess it in full flower, consider how predisposed children can be to imagining and fantasizing.

Bill Moyers points to several simple ways parents and teachers can pique youngsters' creative sensibilities. "I would start reading aloud to them from age one on. I would always encourage them to ask 'why?' when they hear or see something they don't understand. And to ask 'what if?' when considering a problem: namely, 'what if I tackled it another way?'"

## AN ELUSIVE SPRITE?

It is easy to assume that inspiration comes to one passively—that creative sparks are ignited when they are ready to be ignited (often in a chance fashion), and not a moment sooner.

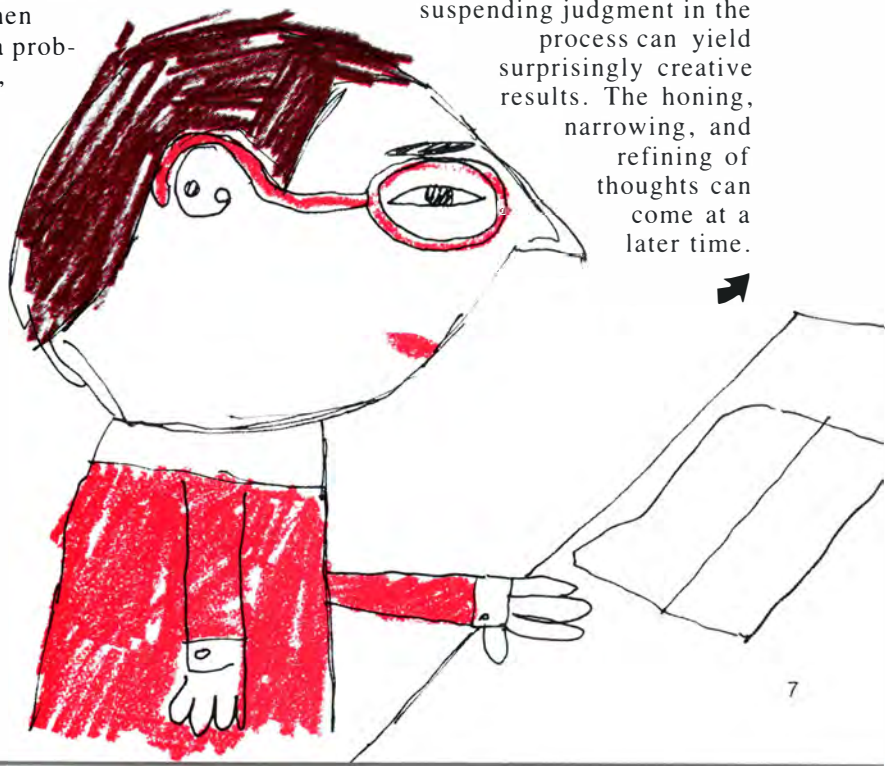
Our creative instincts can—and need to—be prodded, and there are a number of steps we can take to release them. Here are some tips behaviorists offer to help stimulate creativity.

### 1. Divert your attention

When faced with a mental block or mired in a knotty problem that seems to defy resolution, divert yourself. Exercise, take a shower, sleep, or do anything else that gets your mind—or, more precisely, your consciousness—off of the matter. Such diversion permits the unconscious, which never stops working, to take over. Doubtless, each of us can point to numerous occasions when the solution to a problem or an illuminating idea came to us following such an incubation period.

### 2. Brainstorm

Brainstorm whenever possible, be it with business associates, fellow students, or friends. The secret here is to quell the ever-present tendency to criticize or otherwise check ideas that surface from the group, no matter how unconventional or outrageous. Letting ideas flow freely and suspending judgment in the process can yield surprisingly creative results. The honing, narrowing, and refining of thoughts can come at a later time.





### 3. Suspend judgment

Apply this same suspension of judgment when seeking new ideas or an answer to a problem by yourself. Again, don't overcriticize your thoughts. Instead, try to unfetter your mind during such periods, permitting yourself to tolerate ambiguity and disorder in the process. As noted above, the discarding and refining of ideas come later.

### 4. Break up the problem

Try to change your attitudes about both problem solving and coming up with new ideas. Break the problem or situation into smaller units, which are far more manageable to tackle.

### 5. Be optimistic

Think positively about the subject at hand. If you tell yourself that you won't be able to invent an imaginative approach, or that it's at least going to be terribly hard to do so, it likely will be. A positive mental attitude helps set up a climate for creativity.

### 6. Avoid distractions

Eliminate distractions when you're mulling over ideas or looking for new approaches. There will be time enough to be distracted during the incubation or gestation period.

### 7. Guard your health

Pay attention to your body. Sufficient sleep, a well-balanced diet, exercise, and a diversity of interests play a not inconsequential role in helping evoke imaginative thoughts.

### 8. Exercise your mind

Flex your creative muscle. The mind needs to and can be exercised through a variety of mental games. For example, see how many round objects you can list in, say, one minute (testing the ability to note similarities among random objects). Or, cite the differences between two related objects or concepts, such as baseball and football.

### 9. Borrow ideas

Don't hesitate to launch from what others have done. Much, if not most, of what society considers creative, imaginative, or inspired is derived from other people's work—and far from completely original.

### 10. Keep notes

Keep tabs on your ideas. Write  
*Continued on page 15.*



**Surrender your children  
to the Lord.  
He'll give them back  
to you again.**



# Father & Son

by Carl Armerding  
Hayward, California

**I**N MARK 9:14-29 we read the story of a desperate father who brought his demon-tormented son to some of our Lord's disciples, asking them to cast the demon out.

According to the father, the boy had a "dumb spirit" (v. 17). This suggests a demon that controlled the child's vocal cords, so that he had lost, or never acquired, the ability to speak. It is also called a "foul spirit" (v. 25), which seemed to be able to do whatever it pleased with the boy. The ultimate object was to destroy the child (v. 22).

The disciples found themselves helpless to solve the problem. Some scribes, taking advantage of the situation, began asking all kinds of questions. Just then Jesus arrived with Peter, James and John. The Lord was descending from a mountain top, where he had been transfigured before His three closest followers (vv. 2-9).

There on the mountain a voice from heaven had been heard: "This is my beloved Son, in whom I am well pleased. Hear ye Him" (Matthew 17:5). It is quite remarkable that such testimony is followed so closely by that of another father, pleading for a son he dearly loved but had to describe in very different terms. "Lord, have mercy on my son," he said to Jesus, "for he is lunatic and sore vexed" (v. 15).

"Bring him here to me," said the Lord Jesus (v. 17). But when the boy was brought to the Lord, immediately the evil spirit convulsed the child, and he fell to the ground writhing and foaming at the mouth (Mark 9:20).

It looks as if the demon knew he was about to be cast out. Satan does not readily let go of any soul he may have in his power. Have we not noticed that when we pray for afflicted people, matters sometimes get worse instead of better?

Our Lord dealt first with the father rather than the son. His question is significant. "How long ago is it

since this came unto him?" (v. 21). This was not asked merely for the sake of information. It was asked to bring out the reason for this deplorable condition and to fix responsibility.

"From a child," was the father's reply (v. 21). Notice he did not say that his son had been born that way. Had that been the case it might have been said, "Neither did this boy sin, nor his parents that he was born this way" (compare John 9:2-3). This trouble, however, did not date back to birth, but rather to that period in life when the child should have been trained and disciplined.

Does not the Word admonish us, "Train up a child in the way he should go and, when he is old, he will not depart from it" (Proverbs 22:6)? Failure to do this is evident everywhere. We are being told that we must not curb our children. Instead of training a child in the way he should go, we must let him go where he pleases. The results speak for themselves.

If this father was made conscious of his neglect, it is no wonder that he did not dwell long on the matter. Almost beside himself, he appealed to the Lord. "If thou canst do anything, have compassion on us, and help us" (Mark 9:22).

The Lord turned the father's "if" back upon himself. "If thou canst believe, all things are possible to him that believeth."

Confessing both faith and lack of faith in one breath, the man replied, "Lord, I believe, help thou mine unbelief." And the Lord proceeded to grant his request. He not only commanded the foul spirit to come out, but added, "Enter no more into him." The deliverance was to be complete and final.

Nevertheless, after the foul spirit had made its exit it looked as though there was nothing left to salvage. The boy "was as one dead, inasmuch that many said, 'He is dead'" (v. 26).

This is quite similar to what we

sometimes hear today when one is delivered from the power of darkness and translated into the kingdom of God's dear Son. People say, "Life is gone out of him. He used to be the life of the party, but now. . . ."

Yes, he is dead so far as the world is concerned. That is as it should be, for we are told to reckon ourselves "dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Romans 6:11).

Then Jesus took the boy by the hand and lifted him up. The Bible adds, "and he arose" (Mark 9:27). This is very beautiful. First the Lord set him free from the power of Satan, and then He lifted him up. He was never to live on the same low plane again. Not only that, the boy himself had power to rise. The devil held him down before. Now by the grace and help of the Lord he was able to stand up.

Luke's account adds a lovely touch. It tells us that the Lord "healed the child and delivered him again to his father" (9:42). This seems to imply that the father had surrendered his son to the Lord. And now he received him back again, better in every way.

Oh, that we as parents were as ready to respond when the Lord says, "Bring him to me." When Abraham at the command of the Lord offered up his son, it was that he might receive him back again as one who had risen from the dead (Hebrews 11:17-19). That is probably the most precious lesson we may learn from this particular portion of God's Word.

Returning to the account in Mark's Gospel, we find His disciples asking the Lord, "Why could not we cast him out?" (9:28). The Lord had given the twelve power over unclean spirits, but for some reason they were not able to use it.

Jesus explained: "This kind can come forth by nothing, but by prayer and fasting" (v. 29). The word "fasting" is omitted in some versions, but

*Continued on page 15.*



**Betty and Philip Leverentz, with Karen, 5, Keith, 7, and Benjamin, 2—Dubuque, Iowa**



**Barbara and Paul Martin—Athens, Ohio**

## NEW WORKERS

**RAY ANDERSON, 3102 Bethel Rd., Oxford, Pennsylvania 19263**

The Oxford Believers Assembly has commended Ray Anderson to full-time Christian service. This is an endorsement of a 1981 commendation given to him by three assemblies in the British Isles.

Ray and his wife, Diane, have been in a pioneering and teaching type ministry in the Bristol area of England for the past fourteen years. He anticipated his service in Pennsylvania to begin July 1. It will be focussed in Oxford, but he will also be available for ministry elsewhere. Ray will be joined at a later date by his wife and family.

**MR. & MRS. PHILIP KEITH LEVERENTZ, 2570 Asbury Rd., Dubuque, Iowa 52001**

Two Minnesota assemblies, Southwest Bible Chapel in Fulda and Longfellow Gospel Chapel in Minneapolis, have commended Keith and Betty Leverentz to the Lord's work at Emmaus Bible College. Keith has been an elementary school teacher for 16 years, as well as a football and wrestling coach for the regional high school. For five years he has been assistant director for a Youth for Christ program of 125 high school clubs.

Keith now joins the faculty of Emmaus Bible College in Dubuque as Director of Christian Service and Youth Ministries. Christian Service means required student participation in off-campus spiritual outreach. Youth Ministries is a program designed to reach and serve high school youth in the Dubuque area.

**TIM MacINTOSH, 5901 Granville St., Vancouver, British Columbia V6M 3C9**

Granville Chapel in Vancouver has commended Tim MacIntosh to full-time work for the Lord in connection with the Granville Chapel ministry. Tim has been director of Granville Teens for seven years, and has been working part-time with the assembly while completing his Master of Divinity degree at Regent College. He will continue to direct the youth ministries, while taking on increased responsibilities in preaching, pastoral work, and coordinating small group fellowships.

### MR. & MRS. PAUL MARTIN

North Hills Bible Fellowship in Wexford, Pennsylvania, has commended Paul and Barbara Martin to the Lord's work. Paul has been serving as an elder in the assembly while completing his doctorate at the University of Pittsburgh.

Working with others, the Martins intend to establish a retreat and counseling center. The focus will be on individuals who are experiencing personal or marital difficulties, spiritual problems, job burnout, or discouragement in Christian service. Property has been purchased near Athens, Ohio.

**IRVINE ROBERTSON, 820 NW 3rd Ave., Boca Raton, Florida 33432**

Christians at Boca Raton (Florida) Bible Chapel have commended Irvine Robertson to the work of the Lord. Mr. Robertson is employed by Moody Bible Institute as staff coordinator of the MBI Evening School in the area. In addition to this full-time ministry, he preaches frequently in the commending assembly and in nearby assemblies. His wife Ila is an accomplished pianist.

**MR. & MRS. BOYD ROBINSON R.R. 1, Maynooth, Ontario KOL 2S0**

Originally commended for a two-year period, Boyd and Patti Robinson have been serving the Lord at Graphite Bible Chapel and at Graphite Bible Camp. The Lord has seen fit to bless his ministry and the Christians at Bancroft Bible Chapel now join the Christians at Graphite in commending the Robinsons to this continued service for the Lord.

**R. PAUL STEVENS, 400 W. 41st Ave., Vancouver, British Columbia V6N 3G2**

Christians at Marineview Chapel in Vancouver have commended Paul Stevens to the Lord's work. Mr. Stevens is gifted in Bible teaching, preaching and pastoral care. Formerly an ordained Baptist pastor, he has been a supported teaching elder with Marineview since 1979, with a particular focus on equipping the saints for the work of the ministry.

Besides his ministry at Marineview, Paul is an adjunct professor at Regent College and coordinator of The Equippers, a training agency among the local assemblies. Paul and Gail have three children, one of them now married.

### COMMENDATION RENEWAL

Commended in 1967 by the Guelph Bible Chapel, **Ron and Verna Millson** served in Northern Ontario and coordinated the construction of Light Haven Home in Bruce Mines. In 1981 they moved to Parkhill, southern Ontario, to assist the assembly there. The Millsons now believe the Lord is leading them back north, particularly to Iroquois Falls and Cochrane to do door-to-door visitation, evangelism and Bible teaching. The Christians at Guelph Bible Chapel renew their commendation for this new ministry. The Christians at Grace Bible Chapel in Parkhill join in the commendation.

### CHANGE OF STATUS

For the past several years **David Hausmann** and **Randy Gruber** have been teaching at the Victory Christian School in St. Louis, Missouri. They are now seeking employment elsewhere and are no longer commended to the Lord's work by the assembly.

### FOREIGN MISSIONARIES

River Forest (Illinois) Bible Chapel has commended **Sylvia Bavelas** to the work of the Lord in Greece. She anticipates assisting John and Irene Kremidas in the Emmaus Correspondence work as well as using her evangelistic gift in various outreaches of the gospel.

Malvern (Pennsylvania) Bible Chapel has commended **Mr. and Mrs. Harold Harper, Jr.**, to the Lord's work in Zambia. Harold went to Zambia in August 1983, substituting for Paul Logan who is in the U.S. on medical furlough. On March 24, 1984, Harold married Helen Harris of Lansdale, Penna., who served as a missionary with the Africa Inland Mission for 28 years.

Lakeside Bible Chapel in Sterling Heights, Michigan, has commended **R. Scott Johnston** to the Lord's work in Belize with International Crusades. Scott is the son of Detroit area commended workers Robert and Sharon Johnston.

Since 1967, **James and Geraldine LeValley** have served the Lord in the Philippines, commended by Groton (Connecticut) Bible Chapel and the Community Gospel Chapel in Voorhees, New Jersey. They are presently making their home in Harrisburg (5505 Union Deposit Rd., 17111), while serving the Lord in central Pennsylvania. They intend to return to the Philippines in the future, as the Lord leads. The commending assemblies concur in these activities.

## ADDRESS CHANGES

### WORKERS CHANGES

Timothy and Yvonne Ayers,  
2857 Tipsico Lake Rd., Milford,  
Michigan 48042

Charles and Darlene Fizer,  
5785 Sun Valley Dr., Asbury, Iowa 52001



Kenneth and Helena Fleming,  
3069 Spring Valley Road, Dubuque,  
Iowa 52001

John and MaryAnne Harper,  
340 Mississippi View Dr., Dubuque,  
Iowa 52001

Tom and Laura Lewellen,  
11 Fonro Dr., Brighton, Michigan 48116

Donald and Alice Paquin,  
222 Laurier, Drummondville,  
Quebec J2B 5E2

Mrs. John Smart,  
310 S. Kenilworth Ave., Oak Park,  
Illinois 60302

Daniel and Martha Smith,  
3127 Arbor Oaks Drive, Dubuque,  
Iowa 52001

#### ASSEMBLY CHANGES

**MIAMI, FLORIDA**, Bible Truth Chapel,  
6300 SW 99 Ave., 33173. All correspondence,  
including that for South Florida Missionary Class,  
% the chapel.

**OMAHA, NEBRASKA**, Northwest Christian Assembly,  
4905 No. 96th St., 68134 (Formerly Southwest Bible Chapel),  
% Bill J. Fear, 3813 No. 99th St., 68134.

Since the assembly was formed two years ago,  
it had met in rented facilities, but the Christians  
have now purchased their own building.

**MIDDLESEX, NEW JERSEY**, Middlesex Chapel,  
% Christopher DiMura, 245 So. Madison Ave.,  
Dunellen, NJ 08812 (201/752-7034)

**FEDERAL WAY, WASHINGTON**, Evergreen Bible Chapel,  
% Gerald Schwartz, 1610 20th St., N.E.,  
Auburn 98002 (206/939-3102)

**VICTORIA, BRITISH COLUMBIA**, Oaklands Chapel,  
% David D. Miller, 1070 Southgate St. V8V 2Z2.  
BB 9:30, FBH 11:15, M 6:30, Wed. 8 in homes.

The previous correspondent, J. W. Robertson,  
and his wife were killed in a car accident.

**HAMILTON, ONTARIO**, West Fifth Bible Chapel,  
% Alex Grant, 161 Guildwood Dr., L9C 6Z4  
(416/389-0701). BB 9:30, FBH 11:15, M 6:30, Wed. 7:30

#### NEW LISTINGS

**HARWOOD HEIGHTS, ILLINOIS**, Romanian Christian Gospel Assembly,  
6739 W. Montrose, 60634, % Liviu Giuroiu,  
1601 Cottonwood Lane, Apt. 5K, Mount Prospect,  
IL 60056 (312/228-0848), or Emil Vizitiu  
(237-7783).

The families of the new assembly are all  
refugees who were persecuted in their homeland.  
They meet in the facilities of the Union Ridge  
Gospel Chapel. One of the elders, Liviu Giuroiu,  
says: "Because of our lack of experience in  
managing an assembly in a free country, we  
would like to ask for your prayers to do a good  
job in the Lord's work."

**OXFORD, PENNSYLVANIA**, Oxford Believers Assembly,  
Bethel Chapel, 3102 Bethel Rd., 19363. % William E. Duncan,  
503 Saginaw, 19363. (215/932-2464). BB 9:30,  
FBH 11, M 7, Tues. 7. Traveling brethren in the  
area are most welcome.

**ELNORA, ALBERTA**, Salem Christian Assembly,  
Hwy. #590, TOM OYO, % Marshall E. Rawlings  
(403/773-2272). BB 10, FBH 11:15, G 7, Wed. 7:30  
A group of believers have been functioning as a  
New Testament assembly for the past two years.  
Twenty-five are now in fellowship.

## CONFERENCES

#### SEPT. 1-3—GLENWOOD, NEW MEXICO

Annual Labor Day Weekend Conference at  
Camp Gleneden, beginning 8 p.m. Friday and  
ending Monday noon. Speaker: Dave Hunt.  
Contact Jim Hunt, 7717 Springwood Dr., El Paso,  
TX 79925 (915/598-4660).

#### SEPT. 7-9—ATLANTIC, IOWA

Annual Bible Conference of Lyman, Atlantic  
and Sunnyside Chapels in Community 4-H  
Building, Fair Grounds, 700 Block West 10th St.  
Friday at 7:30; Saturday at 10:30, 2 and 7;  
Sunday at 10, 11:30 and 7. Speakers: Ray Routley,  
Dan Smith (of Emmaus), and Greg Koehn.

#### SEPT. 14-15—MIDWEST WOMEN

Twenty-fifth annual Midwestern Women's  
Conference at Lake Geneva Youth Camp,  
Wisconsin. Theme: "Jesus Christ the same  
yesterday, today, and forever." Speaker: Winnie  
Christensen. Contact Elizabeth Sterk, 2102 Driving  
Park Rd., Wheaton, IL 60187 (312/668-1563).

#### SEPT. 29-30—PITTSBURGH, PENNA.

Annual fall conference at Friendship Avenue  
Gospel Chapel, 4917 Friendship Ave., beginning  
with prayer on Friday at 8 p.m. Meetings on  
Saturday at 2 and 7, Sunday at 10, 2 and 7.  
Speakers: David Long, Dan Snaddon, and James  
Boswell. Accommodations provided. Contact John  
M. Duff, 430 Carnegie Ave., Clairton, PA 15025  
(233-7179).

#### OCT. 9-11—NATIONAL WORKERS

Annual National Conference for workers,  
elders, and all other men and women interested  
in the Lord's work, at Southside Bible Chapel,  
St. Louis, Missouri. Theme: The Work of the Holy  
Spirit. Accommodations available. Contact Steve  
Vaninger, 3658 Fillmore, St. Louis, MO 63116.

*Conference announcements for the October issue  
should reach INTEREST by August 10. No charge  
for first announcement; \$20 prepaid for each  
additional appearance.*

## WITH THE LORD

**ALFRED H. ERICSON**, 86, of Atlanta, Georgia,  
on April 6. He was in fellowship for many years  
at the Yonkers (NY) Assembly,

West Woods Chapel in Hamden, Connecticut, and,  
since 1979, at North Atlanta Bible Chapel.  
Characterized by a kind and gentle life, he was  
active in the Gideons and the New York Bible Society.

**ADA E. FRASER** of Greensboro, North Carolina  
on April 5. She was in fellowship at Shannon Hills  
Chapel. As a public school teacher and faithful  
Sunday School teacher, she influenced many  
children and young people.

**ALBERT E. HUNT**, 92, on April 24. He wrote  
articles for many years for *Light and Liberty* and  
was known for his desire to encourage young  
believers. He was born in England and was in  
fellowship in assemblies in California, Oregon,  
and Florida. Following the death of his wife Clara  
on January 4, he moved to El Paso, Texas, to  
reside with a son. His brother John is a  
commended worker in Washington state.

**MARY E. (BETTY) STALEY**, 59, of Immanuel  
Mission, Arizona, on April 17 of a heart attack.  
Born in Sault Ste. Marie, Michigan, she was the  
daughter of Mr. and Mrs. Leonard Sheldrake.  
She married Robert Staley in 1948. They lived in  
central Kansas until 1959, when Robert became a  
school teacher at the Mission. Betty faithfully  
served as wife, mother, school dietician, cook,  
and Bible class teacher. In recent years she has  
had a growing ministry as a conference and  
retreat speaker. She will be remembered best for  
her wise and godly counsel as she taught the  
younger women (Titus 3:4).

Robert continues as principal of the Indian  
School and their son Greg is also a  
commended worker at Immanuel Mission (P.O.  
Box 218, Teec Nos Pos, AZ 86514).

## NOTICES

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# VIEWPOINT

by Walter L. Liefeld

QUESTION:

## Is ordination biblical?

ANSWER:

To answer this question, we must first discuss the meaning of "ordain." Broadly, it has, over the centuries, meant many things. For example, to ordain can mean to order, to decree, to establish, or to appoint to Christian ministry.

In the King James Version there are twenty-three different Greek and Hebrew verbs that are translated "ordain." Recent translations correct this situation, which was understandable in seventeenth century English, but is confusing in our day.

The striking thing is that in most of the New Testament occurrences, the various Greek words are translated "ordain" only once, twice or at the most three times, while they may appear anywhere from two to 500 times, translated by very ordinary words such as "do," "make," and "place." But the impression the King James gives is that there was some sacred word in the original

text with a special ecclesiastical meaning.

As we shall see, the only words translated "ordain" in the KJV New Testament that have what we might call a technical sense, i.e., indicating some official appointment, refer not to some special class of ministers but to elders.

One of these words, *kathistemi*, means to "appoint" or "put in charge." It is used of the appointment of elders by Titus in Titus 1:5. It is striking that the same word is used for the appointment of the high priests in Hebrews 5:1 and 8:3. This implies that appointment of elders is a very specific and important act.

Interestingly, this is a more specific word than that used in Mark 3:14 to describe Jesus' appointment of the twelve apostles, which was the simple word "make." It is also more specific than the word used in John 15:16, "I have chosen you, and ordained you," and in I Timothy 2:7, "Whereunto I am ordained a preacher," which is the common word, *tithemi*, meaning "put" or "place."

The other more technical word among those translated "ordain" in the KJV New Testament is *cheirotoneo*, to elect (by a motion of the hand) or to appoint. It is used in Acts 14:23 to describe the appointment of elders by Paul and Barnabas. Obviously, this was not an "election" as we think of it, since only two people participated, but a public choosing or appointment. As with *kathistemi*, the use of such a strong verb underscores the importance of eldership. Thus in Scripture the appointment of elders conveyed something of the public recognition usually associated with ordination today.

Now we must bring together the discussion of last month on the "laying on of hands" and the foregoing data regarding the word, "ordain." What happened in the centuries following the New Testament period was that the idea of the "laying on of hands," which was used for various acts of recognition in Judaism and early Christianity, was combined with one of the words used for the appointment of elders, *cheirotoneo*. This association was probably due to the implied reference to the hand, *cheir*, in *cheirotoneo*. This combination of practices was linked, along with a ceremonial prayer, to the "ordination," not simply of a group of elders in a local church, but of ministers and then of bishops.

Whether we consider ordination to be biblical or not depends on our understanding of the term. If by ordination we imply that we are restricting all other (nonordained) believers to a second class status and preventing them from "presiding at communion," baptizing, or performing other specific ministries, then I must reject that concept.

If, however, we are thinking of (1) the appointment of elders in a public way as indicated by the words *kathistemi* and *cheirotoneo*, (2) an appointment to a special service, such as that of deacons, as Acts 6:1-6 may imply, or (3) the recognition and commendation of a servant of the Lord (along the lines of Acts 13:1-3, the commendation of Paul and Barnabas), then in my judgment we are on biblical ground. It is Scriptural, that is, if such people stand before the Lord on an equal basis with all other believers, even though they have special ministries and responsibilities for which they are specially gifted and appointed by God.

In view of the confusion over the word, "ordination" (and there is much discussion on this topic in many quarters today), I would prefer a different word to denote the biblical acts just described. "Commendation" is a possible substitute, as long as it does *not necessarily* include financial support or exclude a concurrent, divine bestowal of gift, as in I Tim. 4:14 and II Tim. 1:6. There is no statement about financial support in the Acts or Timothy passages cited.

The word translated "sent off" in Acts 13:3 is *apoloio*, although there is another word that could have been used if support had been involved. That latter word, *propempeo*, was used in Acts 15:3; Romans 15:24; I Corinthians 16:6, 11; II Corinthians 2:16; Titus 3:13 where it implied the inclusion of provisions, though not in connection with a commending assembly.

It is unthinkable that Paul's commendation was withdrawn every time he sold a tent! Thus if we claim biblical meaning for the term, "commendation," we should not tie its extension or withdrawal to a particular means of financial support (though such support may indeed be needed and given).

Commendation is separation to a *work* (Acts 13:2), commitment to the *Lord* (the elders in Acts 14:23), and commendation to the *grace of God* for the work (Acts 14:26; 15:40). Properly defined and limited, "commendation" is a useful term in place of "ordination." ☒

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# QUOTES

**DEADLINE:** Letters for the October issue should reach INTEREST by August 10.



Sarah and J. M. Davies—Vancouver, B.C.

**PAUL and MARGARET BITLER,**  
22 McCollum Place, Yonkers,  
New York 10704

Last night I had the unusual opportunity to preach the gospel to a group of Spanish-speaking people who have recently come here from Colombia, Argentina, Peru and El Salvador. The Corona American assembly has opened their doors for them to use their chapel each week. Indeed, it was preaching the gospel and planting the seed in virgin soil. What a joy to see them listen so intently. A few of the group have been saved since coming here.

There are two million Spanish-speaking people in the greater metropolitan New York, and we value prayer as we labor on in this needy city.

April 12

**JEAN-PIERRE and LUCIE CLOUTIER,**  
C.P. 1433, La Pocatière, Quebec G0R 1Z0

Each week about five people write for New Testaments and a book that clearly presents salvation. They write in response to newspaper advertising and television and radio offers. Now many are reading the New Testament. Pray that God will touch their hearts.

I will spend a month at camp this summer, two weeks in July at Camp Brochet with 12-14 year-olds, and two weeks in August at Camp Joli-B. It is a thrill and a challenge to reach these young people. We need your prayers.

April 24

**DOUG and JEANNE CRABB,**  
147 East Evergreen Dr., Kalispell,  
Montana 59901

We enjoyed the team from Mount Carmel Bible School here this week. The Christians were blessed with their ministry. They were at the Christian school in town and the kids were attentive to the music, skit and ministry from **Bob Taylor**. We are thankful for deeper association possibilities with the folks from Mount Carmel.

April 9

**ERNEST and HELEN CRABB,**  
904 85th Pl. NE., Marysville,  
Washington 98270

We would ask you to pray with us about our going up into Northern British Columbia to a place called Dease Lake. When we came south from Alaska a couple of years ago, we



Ronald Edgcombe at chaplaincy duties; his wife Gloria at the piano—Burnaby, British Columbia



were impressed with the need to present the gospel there. It is a remote place, about 300 miles north of Prince Rupert on the interior side of the Coast Range east of Juneau. There is a small town with a village of Indians. If the Lord so leads, we would leave in July and return the first of September.

April 19

**J. M. and SARAH DAVIES,**  
1575 Beach Ave., #302, Vancouver,  
British Columbia V6G 1Y5

*Sarah writes:* In our Monday evening Bible class my husband is teaching the mysteries of the Kingdom of Heaven as shown in the parables of Matthew 13. Twelve to 15 usually attend. A question and answer period follows the study time.

Though advanced age has its limitations, and the sight of one eye is gone, the Lord is continuing to bless others through my husband's ministry. Many hours are occupied in study and writing. His memory is remarkable and happy moments are shared in reminiscing of the goodness of God over the years. The month of May marked his 65th anniversary in the Lord's service, most of it in India and other lands. He will be 89 on August 10.

April 16

**ROBERT and CAROLYN DEEDS,**  
P.O. Box 887, Hagerstown, Maryland 21740

We continue to see blessing in the Emmaus Prison Ministry. While the bulk of our distribution and completions is from Maryland institutions, we are seeing a good increase in response from Virginia.

We look forward to spending several weeks

working with children during the summer. We have Vacation Bible Schools scheduled, a CEF Day Camp, and children's meetings at two Bible conferences.

The brethren at the chapel in Hagerstown have recently completed arrangements for the sale of their building, which is more than 70 years old and in need of much repair. They are looking to the Lord for leading as to future location of the assembly.

May 9

**JIM and CAROLYN DUNKERTON,**  
220 Purlington Rd., Timonium,  
Maryland 21093

Having accepted the invitation to join the faculty of Emmaus Bible College in Dubuque, Iowa, we are well into the countdown toward our moving date. The Lord has given great encouragement in the raising up of responsible leadership in the Hillendale assembly, where our ministry has been concentrated for over eleven years.

In relation to our move, please praise the Lord for the receipt of a contract on our house in Maryland and the acceptance of our offer on the house in Dubuque, for the gradual recovery of Carolyn's mother from a recent heart attack, and for our children's adjustment to the prospect of moving. Please pray that the Lord will help in preparation for the ministry at Emmaus.

April 26

**RON and GLORIA EDGEcombe,**  
3739 Spruce St., Burnaby,  
British Columbia V5G 1X8

The majority of my time goes into preaching, counseling and visitation. Gloria helps

at Cascade Chapel with the music ministry, coffee hour and with Ladies Evening Encounter. She is also serving as chairman of the Burnaby Christian Woman's Club.

David, 15, is in Grade 9. This year he won trophies as the most valuable hockey player. Danny, 12, is looking forward to junior high in the fall. Joel, 9, made the all-star team in soccer this year. Leanne, 6, enjoyed Grade 1.

Besides our regular ministries in prisons, missions, assemblies, etc., we anticipate summer service at Morningstar Bible Camp. We are waiting on the Lord regarding the possibility of one year in Argentina with missionary **David Sommerville**.

*April 27*

**V. PAUL and HELEN FLINT,**  
19513 - 73rd Ave. W., Lynnwood,  
Washington 98036

*Helen writes:* We are enjoying our home and Christian fellowship here. We go to North Lynnwood Bible Chapel, although Paul is somewhere else on most Sundays. One of the chapel's mid-week Bible studies meets in our home and presently I have six weeks on "Women of Scripture" with the ladies on Wednesday mornings. The Christians have made us feel very much a part of them, although most are much younger than we are. We are pleased to note how fast this young group is growing. They still meet in an elementary school, but hope to start building this summer.

Of course we miss our Chicago and Emmaus friends, but are thankful for the interesting opportunities the Lord has given us here.

*April 25*

**T. MICHAEL and ELLA FLOWERS,**  
Box 370603, Decatur, Georgia 30037

Last month the Lord allowed us to witness 25 years of sounding forth the good news of salvation at Beaufort Bible Chapel in Beaufort, South Carolina. This was the first black assembly established in the south. I also ministered at three assemblies in the Bahamas—Central Gospel Chapel, East Street Gospel Chapel and Blue Hill Gospel Chapel.

Preparations are being made for VBS and there are several home Bible studies being conducted. We praise the Lord for the open door into many homes by means of radio.

*April 23*

**RON and LYNN FRASER,**  
713 Lake Barnegat Dr., Lanoka Harbor,  
New Jersey 08734

The Lord has brought many people to me from outside the local assembly for counsel. Many of them have been unbelievers, and it has been exciting to share Christ and his principles for living.

We are about to implement a door-to-door visitation program for our township. Pray that God would soften hearts and open the ears of the unbelievers who will hear God's Word through this ministry.

*May 3*

**CHUCK and MARY GIANOTTI,**  
81 Lahay Ave., Orillia, Ontario L3V 7A2

Since moving to Ontario from Dallas, Texas, last summer, we have seen the Lord work in marvelous ways. Following three months of ministering and counseling in southern Ontario and New York, we relocated to Orillia, north of Toronto. We are involved in building up the saints at Hillside Bible Chapel, primarily through youth work and college/careers. As the Lord permits, I minister occasionally in Orillia and other assemblies. We rejoice over one young woman recently won to the Savior as well as many signs of growth in others.

*April 3*

**WILLIAM and MARY KING,**  
306 Apollo Dr., Wilmington,  
North Carolina 28405

The chapel here recently celebrated its tenth anniversary in this building. It's a joy to look at the families coming, many of them saved in the past ten years, and many of them growing and going on well for the Lord. We are once again concerned about outgrowing our facilities.

Last week a young married man accepted Christ, after we had witnessed to him and prayed for him for a year. His wife was saved a year ago.

*April 20*

**KIERNAN MACK, 5400 Carriageway Ct.**  
#303, Rolling Meadows, Illinois 60008

My specific responsibilities at International Crusades are in recruiting. It is our desire to get young people involved personally in missions on a short-term basis. This experience has led to over 50% of our people ending up in full-time service.

I am traveling to colleges and assemblies to speak about the opportunities for service. The Lord is doing exciting things through young men and women who are willing to give themselves to His service. If any assemblies would like a presentation for their young people (20-35), I would enjoy getting them involved in a cross-cultural ministry.

*May 4*

**CHARLES and ELIZABETH McKINNIE,**  
120 Clay Circle, Brick, N.J. 08723

One of the Spanish gospel halls at which we give regular help is at 126th St. and Amsterdam Ave., on the edge of black Harlem. This work began 20 years ago when a number of families came from Santo Domingo. At first they attended services at other chapels, but found it impractical because of distance. They found a large upper room, but the roof leaked and they were often without heat.

The present property was a former city fire house with a spacious meeting room on the street level and two upper floors with plenty of room for the growing Sunday School and other activities. In addition to several week-night meetings at the chapel, home Bible studies are carried on.

There is so much to encourage as we see some confessing Christ and going on for Him. There is also plenty to keep us before the Lord in earnest prayer as the church is constantly under attack. Prayer will be greatly valued.

*April 12*

**EDWIN and MARY ELLEN MESCHKAT,**  
3223 19th St., Lubbock, Texas 79410

We have reached a decision, before the Lord, to proceed with plans to relocate to Marble Falls, Texas, near Austin. We have been here nearly 18 years, and believe the time has come for us to enter more of a counseling and personal type of ministry.

We are still looking for help to be raised up in the assembly here and are thankful for a spirit of dedication on the part of the believers. There is a good potential for a new chapter of growth in this city.

*April 9*

**LESLIE and LOUISE MUIRHEAD, 5834**  
Molson St., Montreal, Quebec H1Y 3B8

We started a series of studies on Monday nights for young couples that are planning on getting married this summer or early fall. Two unbelieving couples that were invited decided to participate and the Lord kindled an interest in their hearts for more spiritual things. They also began attending other Bible studies and finally accepted Jesus as their Lord and Savior. On Sunday they were baptized and added to the assembly in St-Leonard.

*April 16*

**DONALD and ALICE PAQUIN,**  
222 Laurier, Drummondville, Quebec  
J2B 5E2

The move from Timmins, Ontario, to Quebec has been hard on us. Our children are fairly well settled into the schools, after an adjustment time.

In the assembly, we are encouraged to be able to serve the Lord with the strength and capacities He has given. **Wilfred Buchanan** and I are now the elders and we meet at least weekly to pray and plan for the needs of the Christians.

*April 16*

**DAVID and ANN POLLOCK,**  
Box 777, Mullens, West Virginia 25882

We recently held a week of special meetings with **Dick Sanders**. The week was very profitable with excellent interest.

Prayer would be appreciated for some of the families who remain unemployed. One brother has been out of work for over two years.

*April 23*

**ROBERT and JUDY RAMEY,**  
410 N. Lombard Ave., Lombard,  
Illinois 60148

The door has opened for me to teach Bible and theology at Moody Bible Institute, beginning in August. My schedule will allow me ample time for preaching in assemblies and conferences. I affirm my continued convictions on biblical principles of the local assembly and world missions. It has been a joy to teach these truths with my colleagues at Emmaus for many years. Pray for us in these transitional months.

*April 2*



**HENRY and SARAH SANCHEZ,**  
307 Cornelia St., Brooklyn, New York 11237

We continue our ministry to children and young people in the inner-city, and are also more and more involved with shepherding the local assembly we are commended from. There are at least six men who are working together with us in the local fellowship and from among these we would like to see at least two take the responsibility of shepherding the flock.

Please pray for the summer camp ministry. We have as a goal 200 children and young people from the inner-city to be taken to Pine Bush Bible Camp. A week or two away from their tough environment can change the lives of these children for time and for eternity.

April 10

**LARRY and CAROL SHAW,**  
20606 Woodburn Dr., Southfield,  
Michigan 48075

Believers here have been stimulated to a new interest in Arabic evangelism because of the visit by **Ron George** of Tunbridge Wells, Kent, England. Mr. George directs the Gairdner Ministries which is given to evangelism among Muslims. Besides teaching classes at William Tyndale College and at the missionary training school, he spoke at various assemblies and introduced us to the world of mosques, Muslims and Mohammed. Of the one million Arabic people in Detroit, 75,000 are Muslims.

Mr. George found several already engaged in Arabic evangelism. One of these, **Monthir Abdullatif**, had just arrived from assembly fellowship in Basra, Iraq, where authorities had jailed the congregation of 36 for their faith in Christ Jesus. As a result of Ron's visit, this brother, given to evangelism among local Arabs, has been received into fellowship at Plymouth Road Bible Chapel in Detroit.

**Clarence Low** of Asheville, N.C., visited several assemblies in Detroit, telling the story of his visit to India. We were grateful for his ministry of encouragement as well.

April 19

**BORIBOUN and BOUNTHANH**  
SITHIDETH, #312 - 7187 14th Ave.,  
Burnaby, British Columbia V3N 1Z3

My schedule is spending the whole day in the upper room of the chapel, working the computer which serves as word processing in the Lao language. I am thankful for the great

*Continued on back cover.*

## FATHER AND SON

*Continued from page 9.*

I see no reason to exclude it. Self-denial should always accompany earnest prayer.

But prevention is even better than a

cure, and Scripture furnishes us with a fine example. In II Timothy 1:5 Paul calls to mind the unfeigned faith that Timothy inherited from his grandmother Lois and his mother Eunice. To further extend this, the apostle exhorts Timothy saying, "Continue thou in the things that thou has learned and hast been assured of, knowing of whom thou hast learned them, and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (3:14-15).

Let us notice that phrase, "from a child." The very same words were used by the father of the lad with the foul spirit (Mark 9:21). But there is a difference in the original which is not apparent in our English translation. That boy's father used a word (*paidiothen*) which could be used of a half-grown child. But Paul used a word (*brephos*) which refers to infants or sucklings. In fact, it is sometimes used of the unborn. It teaches us that we cannot begin too early to store the minds and hearts of our children with the precious Word of God.

The faithful mother and grandmother did their work well. In due course the good seed sown in Timothy's heart sprang up and bore much fruit. But this was not apart from personal faith. It was

the Holy Scriptures that made Timothy wise unto salvation "through faith that is in Christ Jesus." Long before the enemy could sow tares in his heart, the good seed of the Word had been sown there. The results are evident. There was no problem of juvenile delinquency in that home.

We need not despair even when we have failed to prevent delinquency, and we can be thankful for that. But we will all agree that those who raised Timothy chose the more excellent way. [1]

## CULTIVATING CREATIVITY

*Continued from page 8.*

them down; develop them; use them as springboards for other ideas and applications.

Those who follow these and other suggestions to cultivate creativity likely will find that flashes of inspiration needn't be infrequent or short-lived. Armed with the recognition that fresh thoughts—be they lofty ideas or more mundane variations—can be summoned by all of us, we've taken the first step toward unlocking their free flow with greater regularity. [1]

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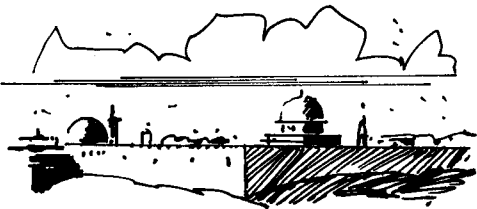
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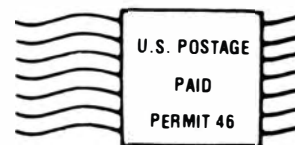
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Address Correction Requested

## QUOTES *Continued from page 15.*



**Bethel Bible Institute**—see Richard Strout letter.

ideas of **David Gemmel** and his son **Jimmy** to create the computerized system in this project. My excitement is when the computer prints out the text of the Scriptures translated, while I am working or examining the suggestions and comments from other reviewers. It is so good to do double work in the same time.

Our three girls like school and do very well. Bounthanh is busy with the Lao Christian Ladies Fellowship, and works two to three hours a day in Wendy's Restaurant to earn a little income for the family and to practice her English.

*April 23*

**GARY and MELINDA STEWART,**  
596 Dellwood Dr., Newport News,  
Virginia 23602

The work in Newport News is encouraging. God had already begun to stir the Christians, and our move here has helped spur that on. I am actively involved in pastoral visitation and speaking. The assembly is 80 years old, but has not had any real growth in years.

There seems to be a stirring of the Spirit now to reach out in evangelism.

*April 17*

**RICHARD and VIRGINIA STROUT,**  
C.P. 1600, Sherbrooke, Quebec J1H 5M4

Twenty-three students graduated from Bethel Bible Institute in April and began their ministry for the Lord. Some are going overseas as missionaries and others are staying in Quebec as full-time workers.

In July we will have four weeks of camp on the school grounds—two for children, one with teenagers, and one family camp. Many unsaved children attend our camping program, and we are thankful for the opportunity to reach them with the gospel.

Bible school and the French language courses begin the day after Labor Day, and we are asking the Lord to fill our dorms, with the students of His choice.

*Richard Strout is Director of Biblical Studies at Bethel.*

*May 8*

**TOMMY and SADIE THOMPSON,**  
13670 Karen St., Anchorage, Alaska 99515

Sadie is going through her fourth week of radiation therapy for a tumor in her right lung. The side effects can be numerous and each item drives us to the Lord in prayer.

I was able to go into the interior for the funeral of an old Indian brother whom I led to the Lord 29 years ago. He died at the grand old age of 94, and maintained a good testimony all through the years.

*April 23*

**GLENN and HELEN TOMPKINS,**  
RD 1, Box 196B, Randolph, New York 14772

I had the opportunity to teach 28 high school students in released time classes each Wednesday for the last three years. Many are from homes with no Christian contact and this shows in their lives and in their thinking. Unfortunately, many of those in the class who profess to be saved prefer to be one of the crowd, rather than stand up for the gospel. Helen teaches second graders in classes on Thursdays and Fridays. Pray that God will touch the hearts of those who hear the Word.

I have been able to minister a little more frequently at Grace Chapel, Jamestown, but most of my weekends are spent in youth ral-

lies, Sunday School rallies, and teacher training seminars.

In July I will lecture at the Fellowship of Christian Magicians Conference in Winona Lake, Ind., and August will be spent in Vacation Bible Schools.

*May 8*

**GLENDALL and JANET TONEY,**  
602 West Owens, Carbondale, Illinois 62901

There has been an exciting kind of growth in the Student Bible Fellowship (Southern Illinois University). Although average attendance on Friday nights stays about the same, there has been an increase in other Bible studies and discipleship outside the main group meeting.

**Craig Hansen**, an Emmaus alumnus, started off the semester by taking us through II and III John, then I did a series on relationships and dating. Now we're going through the book of Jude.

I am also teaching two other Bible studies during the week, one on Discipleship and one on The Church in the New Testament, which is a study of the guidelines we are attempting to practice at Neighborhood Bible Fellowship.

*April 20*

**JAMES and ROMA YORGEY,**  
215 Maple, Greenfield Park, Quebec J4V 2S2

Sixteen years ago the Lord brought me to Montreal to work with the hundreds of Christians at Expo '67. Since then He has opened many doors of service. One of the unique opportunities I have had over the past years is to be invited as a resource person into French institutions. This past month I was in three schools, two of them large regional high schools, where I showed Moody Science films and witnessed for Christ to more than one thousand students, class by class.

When I am not in schools, convents, homes for delinquents, and other institutions, I spend my time in three federal prisons. Work among these men is difficult but most encouraging. When I am in charge of the chapel service I take Roma and the three children with me. The inmates are always delighted to see my family who enjoy singing for them. What a delight to work together as a family.

*April 20*



# INTEREST

SEPTEMBER 1984







## EDITOR'S PAGE

by James A. Stahr

# What is Commendation?

THE MISSIONARY IS AN EXTENSION OF THE ASSEMBLY'S MINISTRY

There seems to be a lot of confusion over the subject of commendation. "What is it?" some ask. "How do we go about commending a worker?" others inquire.

The practice of commending Christian workers rests on several New Testament examples, the clearest of which is Acts 13:1-4. In that passage we see the Holy Spirit instructing the assembly in Antioch to thrust out two of its leaders into missionary evangelism. The assembly responded by having a time of fasting and prayer (v. 3). Then they laid their hands on Barnabas and Saul and sent them forth into the vineyard.

In a later passage, Acts 14:26, the writer of Acts refers back to these happenings, saying that the outgoing missionaries "had been commended to the grace of God for the work which they had completed."\*

In the commendation of Barnabas and Saul we find the basic pattern that still guides New Testament churches today. We learn that commendation is a recognition, a separation, an identification, and a recommendation. Let me discuss these things in order.

### I. COMMENDATION IS A RECOGNITION

God alone can call men and women into His service (Isaiah 6:8; Luke 10:2). Human beings can't do that. But human beings can recognize the calling of God.

So it was in Antioch. "Separate to Me Barnabas and Saul," said the Holy Spirit, "for the work to which I have called them" (Acts 13:2).

God did the calling. The assembly received the message and acted on it.

In this lies one of the central, biblical principles of our Brethren heritage. *The calling of a minister of the gospel is the prerogative of God. The recognition of that calling is the prerogative of the local church, rather than the responsibility of a mission board, a para-church organization, or a denominational headquarters.*

This principle is made conspicuous in Acts 13 by what the Antioch assembly *did not do*. There they were, sending forth the first recognized missionaries of the Christian era, setting a pattern that would still be followed nearly 2,000 years later. Yet they made no effort at all to refer the decision to Jerusalem for approval. That's

where the Apostles were. If there had been a mission board, or a denominational structure, Jerusalem surely would have been its headquarters.

### II. COMMENDATION IS A SEPARATION (OR DEDICATION)

"Separate to Me Barnabas and Saul," was the command. The separation here was geographical. "They sent them away" to Cyprus and Asia Minor (Acts 13:3, 4, 13). But there is a deeper aspect. These missionaries were being separated from previous activities and responsibilities in order to be consecrated or dedicated to their special calling.

The laying on of hands (v. 3) can be viewed as an act of dedication. Or even of appointing or commissioning, as in Numbers 8:10-11.

### III. COMMENDATION IS AN IDENTIFICATION

The laying on of hands also symbolizes identification, as in Numbers 8:12. There the Levites who had just been consecrated to God's service laid their hands on sacrificial animals. By this act the sinful human beings were identified with the animals. When the animals died, they made an atonement for the humans.

In commendation, the assembly identifies itself with the outgoing worker. "He is one of us," they say. "It cost us something to let him go. His sacrifice is our sacrifice, and his service is our service. He is an extension of our ministry, a part of our assembly going forth to take the gospel to needy people."

### IV. COMMENDATION IS A RECOMMENDATION

Acts 14:26 says that Barnabas and Saul had been "commended to the grace of God." The King James says, "recommended"—the words are virtually interchangeable. This means the assembly had prayed for these workers, committing them to the Lord for His protection and provision, the way we ask God to watch over our children when they leave us to go off to university, or to take a long journey.

Acts 15:40 records another occasion when outgoing missionaries were "commended by the brethren to the grace of God." Acts 14:23 describes it simply as being "commended to the Lord."

Recommendation to fellow Christians is a different aspect of commendation, involving "letters of commendation." An example is found in Acts 18:27. A

\*Bible quotations are from the New King James Version (Thomas Nelson, Inc., 1979).



preacher named Apollos felt led to leave Ephesus to go into Greece, so "the brethren wrote, exhorting the disciples to receive him."

Apollos went to the Greek city of Corinth (19:1). He needed a letter of commendation, because he was unknown there. By contrast, the Apostle Paul had led most of those people to Christ. Their own conversion was the only letter of commendation he needed in that city (II Cor. 3:1-2).

## HOW TO DO IT—SIX STEPS

We have seen four different aspects of what constitutes a commendation to the work of the Lord. Now let me suggest some steps that an assembly can take in the process of commending one of their own members to full-time Christian service.

First, ascertain the Lord's calling. If in doubt, wait on God in prayer. Let the assembly itself be convinced, not just the outgoing worker.

Second, set apart (separate, dedicate) that worker unto the Lord. Gather round the outgoing missionary. While he kneels, let some of the Christians lay their hands on his head and shoulders. Then offer prayer consecrating him to the Lord, recommending him to the grace of God, committing him to the service of the Master.

Third, write a letter affirming the worker's call and your recognition of it. Your recognition may be unlimited in duration, as in Acts 14:23, or it may be for a specified work to be performed in a designated time (14:26). If the latter, say so in the letter.

State what you want other Christians to do. You might use some of the biblical phrases found in the personal recommendations of the Pauline epistles ("if he comes to you, welcome him"—Col. 4:10; "receive him in the Lord . . . hold such men in esteem"—Phil. 2:29; "assist her in whatever business she has need of you"—Romans 16:2).

Fourth, send that letter out to neighboring assemblies, and to those in the area where the worker will serve. If he is going overseas as a missionary, send a copy to Christian Missions in Many Lands, or in Canada to the Missionary Service Committee. If he will be laboring in the homeland, send it to Letters of Interest, the publishers of this magazine.

These organizations offer some assistance to workers, including publication of their names and addresses. This is important if the worker will need support from other Christians or assemblies. Your recommendation keeps him from being self-recommending, free-lance, or totally independent—three things not consistent with the pattern given us in the New Testament.

Fifth, keep in touch. Think of the worker as an extension of your ministry. Maintain an ongoing relationship with him.

Finally, keep your recommendation current. If the worker ceases to be worthy of it, withdraw it. Remember, others are supporting him on the strength of your commendation, so you have a continuing responsibility to them and to the Lord. That responsibility continues as long as your recommendation stands. [I]

# INTEREST

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<b>Editor—</b>	<b>Editorial Assistant—</b>	<b>Art Editor—</b>
James A. Stahr	Naomi Bauman	John Sweemer

**Directors of Letters of Interest Associates:** Neil M. Glass, Pres., John McCallum, Vice-Pres., James D. Kennedy, Treas., Abner Bauman, C. Donald Cole, Walter Liefeld, J. Wilson McCracken, LeRoy L. Yates. Executive Director: James A. Stahr.

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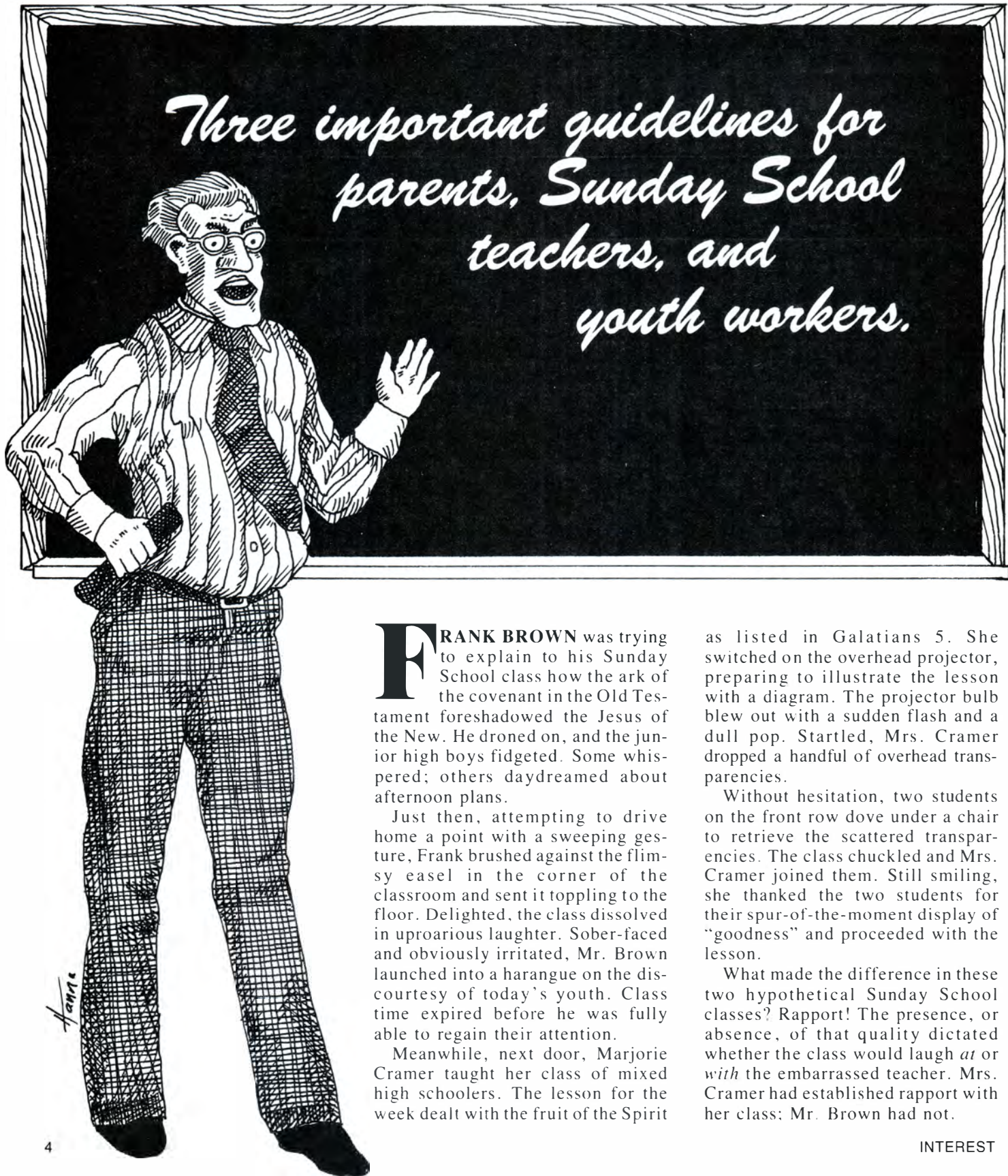
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# Rapport~that Vital



**F**RANK BROWN was trying to explain to his Sunday School class how the ark of the covenant in the Old Testament foreshadowed the Jesus of the New. He droned on, and the junior high boys fidgeted. Some whispered; others daydreamed about afternoon plans.

Just then, attempting to drive home a point with a sweeping gesture, Frank brushed against the flimsy easel in the corner of the classroom and sent it toppling to the floor. Delighted, the class dissolved in uproarious laughter. Sober-faced and obviously irritated, Mr. Brown launched into a harangue on the discourtesy of today's youth. Class time expired before he was fully able to regain their attention.

Meanwhile, next door, Marjorie Cramer taught her class of mixed high schoolers. The lesson for the week dealt with the fruit of the Spirit

as listed in Galatians 5. She switched on the overhead projector, preparing to illustrate the lesson with a diagram. The projector bulb blew out with a sudden flash and a dull pop. Startled, Mrs. Cramer dropped a handful of overhead transparencies.

Without hesitation, two students on the front row dove under a chair to retrieve the scattered transparencies. The class chuckled and Mrs. Cramer joined them. Still smiling, she thanked the two students for their spur-of-the-moment display of "goodness" and proceeded with the lesson.

What made the difference in these two hypothetical Sunday School classes? Rapport! The presence, or absence, of that quality dictated whether the class would laugh *at* or *with* the embarrassed teacher. Mrs. Cramer had established rapport with her class; Mr. Brown had not.



# Teaching Quality!

by Paul Tatham

In any type of teaching situation—whether it be high school, college, a church youth group, Sunday School class, or summer camp—the most important factor is the teacher. He or she is the most powerful part of the lesson. Research tells us that facilities, teaching equipment, or even the teaching methods make little difference in what the student actually learns. We are now finding that even such a sacred cow as small class size, widely believed to be indispensable to successful teaching, is not all that important. Although attractive facilities, the latest equipment, a low pupil/teacher ratio, and a well-honed delivery are certainly worthy educational goals, they do not in themselves necessarily result in effective teaching. That depends largely on the teacher and, specifically, on the rapport he has established with his class.

The amount of money spent on education has little correlation with the amount of education that may actually take place. The teacher who is surrounded with state-of-the-art accoutrements but has weak rapport with his students will usually be ineffective.

Rapport is a French word as often misspelled as it is mispronounced. Rhyming with *before*, it simply means "harmonious relationship." It is that indefinable magic that unites a good teacher and his class. Although intangible, it is also invaluable, for the teacher possessing rapport with his students finds them sincerely *wanting* to please him.

Once he has reached that point, he is virtually assured of success. Students taught by a teacher with strong rapport will make many allowances for human failings (as with Mrs.

Cramer's classroom mishap). Students taught by a teacher lacking rapport will allow him nothing (as with Mr. Brown).

Until rapport is established, only superficial learning takes place. Students must be won to the teacher before they will be interested in what he has to offer. Like any salesman, the teacher must sell himself before he can hope to sell his product.

An insurance salesman, making a visit to your home, seeks to build rapport first (by complimenting your wallpaper, your furniture, the family dog, or your wisdom in picking his company). Then he opens his briefcase. Likewise, not until the teacher has gained rapport will the class have "ears to hear."

Everyone comes into this world programmed with an innate desire to please his superior, whether that be a parent, a teacher, or a foreman. Unfortunately, it can be squelched. Colossians 3:21 seems to bear this out: "Fathers, provoke not your children to anger, *lest they be discouraged*." Apparently, a father (or a teacher) can totally destroy rapport, so that his child (or class) throws in the proverbial towel and is no longer interested in pleasing him.

At the beginning, most teachers are able to establish a certain amount of rapport with their class, if for no other reason than that the students' desire to please is so strong. But that early desire may begin to erode, simply because the teacher "discourages" the class. Over time, the teacher begins to receive only surface cooperation.

There is no sure-fire formula for building on that initial rapport, but there are a few rules that will likely bring success. Let me suggest three.

## BEST POSSIBLE LIGHT

Always present your students in the best possible light. This is the first, and possibly cardinal, rule for building harmony. Make the student look good in the eyes of his classmates, and he will love you for it.

**Make the student look good in the eyes of his classmates, and he will love you for it.**

The need for peer approval is especially pronounced in adolescents, but is not limited solely to them.

This principle can be applied to several situations. One is class interaction. A student who interjects a comment or asks a question is actually going out on a limb for you, his teacher. How you respond signals to him and to the rest of the class how "safe" it is to cooperate with you. If you respond with sarcasm, mockery, or even unappreciation, rapport begins to dissolve.

After several students have tested the waters and found them cold, the whole class will draw back.

A student who participates in class needs your full support. When he flounders in answering a question, rescue him with something like, "You're probably thinking of . . ." and then supply the answer.

When a student gives a wrong answer, praise him for his attempt with encouraging words and enthusiastic voice inflection. Never ridicule a student; Jesus never did.

When a student makes a point you overlooked, commend him on his insight, rather than respond with an ego-damaging, "I was coming to that." A teacher who presents himself as infallible is usually a person with a weak self-image—a person who cannot let himself be exposed.

When a student comes across with a humorous line, presupposing it is an appropriate time, lead the class in laughter. The student who is given your full support will in turn give you his.

Give credit where credit is due. Proverbs puts it another way: "Withhold not good from them to whom it

---

*Paul Tatham is an administrator in King's Academy, an interdenominational Christian school that enrolls 1200 students in West Palm Beach, Florida. He is in fellowship at Palm Bible Chapel. An earlier contribution to INTEREST was "Where to Turn when the Public Schools Fail" (January 1983).*

is due, when it is in the power of thine hand to do it" (3:27). The student will always respond warmly when the instructor relays to the class an observation, some tidbit of information, or a joke that he got from the student himself, *especially when the student is given public credit for it.*

How a teacher handles class discipline can also build or destroy rapport. The wise teacher handles troublemakers calmly and inconspicuously. He is careful to phrase correction as positively as possible. Instead of chiding primary students for not being ready to dismiss on time, the teacher stimulates the entire class to action with, "I like the way Johnny has everything ready to go!" This teacher has learned that the more you commend the less you will have to condemn.

C. S. Lewis said, "Good and bad both increase at compound interest."

Encourage, praise, and reward. People never outgrow their need for public recognition. Biblical edification includes, in essence, a pat on the back, and that applies to all ages.

## REASONABLE DEMANDS

Make reasonable demands. God makes reasonable demands of us (Rom. 12:1), and He expects us to make reasonable demands of others. But some of us, in our teaching ministry, do not practice this.

The teacher who expects children to think like adults is making an unreasonable demand. The teacher who is boring, but demands attention, is asking too much. The teacher who has never learned to compromise on minor issues, is being unreasonable. So is the teacher who takes delight in making his course so difficult that few students experience success.

Adults are not the only ones who are able to judge what is a reasonable expectation on the part of the teacher. Adolescents, and even children, seem to have a sixth sense about this. Students of all ages will generally comply with the teacher as long as what he asks for is sensible. The teacher who burdens his students with illegitimate demands will likely never establish proper rapport with them.

## THE SECOND MILE

Go the extra mile. Our Lord tells us that "whosoever shall compel thee to go a mile, go with him two" (Matthew 5:41). This means going beyond the call of duty.

Students know a teacher genuinely loves them when he takes an interest in them at times other than when it is expected. That may include after-class help with the lesson, attending a piano recital, making a hospital visit, or offering a ride home.

Students expect a teacher to give his all in the classroom. That's the teacher's turf. They are delightfully surprised when he shows an interest in them outside the classroom, on the student's turf. Such a teacher distinguishes himself in the eyes of his class. Students take an interest in the teacher who takes an interest in them.

Individual students have individual needs. The teacher is actually not teaching a group; he is teaching individuals who happen to be gathered in a group. To meet those individual needs takes individual effort.

In review, the key to successful teaching is rapport. A teacher with students who want to please him has a tremendous advantage. He can accomplish great and mighty things, while the teacher without rapport will see only modest results.

Putting students in the best possible light, making only reasonable demands, and going the second mile are important factors in establishing rapport. To achieve that rapport should be the prayerful desire of every teacher seeking to be used for God's glory. More than any other quality, it determines his success or failure with those God entrusts to his care.

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# A New Kind of Labor Day

by J. Alfred Adams

## Do you turn your trials into an ego trip? Or a martyrdom? Or an opportunity for growth and change?

**W**E'VE ALL heard it. Something has gone wrong. Or, is going wrong. We are having a tough time, and then the familiar expression is given as encouragement.

"Keep a stiff upper lip."

Or, perhaps, "Hang tough."

Then there are the times when we give the best of what we have to others and quietly murmur to ourselves: "This is the mind of Christ." But is giving up our best, our last, or our all, for others what really is intended? Is a "stiff upper lip" really right?

I had my Saturday all planned. We were going to have a family day at the beach. Then came the call. With it, the obligation that all Christians feel who seek to put others first. We cancelled the beach trip so I could attend to the request of the phone call.

As I went through the exercises of meeting the needs of others that day, in my inner mind I repeated vainly: "I am doing this for the Lord. Serving the Lord requires self-denial, and at times cost to my family."

I bit my upper lip (the stiff one) and gave up my plans for Jesus' sake. Isn't that what Paul did and said to the Corinthians? "For we preach not ourselves but Christ Jesus the Lord; and ourselves your servants for Jesus' sake" (II Cor. 4:5).

Isn't that what Mark said? "For even the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Mark 10:45)?

My upper lip was approaching rigor mortis.

Then a few days later I read this: "And not only so, but we glory in tribulations . . ." (Rom. 5:3). Had I gloried in tribulation? There hadn't really been any tribulation, just a minor inconvenience, a small disappointment. And far from glorying in it, I had even (secretly) begrudged my time.

Then I realized that I sometimes try to make self-sacrifice easier by attaching it to some self-satisfaction, self-reward, or self-exaltation. "Look what I'm doing for Jesus sake."

Before I know it, I am seeing myself as a martyr and glorying in myself.

This is not at all what Paul was talking about in Romans 5. He was talking about growth. "We glory in tribulations." That's a tough vitamin to swallow, but that's where the growth is. If I just "put up with" my trials, or use them to fuel an ego trip, then I cannot attain the development Paul outlined in his letter.

If I try to turn my God-sent tribulations into something else, then how will I become . . .

patient

experienced

hopeful

not ashamed?

Romans 5:4-5

I need to accept the intricate experiences of Christian submission, service and sacrifice as events that I am involved in by Divine design. Only then will I show forth the excellent qualities of Christ. That is what in fact Paul is saying: "We glory in tribulations."

Is it tribulation? Is it something less than tribulation? Is it a circumstance related to personal life? Is it a setting where I am to assist someone else? *All of these* call for me to "glory"—to set forth with quiet perseverance and submission the admonition of Paul to the Philippians: "Look not every man on his own things, but every man also on the things of others" (Phil. 2:4).

Was not that what the Lord did in His own life? He finished the work given Him, and He did it without self-exaltation, self-pity and self-reward.

He didn't play the role of martyr. There was no stiff upper lip. He "gloried" in tribulation, because through it He learned obedience (Hebrews 5:8). He was not ashamed. He said: "I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do" (John 17:4).

Our Lord is now exalted and glorified! Not by self-determination, but by the Father.

When I glory or rejoice in my tribulation, I do so because I see it as a trial which my Lord has experienced (Heb. 2:18). I can rejoice because I am being changed into His image. I should demonstrate the quiet outward steel and stability as the Lord did, but internally I should glory, boast, rejoice that this is my time to fulfill and experience Paul's desire: "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death" (Philippians 3:10).

Next time I get detoured from a planned trip to the beach, what will it be? A laborious stiff upper lip? No! I will "glory" with deep determination, looking for the subsequent chain of instructive happenings in me:

Patience

Experience

Hope

Love

The Holy Spirit Himself.

□

*J. Alfred Adams lives in Tampa, Florida. His employment is in investments and commercial real estate. He is in fellowship in Tampa's 56th Street Gospel Chapel. This is his first contribution to INTEREST.*





**Our Sovereign Lord's  
immutability gives  
our faith a solid foundation.**



# Divine Impossibilities

by Ted Griffin

**G**OD can't do everything! Did you realize that? Even though we call Him "omnipotent," meaning *all-powerful*, there are some things He can't do.

The Bible tells us this. It mentions certain divine impossibilities, and in fact we ought to praise God He cannot do these things.

## UNCHANGING

First of all—and this is the foundation for all that will follow—God never changes in any way. His character does not waver in even the most minute detail.

We read this truth in a number of Bible passages. James 1:17 calls God "the Father of heavenly lights, *who does not change* like shifting shadows."

Samuel the prophet said: "He who is the Glory of Israel does not lie or change His mind; for He is not a man, that He should change His mind" (I Sam. 15:29).

Like the Father, our Lord Jesus is consistently Himself, standing outside the reach of time. Hebrews 13:8 puts it this way: "Jesus Christ is the same yesterday and today and forever."

Unlike the false gods man has served throughout history, our Savior is not a fickle master, dealing out fates according to current whim. He is not love yesterday but apathy today. He did not adopt us into His family in the past only to discard us now. What He was yesterday, He is today; and what He is today, He will be tomorrow.

Our Sovereign Lord's immutability gives our faith a solid foundation. We can be confident of what He is really like, and can fully trust His promises. Guesswork plays no part in knowing and serving Him. Earthly friends change, sometimes nearly beyond recognition. This Friend will always be the same.

## ALWAYS TRUTHFUL

A corollary of God's never changing character and plan is stated in II Timothy 2:13—"If we are faithless, He will remain faithful, for *He cannot disown Himself*." God never acts contrary to His own purposes—He will never disown or deny the promises and provisions He Himself set into effect. Therefore, because we are now His, He will not disown us. The Artist will not disfigure His handiwork.

We also know that "*it is impossible for God to lie*" (Hebrews 6:18). Other Scriptures elaborate on this: "God is not a man, that he should lie" (Numbers 23:19—the verse is a near-duplicate of I Sam. 15:29). In Titus 1:2, Paul speaks of "eternal life, which God, who does not lie, promised before the beginning of time."

God cannot lie! What a contrast to human beings, who seem so afraid of utter honesty or simple truth. We creatively tell only part of the story, knowing we are misrepresenting the situation—to our advantage, of course. Or we deliberately give false witness, believing our methods of goal attainment to be superior to God's.

God cannot do this. He never bends the truth or gives false information. Therefore, we can trust all He tells us.

Suspicion is never a valid response to God's word. We may be unsure whom to believe in an election campaign, or which news report gives the real scoop on international troubles. But we can be sure God "tells it like it is." Jesus Christ, our Savior and Lord, is "the truth" (John 14:6). He will never deceive us.

## WITHOUT SIN

Furthermore, "*God cannot be tempted by evil*" (James 1:13). Our great God is impeccable (not able to sin). He is immune to the lures of wrongdoing. He is not capable of being enticed by the satanic wiles which so easily deceive us into costly disobedience.

Jesus was "tempted in every way, just as we are—yet was without sin" (Hebrews 4:15). Though He faced the fury of the devil's temptations, sin had absolutely no appeal for Him.

How encouraging it is that our Lord will never be overcome with evil, nor surrender to its power. God's holiness will never crumble; His moral beauty will never be marred.

## NEVER WEARY

There is one more divine impossibility: God can never be too fatigued to do His work.

"The Lord is the everlasting God," says Isaiah 40:28, "the Creator of the ends of the earth. He will not grow tired or weary."

It is not surprising that the God who created the vast universe never has an energy crisis. But it is encouraging to think about, nevertheless. No matter what our need—whether physical strength, money, courage, peace of mind or heart, friends, wisdom for a difficult decision—absolutely anything we lack, God can supply. No problem is too great for His power, and He will never be too weary to provide for His children.

All He offers, He offers freely to His children who are willing to obey Him, and He never raises His price. His love, His grace, His power will never be in short supply.

God cannot change; He cannot lie or deny Himself; He cannot be enticed by wickedness; He cannot tire. These are the divine impossibilities—those few things that our omnipotent God never will and cannot do. Because this is so, our spiritual state is infinitely more sure and more prosperous than could otherwise be imagined. Why not thank God right now for these things He cannot do? □

*Ted Griffin is a journalist currently employed as a senior editor by Good News Publishers/Crossway Books. With his wife and two children, he fellowships at Woodside Bible Chapel in Maywood, Illinois, a Chicago suburb.*

*Bible quotations are from the New International Version (NIV).*



Mike Nichols leads a session on group leadership skills.

# The Equippers

by Lloyd Mackey

**A new program in Vancouver functions in the spirit of Ephesians 4:12, "preparing God's people for works of service, so that the body of Christ may be built up."**

**K**EN FLETCHER is an elder at Westminster Gospel Chapel. As part of his responsibilities, he provides pre-marital counseling to the young couples who will be married at the chapel. In an average year, that means six weddings in this suburban Vancouver assembly.

It is taxing work. The counseling load is heavy for one person, especially for someone operating in a volunteer capacity.

This year, a group known as The Equippers is training another five Westminster people in the practice of pre-marital counseling. Soon there will be others to share Ken's heavy load.

Such training is a practical example of the way in which The Equippers is helping to increase the effectiveness of plural assembly leadership in Vancouver, British Columbia.

The Equippers came into being one year ago, growing out of a perceived need for more assembly people to recognize their leadership potential. As its name indicates, the organization is designed to equip Christians for ministry.

Sponsored by eight Vancouver area assemblies, The Equippers operate several programs, all of which are guided by an eight-point set of convictions. Those convictions stress the centrality of Christ and Scripture, the concept that tent-making (self-supporting) ministry is the norm, and the ideal of plural leadership in the assembly. They include the belief that the local church is the best environment for a believer to grow into maturity and to be equipped for ministry.

Paul Stevens, a teaching elder at Marineview Chapel, is the coordinator of The Equippers. A recently commended worker,

Stevens was, for many years, a highly respected Baptist minister in Vancouver. Close to a decade ago, he became a teaching elder at Austin Avenue Chapel in suburban Coquitlam. Five years ago he moved into his present ministry at Marineview.

Stevens says the strength of The Equippers' approach is that it allows the equipping process to take place in the local assembly. The strategies for training and development come out of a recognition of the assembly's leadership needs. Built into the planning process is a clear understanding of tent-making ministries and equipping "internships" which recognize the need to focus on the assembly.

"Bible college and seminary programs can be helpful when students and teachers adapt them to assembly situations," says Stevens, "but



they are no substitute for the localized focus."

Most of the resource people The Equippers use are well-known in Vancouver assemblies, where they have proven track records in service and competence. They include Jan Porcino and Mike Nichols, support staffers at Marineview Chapel. Another worker is Dennis Clark, a missionary statesman and author associated with a Victoria assembly, Lambrick Park Church.

Others have been carefully chosen to augment teaching in specific areas. They are people committed to the convictions of The Equippers, including plural leadership and the basic role of the local assembly. They include Paddy Ducklow, coordinating psychologist at a local evangelical counseling center, and Gene Thomas, well-known in evangelical circles for his commitment to self-supporting ministries.

One of the unexpected spinoffs is that people from a number of community churches are enrolling in the programs. These particular churches are showing interest in the principles being espoused by The Equippers.

The Equippers is administered

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*Lloyd Mackey is a journalist living in Vancouver, B.C., where he edits a weekly newspaper called Christian Info. An earlier contribution to INTEREST was "Have You Considered Journalism?" (March 1981). Lloyd's brother Barry is a missionary in India.*



Paul Stevens, coordinator.

by a Servants' Group composed of an elder from each of the eight sponsoring assemblies. The office, volunteer staffed, is located at Granville Chapel, where many of its events also take place.

On-going programs take two general forms, courses and internships. Courses have been offered evenings or Saturdays over a one-month period. Others are weekend events, concentrating on a particular subject or issue.

During the spring of 1984, thirteen different course options were available under three general categories. In the first category, "Christian Foundations," participants worked toward a strategic grasp of the Bible. Study options related to the parables of Jesus, the Sermon on the Mount, the life of Christ, and the historical books of the Old Testament. A weekend at a Fraser Valley retreat center pro-

**A person with a proven ministry may need an opportunity to improve himself.**

vided help in developing disciplines in spiritual life and offered a "how to" course in English Bible.

Under the category "Christians in Society," the emphasis was on continuing preparation, either for overseas service, or for evangelistic Bible studies, or for preparing people for marriage in the 1980's. It was in the latter program that Westminster Chapel people received their "equipping" for premarital counseling.

The third category was "Christians in the Church." Topics included the training of skilled counseling helpers, writing integrated curricula, and development of small-group leadership skills. In addition, Stevens and Nichols provided a tutorial in congregational teaching and preaching called the "Prophets' Company."

Several other programs were developed as needs were perceived. A weekend conference with Gene Thomas drew 150 participants from various parts of B.C. and Washington State. From that event came plans for a summer intern-

*Continued on page 14*

**Workshops break up into small discussion groups.**



## NEW WORKERS

**WAYNE BYRD, 8125 Lydia  
Kansas City, Kansas 64131**

The believers at Spruce Hill Bible Chapel in Kansas City, Missouri, have commended Wayne Byrd to the work of the Lord. For several years he has been engaged in preaching and teaching the Word, particularly to young people at Bible camps and in the assemblies, while attending Bible College and working in secular employment.

Wayne now plans to devote himself more fully to the Lord's work in the assembly and elsewhere as the Lord leads. Wayne and Gene have two children, Eric and Laurel.

**DAVID HAUSMANN,**

Christians at Spruce Hill Bible Chapel in Kansas City, Missouri, have commended David Hausmann to the Lord's service. For several years David and his wife Karen taught at the Victory Christian School in St. Louis, commended at that time by South Side Chapel (Karen commended by Spruce Hill). David now sees the Lord leading him to Kansas City to establish an office for distribution of Emmaus Correspondence Courses, to engage in visitation and personal evangelism, and to do youth work in the commanding assembly.

**BRUCE E. NEWKIRK, 58 Fuller St.,  
Warwick, Rhode Island 02889**

Warwick Believers Fellowship has commended Bruce Newkirk to full-time Christian ministry for the Lord. Bruce has made application to serve as a chaplain in the federal prison system. This is a government-salaried position for which assembly commendation and a seminary degree are prerequisites.

Raised in an evangelical denominational church in Washougal, Washington, Bruce came to an understanding of New Testament church principles while a student at Washington State University. In 1980 he graduated from Western Conservative Baptist Seminary in Portland, Oregon, where he became involved with assembly people. Since 1982 he has been in fellowship at Warwick Believers Fellowship, a new assembly that branched out from Good News Chapel in Attleboro, Mass. For the last year Bruce has been working in Rhode Island prisons as a volunteer, and supporting himself with a nighttime job.

**DAVID SCOTT, 84 Lawrence Ave.,  
West Orange, New Jersey 07052**

Christians at Maplewood (N.J.) Gospel Chapel have commended David Scott to the work of the Lord. David is resigning his present position as superintendent at the Goodwill Home Mission in Newark to become Superintendent of the Yonkers (New York) Gospel Mission Home, an assembly-related mission (INTEREST, January, 1984). David has also

served at the Christian Home for Children in Colorado Springs (commended 1976) and has been active in assembly ministry, presently as Sunday School superintendent at Maplewood.

**MR. & MRS. ROY SIXTO**

The Christians at Good Tidings Gospel Hall in Brooklyn, New York, have commended Roy and Agnes Sixto to the work of the Lord. Roy served the Lord in the assemblies in Trinidad, West Indies, before immigrating to the U.S. fourteen years ago. Since then he has been an elder and active in preaching and pastoral work at Good Tidings.

Agnes served the Lord in assemblies in Trinidad until she immigrated to the U.S. in 1952. Since then she has been active in Sunday School, women's meetings, and other ministries at the commanding assembly.

The Christians request prayer for the Sixtos as they serve the Lord in Decatur, Georgia, and elsewhere.

**CHANGE OF MINISTRY**

A letter from Hiawassa Bible Chapel in Orlando, Florida, informs us that their commended worker **Jack Nelson** is moving to Pennsylvania to serve the Lord at Malvern Bible Chapel. Jack and his wife Nancy have been greatly used in the lives of young people and adults in various assemblies, camps, retreats and youth rallies in the Orlando area.

In 1976, Ashland (New Jersey) Community Chapel commended **Mark and Betti Patterson** to the work of the Lord at International Crusades. The Pattersons are now devoting most of their time to service at Grove Community Church in Wheeling, Illinois, and they are now commended by that assembly.

**CHILD EVANGELISM**

Hilltop Chapel, Weston, Ontario, has added its commendation of **Melodie Smith** to a 1980 commendation by Forest Hills Bible Chapel, Grand Rapids, Michigan. Melodie works with Child Evangelism in Toronto and has been engaged in children's and youth work at Hilltop for several years.

**CHANGE OF STATUS**

Hollywood (Florida) Bible Chapel no longer commends **Howard Bosworth** to full-time service.

**FOREIGN MISSIONARIES**

Two assemblies in Washington State, Des Moines Gospel Chapel and East Kent Bible Chapel, have commended **Mr. and Mrs. Phil Campbell** to the Lord's work in Indonesia with Wycliffe Bible Translators.

Two Quebec assemblies, Huntingville Community Church and Ebenezer Gospel Chapel in Montreal, have commended **Robert Daley** to full-time service in Zambia. Robert spent two years in Zambia, teaching the Scriptures in high school, making it possible for David and Grace Croude to take a furlough. Mr. Daley now plans to return to Zambia on long-term basis.

Forest Hills Bible Chapel in Grand Rapids, Michigan, has commended **Dr. and Mrs. Paul Kaschel** to the Lord's work in Europe. Paul and Eleanore have served faithfully at

Forest Hills for the past twelve years in discipling, encouraging and exhorting.

Lansdowne (Pennsylvania) Bible Chapel has commended **Tim and Joanne Sushereba** to the work of the Lord at Faith Academy in the Philippines. The Susherebas have two children, Amy 4, and Heidi 2.

Quilchena Chapel in Vancouver, British Columbia, has commended **Bruce Muirhead** to the Lord's work in India for two years with Operation Mobilization.

Community Bible Chapel in Richardson, Texas, has commended **Tom and Lynn Swanson** to a church planting ministry in Belgium with Gospel Missionary Union.

Balmoral Bible Chapel in Red Deer, Alberta, has commended **Karen Northey** to the Lord's work in the Philippines for a period of two years with International Crusades.

Wycliff Bible Chapel in Sherwood Park, Alberta, has commended **Brian Reyburn** to the work with Ireland Outreach for a period of 14 months. Brian graduated from Mount Carmel Bible School in Edmonton, Alberta, in May and previously spent a short term in Ireland.

Lansdown (Pennsylvania) Bible Chapel has commended **Doris Mewha** to the Lord's work with Ireland Outreach. Doris has spent two short-term periods working in Ireland and now returns on a more permanent basis.

## ADDRESS CHANGES

**WORKERS CHANGES**

Robert and Susan Abegg,  
10525A Havenlake Cr., Dallas,  
Texas 75238

William and Virginia Anderson  
480 Lowell St., Lexington,  
Massachusetts 02173

Mrs. Charles-Eugene (Gertrude) Boulianne,  
1977 Price, Jonquiere, Quebec G7X 5S2

James and Carolyn Dunkerton,  
5541 Hidden Springs Ct., Dubuque,  
Iowa 52001

Jay and Dorothy Fippinger,  
RR 6, Box 85, Decorah, Iowa 52101

Harold and Etta Paisley,  
43 River Grove Dr., Scarborough,  
Ontario M1W 3T8

Harold and Vena Preston,  
P.O. Box 23227, Lexington,  
Kentucky 40523

Roy G. Warren,  
Route 4, Box 35, Shelbyville,  
Tennessee 37160

**ASSEMBLY CHANGES**

**SAN DIEGO, CALIFORNIA**, Southland Bible Chapel. Home meeting in Mira Mesa area: 7213 Canyon Hill Way. % Bill Varney, P.O. Box 26976, 92126 (619/695-2869). BB 9:15, SS 10:30.



**WICHITA, KANSAS**, Sunrise Bible Chapel, 5500 East 45th St. N., 67220, % Michael D. Paddock, 4061 N. Parkwood, 67220 (316/744-1405) SS 10, FBH 11, BB 1:30, Wed. 7.

**WARWICK, RHODE ISLAND**, Warwick Believers Fellowship, Meeting in Harold Scott Elementary School, 833 Centerville Rd., % C. Russ Carr, 803 Tollgate Rd. 02886 (401/821-3164). BB 9, FBH 11, Tues. 7:30 in homes.

**SARNIA, ONTARIO**, Devine Street Gospel Chapel, % J. Max Mitchell, 1024 Cathcart Blvd., N7S 2H2 (519/542-1372).

#### ASSEMBLY DISCONTINUED

**SHERIDAN, WYOMING**, Clouds Peak Bible Chapel

## CONFERENCES

### SEPT. 14-16—NORTH BAY, ONT

Annual fall conference at Bethel Gospel Chapel. Theme: The Lordship of Christ, Divine Authority and Order. Speakers: William McRae and Gordon Rumford. Contact Don Bushey, PO Box 1001, PIB 8K3.

### SEPT. 21-23—DETROIT, MICHIGAN

Annual conference at Curtis Gospel Chapel, beginning with prayer on Friday at 7:30 p.m. Saturday at 2:30 and 7; Sunday at 2:30. Speakers: Robert Dryburgh, Arnot McIntee and J. Boyd Nicholson, Sr. Contact Marvin Jackson, 5133 Provincial Dr., Bloomfield Hills, MI 48013 (313/626-9655).

### OCT. 9-11—NATIONAL WORKERS

The conference for workers and elders will be held at Southside Bible Chapel, 6100 Leona, St. Louis, Missouri, beginning with registration on Monday evening. Theme: The Ministry of the Holy Spirit. Speakers include Elliot Van Ryn, Glendall Toney, David Reid, Arthur Barnes, Ross Rainey, Ray Routley, Robert Lindsted, John Hollmann and Donovan Case.

Write to Steve Vaninger, 3658 Fillmore, St. Louis, MO 63116 (314/752-3778).

### OCT. 6-7—WESTBROOK, MAINE

Annual Bible conference at Spring Hill Gospel Hall, 225 Spring St. preceded by prayer on Friday at 7:30. Speakers: Arnot McIntee and J. B. Nicholson, Jr. Accommodations provided. Contact Daniel F. Chick, 95 Maple St., 04092.

### OCT. 13—FULLERTON, CALIFORNIA

Fall conference of Southern California Assemblies at Grace Bible Chapel, 1119 S. Lambert Dr. Theme: A Look Forward. Speakers: Mark Porter, Hugh Ross, Richard Mohline and Dave Hunt. Noon luncheon at Knott's Berry Farm, meetings at 2:30 and 7 p.m. Contact Robert Wilkinson, 1930 Yucca Ave., Fullerton 92635 (871-4454).

### OCT. 12-14—OMAHA, NEBRASKA

Annual fall conference at Keystone Bible Chapel, 7840 Maple St. Speakers: Ray Routley and Eddie Schwartz. Contact Steve Rockhold, 5902 Sahler St., 68104 (402/451-1847).

### OCT. 19-21—HOUSTON, TEX.

Annual conference at Braeburn Bible Chapel, 8809 Bissonnet, beginning Friday evening at 7:30. Speakers: Ken Fleming and Alex Strauch. Accommodations provided. Contact Glen T. Lemon, 4046 Panama St., Pasadena, TX 77504 (713/487-0131).

### OCT. 20—ASHEVILLE, N.C.

Skyland Bible Conference at Asheville Gospel Chapel, 350 Old Haw Creek Rd., 10 a.m. to 4 p.m. Speakers: J. Philip Morgan and Jay Walden. Contact Walter R. Peck, 15 Bent Tree Rd., 28804.

### OCT. 20—CLEVELAND, OHIO

Annual Ladies Missionary Conference at Fairlawn Bible Chapel, 2705 Smith Rd., Akron, 10 a.m. to 4 p.m. Contact Audrey Domeck, 3286 Longwood Dr., Norton, OH 44203 (216/825-6131).

### OCT. 26-27—KEYSTONE HEIGHTS, FLA.

Annual Women's Missionary Conference at Park of the Palms, in North Central Florida. Contact Goldie McAllen, Box 71C, Keystone Heights, FL 32656.

### NOV. 9-10—DES MOINES, IOWA

Several assemblies in central Iowa are sponsoring a Growth and Renewal Seminar at Adventureland Inn, Interstate 80 at Hubbell Ave., in Des Moines. Workshops on the subjects: Renewal—Personal Spiritual Life; What Leaders Need to Know About Church Growth; and How to Teach and Preach the Bible Effectively, will be led by Jean Gibson, Dave Ward and Walter Liefeld. Individuals and couples are invited. Cost approximately \$15 per person. Contact: Tom Baird, 3125 46th St., Des Moines, IA 50310 (515/276-1309).

### NOV. 10—ORILLIA, ONTARIO

Christian Education Seminar for parents, youth workers, Sunday School teachers and assembly leaders, at Hillside Bible Chapel, 9:30 to 4. Speakers: Gordon Rumford and Dr. Rod Wilson, plus workshops. Contact Chuck Gianotti, Box 2553, Orillia, ON L3V 7A3.

*Conference announcements for the December issue should reach INTEREST by October 10. No charge for first announcement; \$20 prepaid for each additional appearance.*

## WITH THE LORD

**ELSIE WAHLSTAD BOHRER**, 93, of Pasadena, California on May 13. She was in fellowship in assemblies in Oakland, St. Louis, Philadelphia, New York, Plainfield (N.J.), and Tucson. Faithful in prayer over the years, she died at the home of her son Dick in Lynchburg, Virginia.

**RICHARD H. BOLDT**, 70, of Cedar Lake, Indiana, on April 29. For many years he was active at the River Forest (Ill.) Bible Chapel in children's work and music. For 22 years he was director of Cedar Lake Bible Conference Center. Following his retirement there, he and his wife Margaret served for one year

as missionaries with Radio ELWA in Liberia, West Africa.

**DAVID EDNIE**, 79, of Pittsboro, North Carolina, on June 4 after a massive heart attack. He was born in Scotland, emigrated to the U.S. at the age of 22, and was saved at a street meeting in Los Angeles two years later. From 1938 to 1950, David and his first wife Helen directed the work of El Nathan Home in Buffalo, New York. In 1951 Mr. Ednie was commended by three Buffalo area assemblies to the Lord's work. He served in Marian, Virginia, and later as chaplain at Belmont Hospital in Chicago. In recent years he has been resident at Pittsboro (N.C.) Christian Home, where he has also served as chaplain. His wife Evelyn remains a resident of the Home.

**EDITH LEONARD**, 80, of Terryville, Connecticut, on April 13. She was saved at 15 and has faithfully taught in the Sunday School. For a number of years she held a Saturday morning program for neighborhood children. She was in fellowship at the Gospel Hall in Terryville.

**ADDISON TAYLOR**, 93, of Calgary, Alberta, on April 29. Formerly of Toronto, Ontario, he was in fellowship for over 60 years at Central Gospel Hall and assisted in the forming of the Bracondale assembly. He was a family physician for 53 years, a gentle man whose assuring, kind manner endeared him to his patients. For many years he was consulting physician at Elim Homes in Waubaushe, Ontario.

## NOTICES

**ADMINISTRATOR** and Assistant Administrator needed in approximately two years at Bethany Lodge, a home for the aged. Applications being taken now. Please apply immediately to Mr. Ed Montgomery, Bethany Lodge, 23 Second St., Unionville, Ontario L3R 2C2.

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**MATERNITY SHELTER** for nine seeks Christian couple as houseparents beginning immediately. Private room and bath provided in large turn-of-the-century house. Husband may have outside job. Reply to Jean Strating, Arbor House, Box 12363, Gainesville, Florida 32604 (904/371-1119).

**FLORIDA RENTALS:** Two-bedroom masonry houses, central heat and air conditioning, fully furnished and equipped. Available for annual lease or monthly during Fall and late Spring. For dates and rates, contact Carroll Van Ryn, One Bradford Blvd., Frostproof, Florida 33843 (813/635-4196).

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

## THE EQUIPPERS

*Continued from page 11.*

ship. It was available to people wanting to explore the theory and practice of church leadership from a self-supporting perspective. In this internship program, each candidate was expected to relate to one elder in the assembly.

The Prophets' Company program provided feedback both through peer evaluation and videotaping. The emphasis was not simply on technique, however. The candidate had to have both acknowledged potential gift and a recommendation from the local elders.

Having seen The Equippers develop thus far in a manner encouraging to the sponsoring assemblies, the Servants' Group is now putting forward a more extensive program. Its proposal calls for a guided practicum in church leadership which would see one intern assigned to each of the eight Equipper assemblies for a year. The interns could be people with proven ministry released from employment for a year. Or they might be younger people completing



Bibles, notebook, and interaction are the Equippers' tools.

theological training and needing to augment that education with intern experience.

Stevens anticipates that the guided learning would include eight subjects, including how plurality works, discipling, pastoral work, and small group leadership.

One of many assembly leaders enthusiastic about The Equippers is Bill Armerding, an accountant and elder at Granville Chapel. He calls it "one of the exciting, co-operative, inter-assembly ventures today." He suggests that the assemblies should be as serious about preparing and equipping "those

whose ministry fits the assembly pattern as the church in general has been about preparing men for full-time ministry."

To Stevens, The Equippers helps people move into "servant leadership." It prevents the "fish out of water" feeling which often comes to people who have been away for a while at a Bible college.

"The people who are equipped recognize the interdependence between the local assemblies and themselves. The elders are committed because they have recommended—and perhaps financially assisted—the candidate.

He reflects on the first year of The Equippers, noting it has been "very encouraging." Part of the spadework has been building credibility in the assembly community. The fact that several hundred people have been in one Equipper program or another has helped, he believes.

As Stevens dreams about the future and the people to be equipped, he visualizes, for example, a 35 to 40-year-old man, active in the assembly. "He has a proven ministry but has never had an opportunity to improve himself in ministry. The assembly, in effect, can now provide him with a sabbatical for practical work, tied in with intensive Bible study and theological reflection."

To Stevens, to the resource people working with him, and to the members of the Servants' Group, that intern symbolizes one of the hopes for renewal in many assemblies. □



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# The Challenge of Black America

by Judy Fitzgerald

## Missouri conference of black leaders encourages evangelism and assembly planting.

**THIRTY LEADERS** from inner-city assemblies have joined hands in a new commitment to evangelism and assembly planting in black America.

Convened by **Donovan Case**, a Missouri commended worker, the meeting brought together men and women from black assemblies in New Orleans, Atlanta, Savannah, Washington, New York City, Chicago, St. Louis, Minneapolis, and Denver. Sessions were held April 30 to May 2 at the headquarters of Child Evangelism Fellowship in Warrenton, Missouri.

"The problem of reaching black America is nearly overwhelming," stated **T. Michael Flowers**, evangelist and veteran church planter from the old south. "The wickedness in the black community has gone unchallenged for years. But God has given us the ability to rescue the perishing. We must heed the words of our Lord in Matthew 17:21 that 'this kind goeth not out but by prayer and fasting.'"

At the opening session, **Dr. Charles Grant** of Minneapolis described the U.S. black community as an "unexplored mission field."

**James Reynolds**, a Denver sociologist, spoke of the tremendous "black zeal for God, but without knowledge" which prevails in the inner city. "Satan has vaccinated black folks with religion," he added, "but Christ hasn't caught on."

The tragedy of religiosity in black America is that it is not based on salvation through trust in Christ. "Time is short. We have to reach large numbers of our people in

terms of Romans chapter ten," declared **Samuel Jeremiah**, President of the District of Columbia Bible College.

The failure of American assemblies to plant churches among blacks was underscored by a state-by-state survey. It revealed only 71 black assemblies which identify with and cooperate with the brethren throughout the United States.

All in attendance recognized that there must be more New Testament witnesses in this forgotten territory. "The responsibility is ours," was the consensus.

**Steve Thompson**, an assembly chaplain in Chicago's Cook County Jail, stressed that Jesus had "no other plan" for evangelism except that the people of God are to do the telling.

Out of the conference emerged a new organization, tentatively called the National Conference for Pioneering Black America. The objectives of the organization are: (1) to proclaim the Gospel of our Lord Jesus Christ to all people, (2) to establish new assemblies among black Americans, (3) to strengthen existing assemblies, and (4) to receive and disseminate information to assemblies.

The National Conference for Pioneering Black America is willing to cooperate with other organizations which hold similar aims of reaching the lost with the Gospel of Christ. It will also serve as a clearing house for assemblies seeking help or information, and it will encourage those who are willing to go into the Lord's work on a full-time basis. A central fund has been established toward these goals.

Conferees, who will reassemble in twelve months, went home with encouragement to pray according to Matthew 9:38, that the Lord of the harvest will "send forth laborers into His harvest."

Further information can be obtained by contacting Donovan Case, President and Executive Director, National Conference for Pioneering Black America, 1022 S. Point Prairie Rd., Wentzville, MO 63385.

Inner-city assembly leaders meeting in Missouri





## LETTERS to the editor



Donovan Case



Steve Thompson



Samuel Jeremiah



T. Michael Flowers

Your April editorial, "Do Sheep Choose Their Shepherds?" was timely, down to earth, well thought out and much needed. Your courage in facing important subjects such as this one is to be commended.

W. Herbert Woolley,  
San Diego, California

Bravo! I can see some of the replies almost burning their envelopes. But never mind, we've floundered long enough on this issue of elders.

Charles W. Ross,  
New York, New York

### FINDING NEW LIFE

I am more convinced than ever of the need to see renewal in the assemblies. So I was very sorry to see the negative letters that came in over the story you had on the assembly that had such growth ["An Assembly that Changed—and Found New Life"—March, page 6]. But please do not stop printing the letters. Your April editorial on elders was right on. Keep it up, dear brother. Raise the flag high!

Bruce Ewing,  
Minneapolis, Minnesota

Would it be possible to print a follow-up article in six or twelve months, stating the results of the changes? I consider that assembly an important challenge to many of us.

Margaret W. Pile,  
Lyndhurst, Ohio

I read the article and was thrilled because I saw a vision of many souls being saved. In the May issue I read the [critical] letters to the editor, and that is what caused this response.

Exactly six years ago, I went to a small Bible study in a home in St. Louis. I was a devout Roman Catholic at that time, but had never even read the Bible. The wonderful plan of God's salvation was presented over and over each night I went. Slowly, each of my seven children and my husband joined me. We all became saved in a period of six months.

What I would like to share is, that during all this time that the Lord was drawing us to Himself, those at the study never told us what we could or could not do. I would like to also say that my husband and sons were drinking, some smoking, and all of us were living a very worldly life. We learned of God's grace

and, the more we heard, the more we hungered for His Word.

We started meeting with this same group on Sunday mornings. We were never told how to worship or when—we just talked to God from our redeemed hearts. Believe me, we had a lot to praise the Lord for.

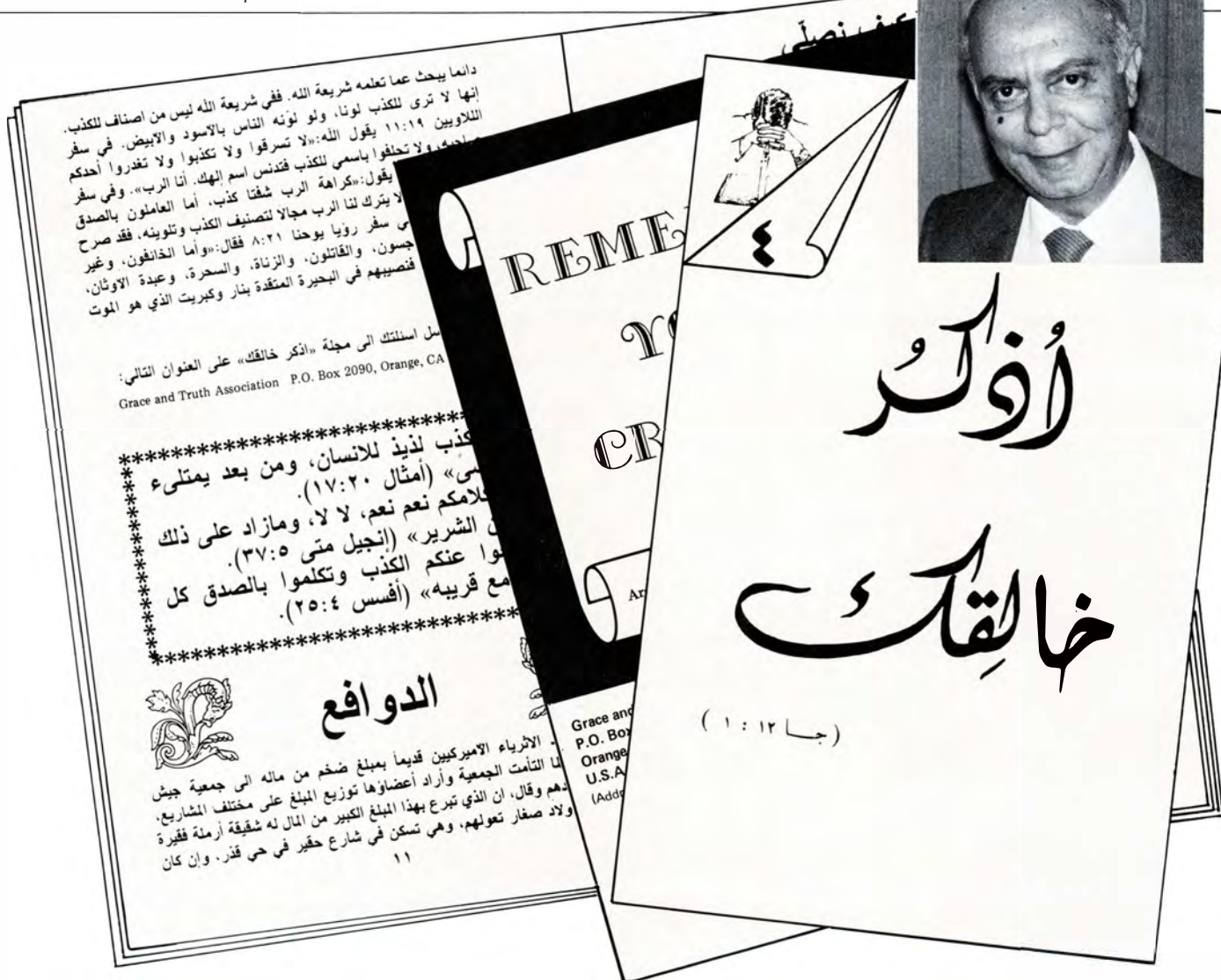
The couple in whose home we met never told us what to do, but they gently showed us the Scriptures. They left our lives totally in the hands of the Holy Spirit. We were so excited, that we went out during the week and told all that would hear us what Christ had done for us. Soon there were so many at our meeting that we had to move out of the home and into a meeting room.

We don't fit into any mold. Some well-meaning brothers and sisters have come in and tried to tell us what we need to do to conform more to the "assemblies." We trust the Holy Spirit to work out all situations, and so far He has never failed. We may not sing all the right songs out of the right song book, and maybe we don't say all the right things at the right times, but I know for a fact that we meet for the sole purpose of giving God glory. Just this week a young couple left with International Crusades to preach the gospel in Belize. Another young man is leaving in August. Two other couples from our group are already on the field serving the Lord full time.

Today, we are thankful! Thankful that we were not led to any of the assemblies represented by the letters to the editor in the May issue. We would never have been accepted, but, because of the way we were treated and taught by this assembly in St. Louis (Believers in Christ), we are accepted in the Beloved.

We have come a long way in the last six years. The Holy Spirit caused my husband and sons to quit drinking immediately. Then, just one year ago, the Lord helped my husband to put down cigarettes after thirty-seven years of smoking. These are miracles! God is still adding to our numbers, but my most urgent prayer is that we never be so SEPARATED that we cannot ACCEPT any poor sinner for whom Christ died (Matthew 11:28-30).

Lorraine Fitzgerald,  
Barnhart, Missouri



## An Outreach to Arab-Americans

Once a Beirut elder, Christo Ayoub is now a California commended worker

**THE MISSION FIELD** of the Middle East is moving west. An estimated 2,000,000 Arabic-speaking people now live in the United States. This is an increase of twenty percent in the last three years.

Three hundred thousand of these Arabs live in California, concentrated in Los Angeles. Elsewhere, New York and Detroit are population centers, but Arab-Americans can be found in communities all across the country.

Arab immigrants have come to America seeking adventure, edu-

cation, expanded business opportunities and freedom. They have brought with them a whole different culture. Nearly all of them are fiercely loyal to the Muslim religion. A great number of them cannot understand English. They may live here in our neighborhoods, but will they find Christ Jesus as their Savior?

It was a burden for these people, his own people, that led Christo Abyoub to form Grace and Truth Association, and begin publishing an eighteen-page, bi-monthly mag-

azine called *Remember Your Creator*. Written by Ayoub for Arab-Americans, approximately two-thirds of the magazine is in the Arabic language. The remaining third consists of English-language articles from various Christian writers.

The Grace and Truth ministry is based in suburban Los Angeles. Before coming to California, Christo Ayoub was an elder in a large assembly in Beirut, Lebanon. War forced him to leave his native country in 1976. As a newcomer to



America, he longed to help other Arabic-speaking immigrants in his adopted land. Thus, he soon became Middle East Advisor for Open Door Ministries, a missionary organization founded by Brother Andrew ("God's Smuggler"). This work allowed him to travel a lot. He met with Christian leaders, Christian organizations, and missionaries throughout the United States and the Middle East. He had opportunity to evaluate the differences between the American culture and the Arabic culture.

Part of Ayoub's responsibility was to be the editor of the mission's *Arabic Newsletter*. When the organization ceased working with immigrants in America, Ayoub was invited to continue on an independent basis. The elders of his new assembly in California, Grace Bible Chapel in Fullerton, were very supportive, commending him to this ministry in 1982 (INTEREST, November 1982).

From the first, Ayoub decided to focus on literature. With a mailing list of 1,400 names already in hand, he began *Remember Your Creator*. Because of its diverse readership, the magazine has had a dual purpose: to build the faith of Arab Christians and to present the gospel to unbelievers.

Ayoub is especially encouraged by reader response. Circulation has grown to 2,000. In 1983 he received more than thirty personal letters from readers, a remarkable statistic, he says, considering the usual letter-writing reticence of Arab-Americans. Many of these letters opened up opportunities for additional correspondence and counseling.

Much remains to be done. Christo Ayoub envisions a day when the Grace and Truth Association can publish more gospel literature and produce evangelistic tapes, films, and audio-visual aids. As he points out, "The Arab subculture in the United States is truly a needy mission field."

**Christo Ayoub**  
**Grace and Truth Association**  
**P.O. Box 2090**  
**Orange, California 92669**  
**714/538-4570**

## BOOK REVIEWS

**EERDMAN'S HANDBOOK TO CHRISTIANITY IN AMERICA, 1983, Wm. B. Eerdmans Publishing Co., 507 pages, \$24.95.**

*Reviewed by the editor.*

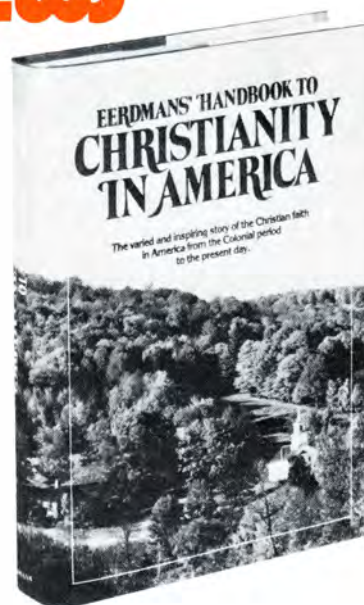
Here is another beautiful volume in the Handbook series. A companion to *Eerdman's Handbook to the History of Christianity* (INTEREST, June 1978), this book concentrates on the development of North American Christianity, something the earlier volume could only treat briefly. Some 350 photographs are included, plus timelines, charts, maps and sketches.

Four extended articles form the heart of the volume. Mark A. Noll, Professor of History of Wheaton College, writes on the Colonial Period. The century between the Revolution and the Civil War is covered by Nathan O. Hatch, an evangelical Christian on the graduate faculty of Notre Dame University. George M. Marsden, Professor of History at Calvin College, characterizes the next 60 years as "The Era of Crisis: From Christendom to Pluralism." Two authors join forces for the final section, "Christianity in a Secular Age: from the Depression to the Present." David F. Wells is a Professor of Theology at Gordon-Conwell Seminary, and John D. Woodbridge teaches Church History at Trinity Evangelical Divinity School.

Scattered through the main text are 96 short articles by some 65 contributors. They cover everything. The Salem witch trials, slave religion, the faith of Abraham Lincoln, Catholic revivalism, roles of women in the church, the growth of the black church, modernism, and the charismatic movement are examples. There is even one called "Cincinnati's Religious Mosaic." A third are biographical sketches—Cotton Mather, Ellen G. White, Ralph Waldo Emerson, Billy Sunday, Martin Luther King, Jr., etc.

Donald Tinder wrote four of the short articles, including "The Student Volunteer Movement" and a biographical sketch of John R. Mott. Don contributed a monthly "Book Brief" column to INTEREST while he was book editor of Christianity Today. He is now Assoc. Prof. of Church History at New College Berkeley in California.

Interspersed with the short articles are 44 excerpts from speeches and writings of the past. Like the short articles, they are distinguished from the main text by



the use of a light tan background color. This makes for an attractive volume, full of variety. But it is also a bit confusing—enough so that even the compilers couldn't keep things straight. There are at least seven errors of consistency in indenting and type sizes in the Table of Contents.

Accuracy in the written material should be high, but there are exceptions. Take for example C. Norman Kraus' two-page summary of "Dispensationalism." It is only a careless slip-up when he relates the "loosing of Satan for a short time" to the great tribulation instead of the events following the millennium (Rev. 20:3). It is less forgivable when he describes the various dispensational requirements as setting forth "the required human response for salvation during the era" (p. 327). You don't have to read very far in dispensational writings to know that is wrong. Dispensations are different ways of proving the sinfulness of man, but they are not different ways of salvation, "as we be slanderously reported" as saying (Rom. 3:8).

In other respects, Kraus is discerning, especially when he observes that dispensationalism is based on God's covenants with man [rather than on dispensations, which every theological system recognizes to one degree or another].

Despite minor flaws, this is a terrific volume. There is plenty of reading or browsing here, and it should open up to us the part of religious history closest to us, yet probably least familiar.

*Continued* ➔

## BOOK REVIEWS

*Continued from page 19.*

**EPISTEMOLOGY: THE JUSTIFICATION OF BELIEF**, by David L. Wolf. 1982, InterVarsity Press, \$3.95 paper.

*Reviewed by Donald L. Norbie, Greeley, Colorado.*

How do we know what we know? Can one know anything with certainty? Or is all knowledge so colored by our subjective perception that relativism is the only viable option?

Epistemology, the study of the possibility and nature of knowledge, is vital in philosophy today. David Wolf, a philosophy professor at Gordon College, leads the reader through the maze of current philosophic thought. One must be willing to doubt and to test his own beliefs. Dr. Wolf would apply the tests of consistency, coherence, comprehensiveness, and congruity in helping one to evaluate (p. 55).

Then comes commitment. "Faith is the courage to commit oneself to beliefs in the face of human finitude. . . . Only by doing so can reason operate" (p. 71).

This is a helpful book for anyone who is struggling through doubt and uncertainty in his own thinking. The Christian faith is willing to be tested.

### THE MUSLIM WORLD

**THAT THE WORLD MAY KNOW**, Vol. 4, *The Muslim World*, by Frederick A. Tatford, 1983. *Echoes of Service*, 326 pages.

*Reviewed by the editor.*

Here is another beautifully illustrated volume in a projected series of ten giving a comprehensive survey of assembly missionary work worldwide. See May and November 1983 for reviews of the first three volumes.

Among the world's religions, the Muslim faith is second only to Christianity in number of adherents. In the first three chapters of Volume 4, Frederick Tatford describes the decadent Christianity and Judaism into which this religion was born, the life of its founder Muhammad on the Arabian peninsula, and the spread of Islam east and west by military conquest. He summarizes the five "pillars" of Islam: the monotheistic creed, prayer, the annual month of fasting (Ramadan), the giving of alms, and the once-in-a-lifetime pilgrimage to Mecca.

Rather helpful in the light of current events are the pages devoted to the various sects of Islam, particularly the Sunnites and the Shi'ites, whose sectarian warfare is tearing up Lebanon, Iraq and Iran.

The next twenty chapters of the book are devoted to the history, geography and missionary story of twenty nations in which Islam is the predominant religion. These include sixteen countries in the northern half of the African continent, plus Afghanistan, Pakistan, Bangladesh, and the Maldives Islands.

The very structure of the ten-volume series relegates other Muslim countries to other volumes. Turkey, Iran, and thirteen Arab countries are in Volume 1, *The Restless Middle East*. Volumes yet to be issued will no doubt include Albania, Nigeria, Ethiopia, Malaysia, and Indonesia. Hopefully some volume will describe the huge Muslim populations in southern Russia, even though missionary work among such people may be virtually non-existent.

This volume may be ordered from CMMI Inc., P.O. Box 13, Spring Lake, N.J. 07762 for \$8.00 or from Everyday Publications, 421 Nugget Ave., Unit 2, Scarborough, Ontario M1S 4L8 for \$10.95 Canadian. Prices are postpaid.

**PROMISES AND PRAYERS FROM SCRIPTURE**, selected by Daniel Smith, 191 pages. Available from the author at 2803 West 14th Ave., Vancouver, B.C. V6K 2X3, for \$3.00 plus postage.

After almost 30 years on the mission field (China, Ceylon, India), Daniel Smith has ministered among assemblies in Canada and the United States since 1962. His books of devotional writings are well known. This new volume is a collection of some two thousand scripture verses, arranged in groups of four under a series of one-word topics. For example, under the letter M, the topics are Man, Marriage, Mary, Masters, Mercy, Ministers, and Ministry.

The volume seems somewhat mis-titled. An intended short section of twenty prayers has not been included. Also, many of the "promises" while helpful devotionally, are not what most readers would think of as promises. (Example: "Thou art worthy, O Lord, to receive glory"—Rev. 4:11). Nevertheless, this little volume should prove to be a blessing because of its thoughtful selection of texts. [I]

## FROM WORKERS

# QUOTES

Deadline: Letters for the December issue should reach INTEREST by October 10.

**RICHARD and BETTY BISHOP**, 3192 Kennedy, Grand Junction, Colorado 81501

I am working with eighteen other local men as a committee to bring a Billy Graham crusade to the area. The effort has been oil in my joints. Until recently, we have not been a recognized part of the "church community," but for some reason the Lord has seen fit to turn this around.

May 17

**CHE and BONNIE BOYD**, 2085 McDade Rd., Hephzibah, Georgia 30815

Our prayers are with the graduates of the Augusta Center for Biblical Studies as they look forward to the future and the Lord's will for their lives. Two or three plan to attend Emmaus. This will work out well since their credits will transfer. Two are seriously considering the mission field in Africa and another wants to work with servicemen in Europe.

Other things to be thankful for include the completion and utilization of the dorm and classroom facility.

June 4

**SVEND and RHODA CHRISTENSEN**, R.R. 1, Charlottetown, Prince Edward Island C1A 7J6

The assembly in Copenhagen, Denmark (Svend's birthplace), asked him to come for some meetings. We have been very burdened for Svend's many unsaved relatives. We had some good talks with his relatives in the various homes. Pray for their salvation. In Denmark they have a state church and the ministers are hired by the government.

Since our return home, Svend has been busy traveling around the Island, putting out camp folders in stores and public places, preparing for Vacation Bible Schools, and speaking in several assemblies.

June 4

**GARY and DONNA COOMBS**, 2920 Newton Ave., San Diego, California 92113

This month 25 people gathered at Laurel Bible Chapel to talk about reaching out in a greater way to the neighborhood around the chapel. We have quite a number of kids from the community in the Sunday School, and about 130 in the AWANA program, but we have not been that effective in reaching the parents. Please pray for this planned move.

June 5

**VENTURE and DARLENE COY**, 814 Baker St., Boise, Idaho 83706

We had a good time at the Northwest Workers Conference, with solid spiritual teaching by **Graham Stokes**. I don't have the opportunity to listen to this kind of teaching very often, so it was a real blessing. Many of those who attended were from Canada.

June 11



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## Broadcasts and literature reach Hispanics at home and abroad (Darling, Dillon, Ostertag)

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## Counseling ministries offer unique opportunities (Ewing, Snyder)

---

## Conversions and baptisms reported through regular assembly activities (Guikema, Klein, Steele, Sr.)

**TONY and MARILYN CRAWFORD,**  
6709 Skyline, Yakima, Washington 98908

I have been involved in full-time work at Tieton Drive Bible Chapel since January. Some of my responsibilities include teaching, individual discipling and group studies, counseling, and functioning as one of the elders. We are encouraged in the participation of many in various ministries. One of the present goals is to develop a better ministry of evangelism.

We appreciate the prayer support of the Lord's people as we serve Him.

May 4

**LAWRENCE and MARIA DARLING,**  
11619 Stroud, Houston, Texas 77072

Our Spanish radio ministry has enlarged. We now sponsor fourteen weekly broadcasts in Mexico and could have programs on other stations. The government is relaxing its restrictions. I also have five weekly broadcasts in the Dominican Republic, two in Corpus Christi and one on an FM station here in Houston. More and more the U.S. is becoming a mission field for Spanish-speaking people. We are thankful for the little part we have in getting the gospel message out.

May 17

**OVILIO and DELIA DIAZ,**  
821 NW 116th Terr., Miami,  
Florida 33168

The ministry in which I am engaged is exclusively among Spanish-speaking people in South Florida. Miami now has a population of about one million Hispanics, and this presents a mission field of tremendous opportunities. I would say that at least 80 percent are exiles from my own homeland, Cuba. Many others come from Nicaragua, El Salvador, Guatemala, Honduras, and other Latin American republics, because of political pressure brought upon them by terrorists trained in Cuba by Soviet instructors.

Most of these people come seeking the good life, leaving families and loved ones behind. As they are contacted and talk about their problems, we seek to tell them of the Friend that sticketh closer than a brother. Many have been won to the Lord.

In North Miami we have secured an old restaurant and converted it into a desirable meeting place for the assembly. We have done all the manual labor ourselves. In Hialeah they have rented a store, and it has been a joy to minister there as well.

June 12

**PEDRO and LUCY DILLON,**  
10353 Imperial Ave., Cupertino,  
California 95014

We just got back from a trip to Mexico where, with a group of young people from our chapel, we spent a week visiting believers

and distributing literature door-to-door. Two things impressed us: one was seeing the people anxious to hear the good news and many ready to receive Christ; the other was that follow-up literature is very poor and inadequate, and sometimes simply not available.

Pray that the Spirit will guide us to produce literature that is appealing to non-Christians.

May 11

**BRUCE and CHERYL EWING,**  
2613 Clearview Ave., New Brighton,  
Minnesota 55112

The counseling ministry continues to see fruit. A woman called me today who had been in for counseling over a five-month period and is seeing definite evidence of Christ being her Life. We thank God for this report and others like it. I have been having some crisis calls lately, and thank God for the Good News to give them.

May 21

**JAY and DOROTHY FIPPINGER,**  
RR 6, Box 85, Decorah, Iowa 52101

This month we expect to have a special occasion for rejoicing as we complete work on the first main draft of the Tai Dam translation of Acts. Then it is to be tested and revised before it is published. Please pray that this portion of God's word may be greatly used in the hearts of the Tai Dam people, both here and in their homeland, Communist Southeast Asia.

June 1



---

# Pacific Coast Christian Congress

MOUNT HERMON  
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OCTOBER 24-28, 1984

### SPEAKERS

MR. NEIL DOUGAL  
DR. HENRY HOLLOMAN  
DR. DAVID REID

REGISTRAR  
Homer Williams  
1185 4th Ave. S.  
Napa, CA 94558  
(707) 224-7290

Commended workers who attended the  
Northwest Workers Conference  
—see Venture Coy letter.



**PHIL and EDNA GUIKEMA,  
222 Apollo Dr., Apopka,  
Florida 32703**

The Lord has sent some encouragement the past few months. A middle-aged man who was under discipline has come back to the Lord. Some young people, brought into the chapel through AWANA clubs have been baptized and come into fellowship. Another encouragement is the development of a college and career group that meets for recreation and Bible study.

A brother in Christ, saved as a result of his children attending DVBS, was recently taken home to be with the Lord, through a vehicle accident. He had become a fine teacher of the Word. Pray for his wife and four children.

June 1

**JOHN and MARYANNE HARPER,  
340 Mississippi View Dr., Dubuque,  
Iowa 52001**

We have moved all our household goods to our new home. The folks from whom we bought the house were willing to give us possession a week after receiving a check, which gave us the advantage of getting the lion's share of our goods into the house almost three weeks before we actually closed the deal.

We are dedicating our new home to the ad-

vancement of the kingdom of God in Dubuque. We want it to be used to introduce many to the Lord Jesus Christ. So many things converged in the selection of this home that we are convinced we are where the Lord wants us. Please pray that we may serve Him acceptably there.

June 7

**RICHARD and ROANNE KLEIN,  
308 Cypress St., Alvin, Texas 77511**

Work has begun on phase two of our addition to add seating for 80 more in the auditorium and three nursery rooms, plus two classrooms.

Last Sunday we baptized eleven, eight of whom were adults.

Our son was elected to the local city council and will make a good ambassador for our Lord Jesus Christ. Pray for him in his new role.

May 17

**WILLIAM and NADINE LEAROYD,  
8051 Rue Garnier, Montreal,  
Quebec H2E 2A9**

Whereas in the 60's I was occupied contacting French Canadians in their homes, in the 80's my routine is more like a professional who receives those who appear. A young man finds the Lord in my office, an "editeur" finds documentation in the Evangelical Library here for a series of TV programs, young Christians bring their problems to the "Cafe Evangelique," young workers seek to equip themselves for service in special courses, etc. When my time is not occupied with such needs, I work on notes and publications.

Nadine continues as secretary of Communications la Foi Vivifiante. We praise the Lord that some of the television programs are being aired in Montreal, even though in an irregular fashion.

We plan to attend a missionary conference near the Swiss German border at the end of August, and to visit the missionary our assembly commended to work in France many years ago.

June 4

**HERBERT and BETSY McCaULEY,  
57 Hillcrest Ave., Hamden,  
Connecticut 06514**

I am involved in several "one-on-one" ministries and find this profitable for the building up of the saints.

We are trying to raise money for the purchase of six acres of prime land in Branford for a chapel. We will also be going before the Planning and Zoning Board for a special use permit.

Please pray for my health situation, that I will have the strength to do the things that God has set before me.

June 11

**RAY and DOROTHY MORRIS,  
1223 W. 3rd St., P.O. Box 246,  
Winslow, Arizona 86047**

We are going through a period of growth as far as the believers are concerned. They are handling their responsibilities well, for the most part.

Mrs. George Baxter of Flagstaff is in the



**Vena and Harold Preston  
—Lexington, Kentucky**

hospital. Irving Poolheco, the elder here in Winslow has been asked to take over the services on Sunday in order to relieve George, who is himself aged and unwell.

May 18

**JAMES and MARGARET NAISMITH,  
66 Morgandale Cresc., Scarborough,  
Ontario M1W 1S6**

Since retiring from my medical practice in December 1983 [see New Workers, May 1984], I have not observed any reduction in busyness. Indeed, there seems to be more to do than ever. However, I appreciate being occupied more fully in the work of the Lord.

I have had the privilege of ministering the Word in the Toronto area and other parts of Ontario, participating with Robert Lindsted and William Yuill at the CMML Men's Conference, and with James Booker and David McClurkin at a conference in Ottawa. It has been a privilege too to continue to serve with my fellow elders at Don Valley.

Since its beginning, I have been closely involved with Kawartha Lakes Bible School in Peterborough as a board member. Now the brethren have asked me to teach two courses next semester—Ecclesiology and Eschatology.

Prayer support is deeply valued.

June 12

**CARL OSTERTAG, 54 Steeplechase Dr.,  
St. Peters, Missouri 63376**

We started mailing out the 1985 issue of *Palabras Fieles* on May 2, and have taken 96 sacks full to the post office. We had 1,650,000 copies printed and have missionaries and assemblies asking for more. It will take until October to have all of them mailed out. We are thankful for all those who come and help.

*Palabras Fieles* is in its 52nd year and is now reaching 25 states and 24 foreign countries. The U.S. ranks as the fifth largest Spanish-speaking country in the world, with each of the 50 states having a Spanish population, including Alaska, Florida, Texas, California, Illinois, New York and New Jersey have the heaviest concentrations.

June 5

**HAROLD and VENA PRESTON,  
P.O. Box 23227, Lexington,  
Kentucky 40523**

The three Kentucky assemblies, Owensboro, Louisville, and Lexington, rented the

*Continued on Back Cover*



## Park of the Palms

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## VIEWPOINT

by Walter L. Liefeld

### QUESTION:

**What kind of questions do you like to receive?**

### ANSWER:

I welcome all questions. In fact, I would like to receive even more than I do, partly because I like to know, for the sake of my own ministry, what people are really asking and wondering about.

Sometimes I postpone answering questions that I do not feel I have thought through well enough to answer. I am also guilty of procrastination! In a few cases I have felt questions did not "fit," either in terms of space or in terms of appropriateness for this particular column, but that is rare. As my readers know, I do not avoid difficult questions. I am so heavily committed that I find it difficult to carry on a personal correspondence about these questions, but I do my best to respond.

Here now are some of the questions that I have postponed answering, some for so long that an apology must accompany the answer. I am doing more than one this time, not because the questions are not important enough for a full-length treatment, but because I think I can summarize my thoughts fairly succinctly.

### QUESTION:

**Can a Christian be involved in politics?**

### ANSWER:

While I am sure this deserves far more attention than even a full column could provide, I think I can offer some concise thoughts. First, I believe we need more Christian statesmen, men and women who have a world perspective, moral convictions, and the ability to articulate positions and dialogue with others. In some ways a Christian congressional representative or senator or member of parliament is more free than an elected executive, such as a mayor or president, because he or she can voice opinions and vote as conscience dictates. The executive may have to enforce laws that are

morally or ethically distasteful.

Of course, a Christian, whether a politician or a voter, may find that he or she is on the "other" side when final decisions have been made. But that does not necessarily mean being against God's will, as some have thought, because in our democracy the very process of decision is a gift of God.

I would think that there are some who, because of their heavy involvement in Christian ministry or local church leadership, should not devote the time that political involvement takes. But there are many local opportunities for community involvement, such as on a school board, in a parent-teacher organization, on a library board, and so forth, where a Christian perspective is needed.

Readers will note that I have not referred to any Scriptures. Frankly, I do not think that any that I usually hear quoted are really relevant enough to provide a definitive answer.

### QUESTION:

**Should a husband with a young wife and children be away for extended periods of time in the Lord's work?**

### ANSWER:

No.

I am almost inclined to leave it there, but perhaps a comment or two would be useful. Family love and nurture is God's will for a husband and father. Except where on occasion a priority decision must be made relating to a particular time or series of dates for a particular ministry, taking meetings is not above family duty. Paul showed clearly that a married person must (and rightly so) be concerned for his or her family (I Corinthians 7:32-35).

While the Lord Jesus said a person may have to leave family for the sake of the kingdom, that probably referred to the larger patriarchal household in which he grew up, not a little nucleus of just his lonely wife and children. (In Mark 10:29-30 our Lord mentions brothers, sisters, mothers and children.) Paul said that he had the right to take his wife with him (I Cor. 9:5). Also, Scripture says that if a man does not provide for

his own (and would that not also include time and love as well as money?), he is worse than an unbeliever (I Timothy 5:8).

I would like to add that, although there are many needy places where itinerant preachers can provide valuable help, there are also assemblies crying out for someone to stay long enough to build the local work with them. Perhaps the traveling brother is not accomplishing so much more in his travels than he would at home, that it is worth hurting his family. One would think that, unless God directs otherwise, as in the case of remarkably used evangelists, the family man should spend much time at home and leave it to others to travel.

### QUESTION:

**Is the word, "should" a wrong translation in Philippians 2:10?**

### ANSWER:

The word occurs in a purpose clause: "that at the name of Jesus every knee should bow." The verb in a purpose clause (both Greek and English) is in the subjunctive mood. It expresses what is *intended* to take place. A similar construction occurs in John 3:16, "should not perish." In that case it is probably well, lest people think there is uncertainty in salvation, to translate it in the indicative, "shall not perish."

### QUESTION:

**What is the "name that is above every name" in Philippians 2:9?**

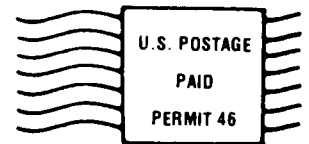
### ANSWER:

Probably the divine title, "Lord." That is the title used as a substitute name for God by the Jews, who did not want to use and possibly profane the personal name of God, "Jahweh" or "Jehovah." (The latter name, by the way, is a combination of the four consonants of the divine name, JaHWeH and vowel sounds from the word, Lord, Adonai.) To ascribe the title of "Lord" to Jesus (in more than a perfunctory way) was to ascribe deity to Him. So it is God's will that at the human and humble name of Jesus, the obedient Servant, every tongue should acknowledge His divine and exalted name, "Lord." [1]

# INTEREST

BOX 294  
WHEATON, ILL 60189

Non-Profit Organization



Address Correction Requested

## QUOTES FROM WORKERS

*Continued from page 22*

Echo Valley Camp for a conference on May 26. The conference was well attended by believers from Kentucky, Indiana, and Ohio. Three brethren from Northern Hills Chapel in Cincinnati ministered to the children.

It was a great time of fellowship and everyone appreciated **John Harper's** ministry. Several brethren shared the Word in the afternoon open meeting. One young man from the Lexington assembly was baptized.

*June 11*

**HARRY and HELEN ROUNDTREE,**  
538 N. Harvey, Oak Park,  
Illinois 60302

The following is an excerpt from a letter written by a young man in an Illinois state prison. "I have given my salvation in the Lord some serious thought and I want to live for and serve the Lord the rest of my days." Michael received Christ as his Savior while at Cook County Jail and this is when life really began for him. He continued, "I am willing to do anything to aid my fellowman in finding the same peace that I have found in the Lord."

His words challenged us to think again about our commitment in our service to the Lord. The lives of many more "Michaels" need to be touched—please pray for us as we seek to reach them with God's Word.

*May 30*

**WILLIAM and MARIAN SNYDER,**  
720 Neptune, Dorval, Quebec H9P 2B1

The counseling service we offer is giving opportunity to meet people from a segment of society which might not otherwise hear the gospel. One couple coming recently for help is the owner of a popular chain of restaurants in the city. Another woman is a successful fashion designer with a less successful life-

style. Another, saved about a year ago is from the TV, theater and arts crowd for which Montreal is noted. Please pray that our contacts with such people will yield positive results for the Lord.

Pray also for the little French assembly in LaSalle. Several people have expressed a desire to be baptized, including our daughter, so we'll have our first baptism this month.

A new community center will be opened in LaSalle. We've asked for the use of two classrooms and the auditorium for our meetings.

*June 7*

**JACK and RUTH SPENDER,**  
112 Doolittle Dr., Bethany,  
Connecticut 06525

It is six months since the work in Bristol began. After spending some time with the work, I found it necessary to be away for several months. Returning last Sunday for a visit, we were delighted to see 54 at the Lord's Supper. Leadership is emerging and plans have been made for a Vacation Bible School.

Please pray for wisdom as requests to travel to other assemblies come in. I have plenty of work here, but for those assemblies where serious help can be given in understanding and applying New Testament principles, I want to be sensitive to the Lord's leading.

Some of the open doors and opportunities for the fall are: helping with the college works, planting of a new assembly in Shelton/Ansonia/Derby area, helping the home Bible studies, and conducting an area leadership training class.

Pray for the health of our co-worker, **Herb McCaulley**.

*June 7*

**TOMMY and IRENE STEELE, Sr.,**  
6517 Keystone Dr., Raleigh,  
North Carolina 27612

Appropriately, it was Easter Sunday morning. The Holy Spirit had given much help in describing the sufferings, crucifixion and resurrection of our Savior. I offered help to any who desired to meet the Lord or know Him better. By the time I reached the door, I turned to see the song leader talking to a lovely young couple who had stepped out to publicly confess the Lord Jesus as their Savior.

*May 11*

**TOMMY and GOLDA MAE STEELE, Jr.,**  
Route 1, Box 132, Victoria,  
Virginia 23974

We have spent the last 19 years helping in the work at Northside Gospel Chapel in Victoria. We praise the Lord for the wonderful spirit of love and happy fellowship that has been here these many years.

Now we have been invited by the Christians in Siler City, North Carolina, to help there and we feel definitely that this is the Lord's will. We are making arrangements for the move and would appreciate prayer during this transition period. Also pray that the Lord will lead someone of His choosing here to Victoria.

Our daughter Jennifer, who will be a sophomore in college this fall, is moving with us. Our other daughter, Karen, and her husband remain in Victoria, working with the young people and with the music at the chapel.

*June 11*

**GEORGE and BETTY WALKER,**  
13710 NW 3rd Ave., North Miami,  
Florida 33168

We wish we could report that revival fires are ablaze here in Miami and that scores of people are being converted, but that is not the case. We do thank the Lord for the ones and twos who have been converted, and there is not a week that passes that we do not see new people coming to our gatherings.

We have a number of sisters in our fellowship who have unconverted husbands, and life is not pleasant for them.

**Ovilio Diaz** is a great asset in the work among the Spanish-speaking here and has been giving us interesting studies.

*May 29*

**ALAN and JOYCE WEBER,**  
South River, Ontario P0A 1X0

*Joyce writes:* Allan just got back from two trips farther north to help in visitation and ministry. There were 100 who responded to the survey by answering the questions. Over 50 percent said they do not read the Bible and do not attend church. Only seven said they had accepted the Lord as their own personal Savior. In general, the people were friendly and there were a few phone calls requesting a further visit. Some home Bible studies have been started and there are a number of contacts to follow up.

*June 1*



# INTEREST

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## EDITOR'S PAGE

by James A. Stahr

# Don't Blame the Preachers

## IT HAPPENED ON A BEACH IN GALILEE

It happened on a beach in Galilee. Early in the morning the resurrected Christ made an appearance. The discouraged apostles didn't recognize Him. They were in a fishing boat some distance from the shore. Perhaps there was still some mist on the water.

A full night of fishing had proven fruitless. There was nothing in the nets. Not only that, but they weren't cut out for fishing any more. Three years with Jesus in the quest for a human catch had spoiled them for the old pursuits. So it is whenever our Lord calls people to be fishers of men.

It was John who first recognized the stranger on the beach. When he told the others, Peter plunged into the water and swam to shore. There, the Lord had a fire going, and breakfast cooking. Then He took Peter for a walk along the beach. John tagged along, not far behind.

Jesus had some unfinished business with Peter. Probably that's why He was there. But He never said anything about the three times Peter had denied knowing Him, even with curses.

He didn't have to. Peter was so overwhelmed with a sense of failure that he needed restoration and encouragement. So, instead of rebuking, the Lord drew out of Peter an affirmation of love. Three times—once for each denial.

The third time, Peter added a confession of sorts. Not about the denials. They no doubt had been confessed to God in prayer again and again. It was harder to admit that the Lord had been right in predicting the denials. Do you remember how Peter had boasted? "Even if I have to die with You, I will not deny You!" (Matthew 26:35 NKJV). Now Peter says, "Lord, You know all things."

The story I've been telling is found in John 20. When we come to verse 18 we find the Lord making another prediction about Peter. "When you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish."

No more dismal failures. Henceforth Peter would indeed follow Jesus—even to death. That was the significance of the prediction (v. 19), though it is not likely Peter understood what it meant that morning on the beach.

By this time, Peter had noticed the apostle John following along behind. With the intense part of the dialog behind him, Peter again displays his impulsive curiosity. "Lord, what about this man?" (v. 21). What's going to

happen to him?

"If I will that he remain till I come, what is that to you? You follow Me" (v. 22).

That was Jesus' answer. He suggested the possibility that His return might occur within John's lifetime.

He didn't say that it *would* occur, only that it *might*. This is what we call "imminency." Once the prophecy of Peter's death had been fulfilled, the return of the Lord would be imminent. That means, it can occur at any moment. No prophecies have to be fulfilled before He comes.

It is exciting to rise in the morning with the expectancy that this might be The Day. It is deeply satisfying to lie down at night with the knowledge that the Lord might return before the dawn.

That's what we mean by "imminency." The coming of the Lord is imminent. And if His coming is imminent, so is the rapture of the church. He has gone away to prepare a place for us, and He is coming back to take us to that place. His return, and the catching up of His church (the rapture), can occur at any moment.

When you hold fast to this hope, you have a real reason for walking in truth and purity and for faithfully serving Christ. The Bible affirms this motivation. It links godly living with the expectation of His coming in Titus 2:12-13 and with the events of the rapture in I John 3:2-3.

Nevertheless, 1900 years have gone by since Peter's crucifixion, and it is easy to lose sight of the imminent return. We can become like the servant in the parable who said, "My Lord delays his coming." He gave himself to eating and drinking instead of to his master's service (Luke 12:45).

Not all who lose the truth of the imminent return cease to be faithful. Some just get tired of looking. "I've heard that preached for 40 years," they say, "and nothing has happened yet."

Don't blame the preachers! If the possibility of the any-moment coming is no longer fresh in your thinking, don't accuse the men in the pulpit of sounding a false alarm. This teaching did not come from eager evangelists looking for conversions. Nor was it invented by the early Brethren writers, or thought up by "dispensationists."

If you were misled, it was the Lord Himself who misled you. It was the Lord Jesus Christ who led His followers into that any-moment expectancy. He prepared the way with parables that had punch lines about watch-



ing, "for you know neither the day nor the hour in which the Son of Man is coming" (Matthew 25:13). Then He personalized it on that beach in Galilee. He told Peter that John might stay alive "until I come."

John never felt the Lord had misled him. He was a young man, perhaps in his twenties, that morning on the beach. He was in his seventies, or even eighties, when he recorded these events. He was not the least discouraged by the passing years. Jesus hadn't said he *would not* die, but only that he *might not* (John 21:23). Even for a very old man, the possibility of the Lord's return was always there.

The attitude of expectancy became a pattern for living in the early church. James told his readers to "be patient and stand firm, because the Lord's coming is near" (James 5:8 NIV). Paul anticipated the rapture within his own lifetime when he wrote, "We who are alive and remain shall be caught up . . . to meet the Lord in the air" (I Thess. 4:17).

All of them, John, James, and Paul were looking for the "upper-taker," not the undertaker.

It is fashionable today to repudiate the familiar teaching of the pre-tribulation rapture. The church can't escape persecution, some tell us. There is no easy way out. We will all have to go through the Great Tribulation. Then, and only then, will the Lord return.

The arguments for this "post-tribulation" rapture can sound pretty impressive, but inevitably they stumble over the doctrine of imminency. If the great prophecies of the tribulation period—the world dictator, the 42 months of intense persecution, the long series of plagues—if all these things are yet to be fulfilled *before* the Lord comes, then there is no possibility of an any-moment return. The centuries' old Christian doctrine of imminency is invalid.

Not all who reject the teaching of the pre-tribulation rapture reject imminency. There is an alternative, equally undesirable. That alternative is to cast aside literal interpretation—to say that all those detailed prophecies given by Daniel and Zechariah and Jesus and John can be spiritualized instead of being taken literally. In order to be able to say that Jesus *can* come today, they have to say that the Great Tribulation may already be past, or, almost past. In some spiritualized way the coming of Antichrist (Rev. 13), the abomination of desolation (Dan. 9:27), the flight of the Jews into hiding (Matt. 24:15-22), the battle of Armageddon (Rev. 16:13-16), and the fall of Babylon the Great (Rev. 17-18) may have *already* taken place.

Not much of a choice, is it? To have to give up either imminency or literal interpretation? Far better to stick with both by sticking with the doctrine of the pre-tribulation rapture.

John stuck with both. He gave us all those details of the coming tribulation period in Revelation 4-19, and then closed the book by affirming the imminency of Christ's return (Rev. 22:30).

"He who testifies to these things says, 'Surely I am coming quickly.' Amen. Even so, come, Lord Jesus!"

# INTEREST

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Editor— James A. Stahr      Editorial Assistant— Naomi Bauman      Art Editor— John Sweemer

**Directors of Letters of Interest Associates:** Neil M. Glass, Pres., John McCallum, Vice-Pres., James D. Kennedy, Treas., Abner Bauman, C. Donald Cole, Walter Liefeld, J. Wilson McCracken, LeRoy L. Yates. Executive Director: James A. Stahr.

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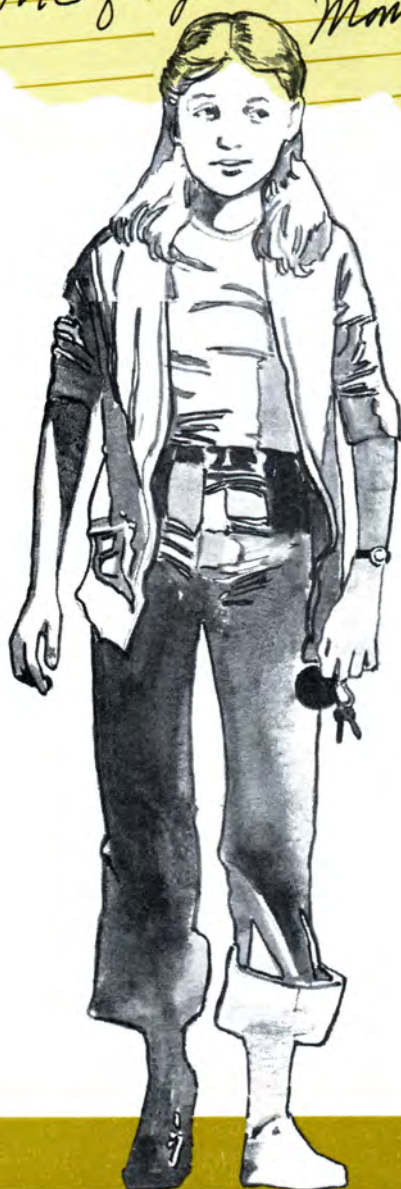
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# Disappearing Jewels

Jenny:  
I'll be home around 6, but will  
have to show a house at 7.  
Would you please fix  
supper? Just warm  
up the left-overs in  
the frig. Love-  
Mom



**T**EARS welled up in Jenny's eyes. The 12-year-old was holding the note she had found on the kitchen table. Her heart was still aching from the ridicule she had received from several girlfriends on the way home from school. She had been looking forward to telling her mother about it.

Hurt, she grabbed an apple from the wire fruit basket and headed for the family room. Jason, her younger brother, was already engrossed in a midafternoon movie on cable TV. She flopped herself down on the other end of the couch.

This scenario, in multitudes of variations, is repeated in millions of American and Canadian homes each weekday afternoon as schools emit their educational cargo to trudge home to homes devoid of the reassuring presence of a mother.\*

Let's face it. Mothers are pretty special. A warm TV is no substitute for a warm embrace from a concerned, compassionate and caring mother. It should be against the law for a child to come home from school to a still, empty house. It is not. Well then, what about the Bible? Surely, somewhere in Leviticus there must be a verse which says it is God's intention for mothers to be in the home when school lets out in order to make peanutbutter sandwiches and pour 2% milk while various offspring vie for their moment in Mom's sunshine.

Mothers are given to children as buffers against the cruelties of life. Several nights ago, I watched our six year-old son playing his heart out in a four "man" game of softball on our small lawn. Suddenly his two best buddies announced they didn't want to play with him any more. They took their equipment and abruptly left.

His normally cheerful countenance fell. His face registered confusion and drastic hurt as he watched his good friends disappear up the street. As the sobs began to wrack

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\*The U.S. Department of Labor reports that 18.7 million mothers worked outside the home in 1982. That figure has been increasing by more than half a million a year since 1972 as more and more women enter the work force.

Thirty-two million children, infants through high school, have working mothers. An estimated 7 million children, age 13 and under, care for themselves when they come home from school.

Statistics Canada reports 3.3 million school age children with working mothers in Canada, with 16 percent taking care of themselves.



# Missing Mothers

by Henry Hintermeister

his little body, his eyes quickly searched for one person—Mom. Running to her, he lost himself in her arms and lap. Slowly she soothed his hurts, calmed his fears and quietly began re-establishing his fragile sense of self-worth and acceptance.

I wondered. What do countless little boys of six do when they turn for help and solace and find, not mother, but a hired sitter or supervisor, someone who not only has them to worry about but a half dozen others as well?

You might not think an article like this is necessary in a Christian publication. Yet of the 51 percent of the American workforce who are women, an increasing number are Christian mothers.

Why is this? Has God changed His plans for mothers in order to meet the challenges of the 20th Century? Here are four suggestions as to why we find many Christians echoing this destructive trend of our secular society.

## RELUCTANT LEADERS

First, Christian leaders are often slow to speak out. Due, perhaps, to the harsh, strident voices of secular feminists, preachers and elders are somewhat reluctant to address aggressively the problems that arise when Christian mothers abdicate their daily responsibility to surrogates.

This ought not to be!

Yes, there *may* be cases where extenuating circumstances necessitate a mother working at a job outside the home. Some mothers have no choice but to support the family. But that caboose won't hold all the women trying to climb on!

God's standard for young married women is clearly stated in Titus 2:4-5. It is **"to love their husbands, to love their children, to be sensible,**

---

*Henry Hintermeister lives in southern California, where he is a partially self-supporting Christian worker. He writes frequently for INTEREST.*

**pure, workers at home"** (New American Standard Bible).

Whenever God's principles are distorted or ignored, great harm results. While the consequences may not be immediately apparent, they will show up—sooner or later.

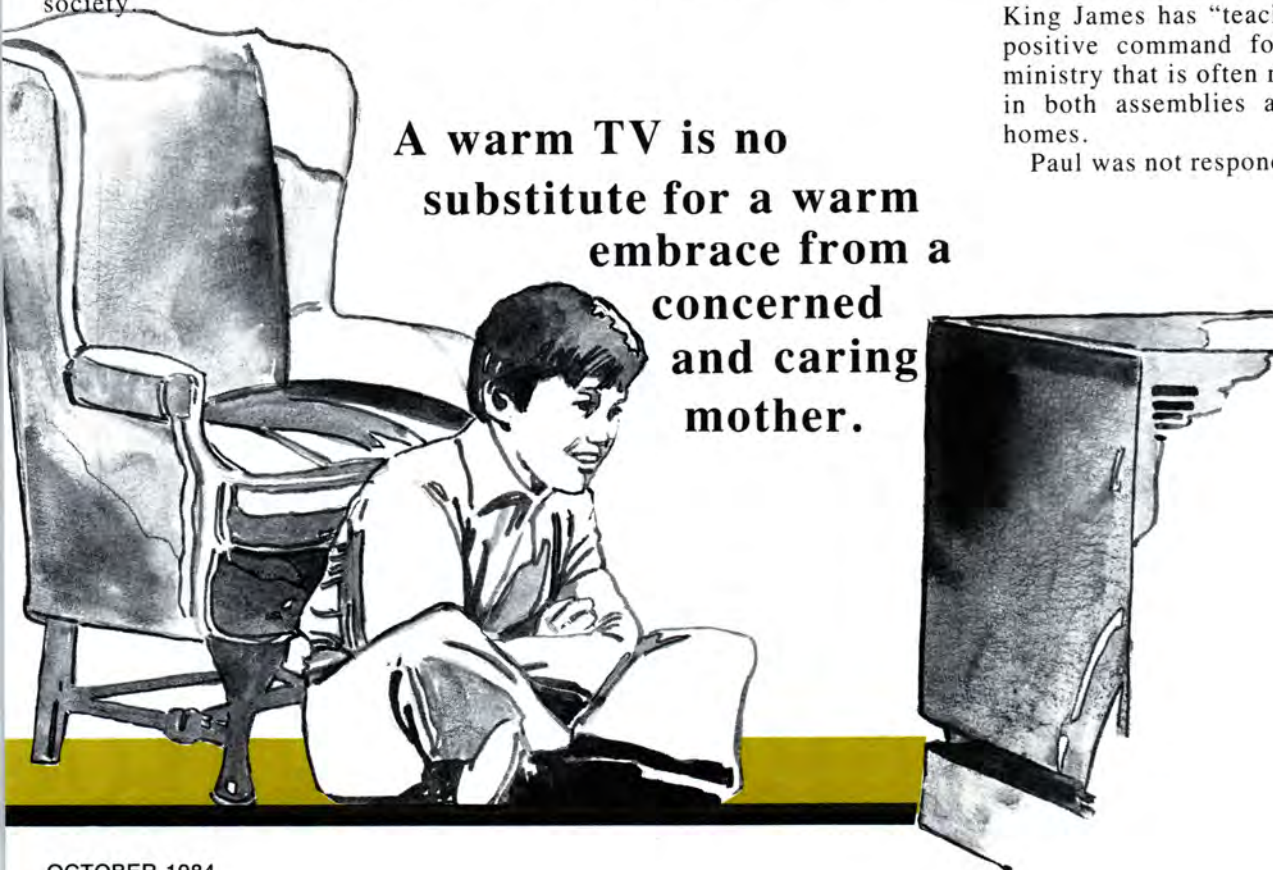
As Christian spokesmen, those of us who proclaim the Word of God cannot afford to be silent on this issue. We must raise up a new standard in our midst, one in which women are challenged toward the great task of being full-time mothers.

## DISOBEDIENT TEACHERS

Second, the older women are passing a fizzling torch. The Bible passage we have already quoted makes it the responsibility of the older women in the assembly **"to encourage the young women** to love their husbands, to love their children, to be sensible, pure, workers at home" (vv. 3-5). Where the New American Standard Bible says "encourage," the New International Version translates "train" and the King James has "teach." Here is a positive command for a teaching ministry that is often missing today in both assemblies and Christian homes.

Paul was not responding to a Gal-

**A warm TV is no  
substitute for a warm  
embrace from a  
concerned  
and caring  
mother.**



## Mothers are to be vitally involved in the character training of their children.

lup poll when he wrote this. He was not encouraging older women to do this only if the younger women were receptive. No, he was speaking words of God to multiple generations which were to follow. He did not place a time limit on these verses; they are still applicable today.

We have many, many older wom-



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en in our churches who could receive great direction and fulfillment in their lives if this concept were taught and practiced. Nothing is more tragic than to think of their years of wisdom and experience going untapped.

Is it spiritual progress when we ignore this command? Are we being obedient to Scripture? Are our young married women better off when they receive their training from colleges, bosses and *Good Housekeeping* rather than from godly mothers who have found a life of service and fulfillment in following God's standards?

### INADEQUATE CHALLENGE

Third, young women are not being challenged by positives. How often they groan whenever they hear there is going to be a message on the role of women. Why? More often than not, the subject is centered on how a wife can be biblically submissive to her mate.

Personally, I am a little weary of hearing how wives are to be subject, especially when many husbands are spiritual eunuchs. Not that submission is wrong, but, let's be honest, that by itself is not the most glorious motivation for a woman.

God is a God of great positives! His ways are brimming with the potentials for joy and personal satisfaction. It is no different when He lays out the lifestyle for a mother.

In Titus 2, I Timothy 5 and Proverbs 31, among other passages, God outlines many positive services for married women, along with creative duties within the context of the family. A woman *will not* find complete fulfillment as a woman or mother if she neglects these God-inspired challenges. The commitment of Christian mothers must be this: "As a mother, I will seek to do all that God says in these passages. If I have any time left over, I can freelance on my own plans."

### ECONOMIC CONSIDERATIONS

Fourth, in many Christian homes today, economic considerations weigh more heavily than the Word of God. Frankie Schaeffer, in a message to the National Radio Broadcaster's convention, said, "We must

have men who will put their family before their career."

What does this mean in practical terms? Does it mean a man must be willing to drive an older car for a few years, rather than suggesting his wife work so they can buy a new Toyota Cressida? Does it sometimes mean a family may have to put off owning their own home for a few years, maybe forever, and enduring the economic losses of renting in order for the wife to stay at home with the children? I think yes!

We must not follow the world's vulgar grasp for possessions. C. S. Lewis commented shortly before his death that he had only one lament over his life; he wished he had spent more time with people. God's value system has always had people at the top of His list. We can gather many things in this life, but moth and rust will ultimately reveal their true value. Our wives and children are too precious to be sacrificed on the altar of "More."

Concluding, let's list five statements which the Word and history have proven to be true for Christian mothers—in every land, in every culture and in every generation.

1. Motherhood is a privilege. God wants to allot it to most women. A few carry special role privileges such as remaining single throughout life, or being barren (Genesis 3 and I Timothy 5).

2. Mothers are to be vitally involved in the character training of their children, preparing future generations through them (Proverbs 6:20-23).

3. Much of the service and good works undergirding the work of the Church in this world will be carried out by active, godly women (I Timothy 5, Titus 2).

4. The greatest reward for a godly woman is not a pay raise and a promotion from her boss, but the praise of an adoring husband and a grateful family (Proverbs 31).

5. When all the fads, feminists and foolishness have passed on, only godly mothers will have an enduring heritage (Proverbs 31). [1]





An evening growth group meeting in Fullerton, California

by Randy Woods

# Growing by Discipling

**How a program developed by Churches Alive is producing spiritual results in a Los Angeles area assembly**

**D**ICK PAPWORTH is a commended worker at Grace Bible Chapel in Fullerton, California. Along with others in the assembly, he was concerned about the apparent lack of spiritual growth among the Christians.

A former missionary to Iran, and still directing a radio ministry to that troubled country, Dick has been serving the Lord at Grace Bible Chapel since 1980. Recently, he began to seek a solution to the "spiritual doldrums" among local believers.

"I just had a burning desire to see something happen in our assembly," he explained. "Our assembly goals of discipleship and evangelism were just not being fulfilled, although they were there on paper. I began to investigate possible solutions."

Papworth heard about Churches Alive, a ministry based in San Bernardino, California, and about their program called "Growing by Discipling." The program centers around growth groups which meet every

week for 18 months to two years. The groups are more than just Bible study groups. They are designed for evangelism, fellowship, and prayer as well, all rolled into one.

Under the initial guidance of Churches Alive, Grace Bible Chapel began with two growth groups. The assembly has since added a third. They meet in members' homes once a week for two hours, one group on Sunday evenings, another on Wednesdays, and the third on Thursdays.

"The first hour consists of Bible study," Papworth explains. "During the second hour, we share our joys and concerns with each other and have time for evangelism training and prayer."

This is what you might see in a typical growth group meeting. Twelve people are gathered in the comfortable family room of a suburban Orange County home. They range from single young people in their twenties to middle-aged couples. The groups are deliberately de-

signed to be a cross-section of the body of Christ, mixing people of economic and social backgrounds, as well as various stages of spiritual maturity. The common element is a commitment to come each week with a lesson prepared.

The evening begins with an hour-long Bible study, using a series of lessons prepared by the Navigators and provided by Churches Alive. The Bible study is not a lecture. Instead, the leader draws the group into a discussion of the things that each person has learned during the week through his own study.

After the Bible study, the group begins sharing the problems, challenges and encouragements each member has experienced during the past week. One man speaks of a problem he is having on his job. A father asks the group to pray that his son will pass his driver's license examination. A woman says she has been trying to witness to a relative.

Following the sharing time, Mr. Papworth leads a brief discussion on evangelism. He asks for suggestions about types of activities which could be used for an evangelistic outreach.

"We have outreach gatherings to which our members can invite their unsaved friends," he explains later. "They can be anything from informal neighborhood parties or ballgames to backyard barbecues. In the past year, we have had about 100



Getting acquainted with neighbors at a growth group social

non-Christians come to have a good time and to hear a simple presentation of the gospel."

After the discussion on evangelism, members of the group share prayer requests, then bow their heads for a brief time of conversational prayer. Each one prays as he feels led, addressing one of the concerns and praying for no more than a sentence at a time. Then the evening concludes with refreshments.

In addition to these three growth groups, Grace Bible Chapel also has a Sunday morning small-group "discovery class." It is here that new Christians learn the basics of Bible study and prayer. Some of the older Christians have also found this group helpful.

Even with four functioning groups, only a part of the assembly

is as yet involved. Churches Alive encourages assemblies to begin slowly. Howard Ball, president of Churches Alive, says it is a mistake to subdivide the whole congregation into groups without taking the time to develop group leaders with the proper qualifications.

"Don't expand ministry before expanding leadership." That's part of the advice Howard Ball gives. It is also a mistake, he says, to challenge the whole assembly on the benefits of small groups in such a way that people get involved who are not really ready to count the cost and make the necessary commitment. The result is a big but ineffective program that soon fails.

Howard Ball's background for his present ministry includes ten years as head of Campus Crusade's Lay Ministry. Since he founded Churches Alive in 1972, more than 200 churches of 30 different denominations and independent backgrounds have participated.

"Before Grace Bible Chapel began the program, we called Hayward Bible Chapel in the San Francisco Bay Area," Papworth recalled. "Because they had launched the program several years earlier, I asked them a lot of questions. I was satisfied with the answers."

Next Papworth contacted Henry Schneider, a Churches Alive representative who has a background of assembly work in the Bay Area. "Henry explained how we could get a growth group program started in Fullerton."

Churches Alive charges a consul-

#### Sunday morning coffee break at Grace Bible Chapel





tation fee to set up the program and also a monthly retainer to provide ongoing guidance. Fees are scaled to the size of the local church. There is an initial minimum charge for a one-day "exploring" session. The expenditure is a worthwhile investment in the future.

An assembly doesn't need to start the Growing by Discipling program in order to reap benefits from Churches Alive. The organization also conducts one-day seminars and three-day leadership development institutes at various locations across the continent. It offers a catalog of cassette messages recorded at these training conferences.

Because such materials are available, local churches can begin a growth group program without supervision from Churches Alive. Mr. Papworth feels, however, that there is more likelihood of the program failing if done this way. "Accountability is a very important element," he says. "Our accountability to Henry Schneider has been very helpful, and well worth the consultation fees. He spends a half day with me every two or three months, and I am free to call him at any time."

Grace Bible Chapel held its own sharing clinic last spring, inviting southern California assemblies to participate. Dick Papworth described the program at Grace. Henry Schneider represented Churches Alive.

"The local church or assembly is the heart of God's plan for fulfilling the Great Commission," said Schneider. "We believe that God has no other plan for reaching the world than through local churches."

Schneider said that the emphasis in most churches and assemblies is on the knowledge of the scriptures rather than on obedience. "We have been educating people far beyond their obedience. We are causing them to become dependent on their knowledge of scripture rather than their application of it."

The basic starting point for the Churches Alive program is to select a small nucleus of Christians and begin seriously discipling them,

*Continued on page 18*

## CHURCHES ALIVE

In February 1983, INTEREST magazine introduced its readers to a program for neighborhood outreach known as Evangelism Explosion. The article presenting Evangelism Explosion featured Hollywood Bible Chapel, a Florida assembly that was using the program with outstanding results. Accompanying the article was an offer to subsidize the cost of sending people from assemblies to the E.E. training seminars. Since then, quite a few assemblies have availed themselves of the offer. A number have set up training programs within the assembly, and now have teams of trained people going door to door with the Gospel.

With or without Evangelism Explosion, many assemblies are quite effective at bringing people to Christ. Winning people is one thing. Keeping them is another. Have you ever noticed that some churches that are always getting new converts never seem to get any bigger? They lose people as fast as they win them.

In the Great Commission, Matthew 28:19-20, our Lord told us to "make disciples" of all nations. In the King James Version, the word *teach* appears twice in these verses ("Go ye therefore, and teach all nations . . . teaching them to observe all things whatsoever I have commanded you"). In the Greek original, two different words are used. The first is not the common word for teaching or instructing (*didasko*), but is rather *matheteuo*, which really means "make disciples." The noun form, *mathetes*, appears 269 times in the Greek New Testament, and is always translated "disciple" by the K.J.V. (From these words we get our English word "mathematics").

*Matheteuo* is the main verb in the Great Commission. In the Greek, all the others are participles ("having gone . . . baptizing . . . teaching"). This means that baptizing and teaching the Lord's commands are parts of the discipling process. Our central task is to bring men and

women out of the darkness of sin into salvation and submission to Jesus Christ. New converts are to become disciples, obedient followers of the Lord Jesus Christ in everything.

Just as Evangelism Explosion is helping local churches learn how to do neighborhood evangelism, so another organization, Churches Alive, specializes in programs for effective discipling, not only of new converts but also of the many relatively inactive Christians usually present in local churches.

Having heard good reports of Churches Alive, the editor and others of our office personnel recently met with Howard Ball, the organization's founder and president. We were impressed by his commitment to discipleship, and to the local church, and by the potential for really turning around assemblies that have been slipping backward instead of going forward for Christ.

In Evangelism Explosion you start by sending people to E.E. for training. Churches Alive begins by sending a consultant to the local church to meet with its leaders. The program usually introduced after this consultation is called "Growing by Discipling." The methodology centers on the use of small growth groups.

INTEREST told its readers about Evangelism Explosion by focusing on an assembly that is using the program successfully. Now we do the same thing in respect to Churches Alive. We asked Randy Woods to write the accompanying report on the Growing by Discipling program at Grace Bible Chapel in Fullerton, California.

Randy Woods is in fellowship in Claremont (Calif.) Bible Chapel. He has been a newspaper reporter for 20 years, first as editor of his college paper, then with the Saigon bureau of the Stars and Stripes while in the Army in Vietnam, and more recently with newspapers in southern California.

# The Blessing of Moses

by J. M. Davies

**T**HE LAST WORDS of Moses were words of blessing. We find them in the 33rd chapter of Deuteronomy. They follow 32 chapters of exhortation and instruction from Moses to the children of Israel.

At this time the twelve tribes were encamped in the broad valley of the Jordan River, not far from the Dead Sea. Their arrival at Jordan is recorded in Numbers 22:1. It marked the end of their 40 years of journeys in the wilderness (Numbers 33:1).

After Moses placed his blessings on the various tribes, he went up to the top of Mount Pisgah. There the Lord showed him all the Promised Land, just before he died (Deut. 34:1-5).

The Israelites went through a 30-day mourning period (v. 8). Then Joshua took the leadership (v. 9) and the people crossed the Jordan into the land of Canaan (Josh. 1:1-2).

With this background in mind, we turn now to the 33rd chapter of Deuteronomy, which records “the blessing, wherewith Moses the man of God blessed the children of Israel before his death” (v. 1). His words are a rich mine of spiritual teaching.

The third verse of the chapter explores three facets of the nation’s relationship to Jehovah, descriptions which are appropriate for the people of God in our generation. They speak of love, security and instruction.

## 1. From His Heart—Love

“Yea, He loved the people,” said Moses of Jehovah. All the saints have an inalienable place in the heart of God.

Perhaps Moses was thinking back to those instructions he had received from God on Mount Sinai. The high priest of Israel was to wear a breastplate of gold set with twelve precious stones. Each stone was to be engraved with the name of one of the tribes (Exodus 28:15-21). Thus, whenever the high priest went into the holy sanctuary, he would “bear the names of the children of Israel upon his heart, for a memorial before the Lord continually” (v. 29).

What a comfort to the Christian to know that he too is the object of an eternal love, an unchanging love. Our Great High Priest bears our names on His heart. It can be said of Him, as of Jehovah of old, “Yea, He loved the people.”

## 2. In His Hand—Security

“All His saints are in Thy hand,” continues Deuteronomy 33:3. What a place of confidence and safety!

In the New Testament this assurance is echoed and emphasized by the words of the Lord Jesus: “My sheep hear My voice and I know them and they follow Me, and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father’s hand. I and My Father are one” (John 10:27-30).

How emphatic are those words. This is absolute and eternal security.

## 3. At His Feet—Instruction

“They sat down at Thy feet; everyone shall receive of Thy words” (Deut. 33:3). It was not merely Moses who had been teaching the people. God had been speaking through him. In reality, the people were seated at the feet of Jehovah, and receiving His words.

A New Testament story illustrates the same truth (Luke 10:38-42). Jesus came to the house of Mary and Martha. Martha was disturbed because her sister wasn’t helping her with the preparation and service of the meal. Mary had chosen instead to sit at the feet of Jesus, and to hear His word (v. 39).

There is a time for service, but Mary illustrates the place of discipleship and worship. This is where we are strengthened for a life of faithful service.

God loves us, He holds us secure, and He instructs us with His word. Every child of God should be living in the conscious enjoyment of these three inestimable blessings.

As we continue reading the last words of Moses, we find two significant names for the Jewish nation. These too are instructive for us.

First, they are “**the children of Israel**” (Deut. 33:1). That is their covenant name, given by virtue of the covenant God had made with Abraham, Isaac, and Isaac’s son Jacob, whom God called Israel (Genesis 32:28). Hence, the name “children of Israel” emphasizes the spiritual background of the Jewish nation.

It is good to remind ourselves of the wonderful names given to Christians in the New Testament, names that emphasize our spiritual heritage. Three times we are called Christians (Acts 11:26; 26:28; 1 Peter 4:16). John

Love from  
God’s heart;  
security from  
His hand;  
instruction at  
His feet.



## Choice thoughts from the last words of a great leader.



calls us “the children of God” (I John 3:10; 5:2).

Paul, by the Spirit, calls us “sons” (Gal. 4:5,6) and “God’s elect” (Titus 1:1).

Peter says that we are “a chosen generation, a royal priesthood, a holy nation, a peculiar people” (I Peter 2:9). These and others are names to rejoice in and to glory in.

In the fourth verse of Deuteronomy 33, Moses’ hearers are called **“the congregation of Jacob.”** This name underlines their natural character. Jacob was the schemer, the planner, who was always trying to work things out for his own benefit. From his loins came forth a congregation of Jacobs.

Like Jacob, Simon Peter was a man with two names. When Andrew first brought his brother to Jesus, the Lord said, “Thou art Simon . . . Thou shalt be called Cephas” (John 1:42). The Lord was using the Aramaic word meaning “a stone.” The Greek equivalent is Peter.

It is by the new name that we best know the Apostle. Yet on the eve of Peter’s denial of the Lord, the Lord addressed him as “Simon, Simon” (Luke 22:31). The change of name had not changed his old nature. Peter had a bitter experience to undergo, a hard lesson to learn. Perhaps that’s why he signed his second epistle with both his names—Simon Peter (II Peter 2:1).

Peter is not the only one who needs to learn this lesson. In writing to the Galatians, the Apostle Paul says, “You are all the children of God by faith in Christ Jesus” (3:26). “Because you are sons,” he adds, “God has sent forth the spirit of His Son into your hearts, crying, Abba, Father” (4:6). But the Apostle also severely castigates his readers with stinging words: “O foolish Galatians” (3:1).

Paul addresses the church at Corinth as those who are

“sanctified in Christ Jesus, called to be saints” (I Cor. 1:2). Later he rebukes them severely in words that reflect more of failing humanity than Spirit-led holiness: “O ye Corinthians” (II Cor. 6:11).

Lest we be lifted up with pride, such Scriptures remind us of what we are still by our original nature.

The blessing of Moses was spoken by Moses before the assembled people, but evidently put in writing by someone else. Hence in verses 1, 4 and 5 of Deuteronomy 33, Moses is spoken of in the third person, as also in the record of his death and burial (chapter 34).

In Deut. 33:5 Moses was acknowledged as “king in Jeshurun.” Jeshurun is a poetical name for the people of Israel, a name that may be derived from the name of Asher, one of Jacob’s sons.

Asher means “happy.” The Israelites were to be a blessed and a happy people. “Happy art thou, O Israel. Who is like unto thee, O people saved by the Lord” (33:29).

The epistle to the Philippians gives the corresponding example for Christians. The words *joy*, *rejoice*, and *re-joicing* appear there 18 times as the Apostle shows the Philippians how to draw the water of joy out of the wells of salvation.

We have looked mainly at the introductory verses of Deuteronomy 33, and not at the specific words addressed to each tribe. We might conclude by noting what is said of Moses himself. He is the first of the long list of men who were honored by the title, “the man of God” (v. 1). Timothy is the last (I Tim. 6:11), and when he is called that he is told to *flee* some things, to *follow* others, and to *fight* the good fight of faith (vv. 11-12). Like Moses, he had a role to play in leadership among the people of God.

□

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*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 89 and restricted by health problems, he resides at 1575 Beach Ave., Apt. 302, Vancouver, British Columbia V6G 1Y5.*

# Harder than it Looks

by Stephen Hulshizer

*When the runner stole second, the umpire forgot whether the pitch was a ball or a strike.*



**B**EHIND our home is a community sports complex with a good number of baseball and soccer fields. Teams of all ages play during the evening hours and on Saturdays. Two of our three daughters play on softball teams. Due to a limited number of officials, parents are often asked to help by umpiring at the bases.

Being the fourth of five boys, I grew up playing baseball. I always knew the rules of the game. Any deviation from the rules was immediately noticed by my critical eye. Today, as I sit and watch the girls play, I find myself wanting to spring into action at the slightest infraction. Many times the umpires miss what seem to be obvious calls. At other times the basic rules are not understood. One umpire did not even know that homeplate is in fair territory.

I do need to exercise self-control (the fruit of the Spirit) a good deal.



The presence of my wife helps too!

Recently, a series of events changed my attitude very quickly. One Saturday afternoon I was asked to "ump" the bases in the younger girls game. All went well. No difficult situations arose. The following week I was asked to do the same at my older daughter's game. Again all went well. I did miss one very technical call, but only I knew it.

Later I was asked to call balls and strikes behind homeplate. I found that calling is not as easy as it looks. No one complained, but I knew that I had made mistakes and was not always consistent.

A couple of times when a girl was stealing second I was so occupied with calling the play that I forgot whether the pitch was a ball or a strike.

One time a girl had a count of three balls and two strikes. The next pitch was outside and bounced past the catcher. I yelled, "strike three."

The batter started to run to first base as the catcher ran the ball down. She was about to throw to first when I yelled again.

"Stop! I'm sorry, that was ball four."

Well, the expert hid his embarrassment behind his mask and the game continued on without much difficulty.

When I returned home I told my wife and daughters I had a new appreciation for what umpires do. Their work is harder than it looks. It makes me think of many things done by brothers and sisters in the assembly. In that area, too, I have not always been appreciative, and sometimes critical.

Many times we see others do things that seem to be so simple. The cutting of grass at the chapel.

*Until recently a business man, Steve Hulshizer now is a full-time servant of the Lord in eastern Pennsylvania, commended by North-Ridge Bible Chapel in Sellersville, PA (INTEREST, July/Aug. 1983, p. 12). Steve, his wife Nancy, and their three daughters are in fellowship in the commending assembly.*

The sewing of a dress for a missionary. Teaching Sunday School. Visiting the sick. Leading the singing. Speaking at the old folks home, or giving out tracts in the neighborhood. It all seems so easy, *until you go to do it!*

Cutting the grass is more than just sitting on a riding mower. There is trimming, weeding, fertilizing, watering, transplanting, and the heat of the summer sun.

Sewing the dress involves going to the store and selecting material and a pattern, then cutting out the pieces. Sewing, hemming, and adjustments all take time.

The little message for the retirement home only takes fifteen minutes to give, but it might take an hour or better to prepare. A survey of some of the more well-known preachers found that for every hour of speaking there is between ten and twenty hours of preparation.

We can't always "try" something just for the experience, but where we can, it would be a helpful lesson to find out that it really is *harder than it looks*. Just for practice, cut the grass at the chapel once or twice. Try to make a simple dress. Assume you have a 45-minute message to give, and prepare to give it. If possible, try leading the singing some Sunday night.

Prepare as if you were to teach a Sunday School lesson for the next eight Sundays. Try giving out tracts in your area.

If you do try something that you do not normally do, you may find out several things. First, you will discover that it is, or is not, your gift or area of ministry. Second, you will obtain a greater appreciation for the brother or sister who does it faithfully now. Lastly, you will most likely be less critical of those currently doing the work, and more appreciative of their efforts in the future.

"Look not every man on his things, but every man also on the things of others" (Philippians 2:4).

"Let us, therefore, follow after the things which make for peace, and the things with which one may edify another" (Romans 14:19). □

# The GOD of Glory

By RONALD F. HOGAN

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Ronald F. Hogan, Canadian business administrator, has also served over half a century in world-wide writing and teaching ministries. He is currently the vice-chairman and treasurer of Guelph Bible Conference Grounds in Ontario.



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## NEW WORKERS

### MR. & MRS. WILLIAM BALLARD

Austin Avenue Chapel in Coquitlam, British Columbia, has commended Bill and Dorothy Ballard to the work of the Lord, especially in youth ministries. Bill grew up in the Austin Avenue assembly and was active in the youth work. Following graduation from Columbia Bible College he returned to engage in a full-time ministry. He has trained other leaders and now acts as a trainer and advisor. He also ministers in other assemblies in joint youth activities.

The Ballards have one son.

### MR. and MRS. EARL BLAIR, Box 218, Teec Nos Pos, Arizona 86514

Grace and Truth Gospel Chapel in Abilene, Kansas has commended Earl and Alberta Blair to the Lord's work at Immanuel Mission in Arizona. Alberta has been active in the Sunday School and music ministry at the chapel. Earl has been an elder, taught regularly in the Sunday School and is an active member of the board of Kansas Bible Camp.

### MR. & MRS. MICHAEL DEUR, Bair Lake Bible Camp, 12500 Prang St., Jones, Michigan 49061

Bailey (Michigan) Gospel Chapel has commended Mike and Linda Deur to the Lord's work at Bair Lake Bible Camp in Jones, Michigan. Mike is a licensed electrician with experience in plumbing, heating, and construction. He will be Camp Maintenance Manager.

Mike and Linda have four children, Bruce 15, twins Melanie and Michelle 12, Sarah 4.

### MR. & MRS. TOM MAJOR, 1 Duntore Pl., Apt. 1C, Baltimore, Maryland 21236

Hillendale Bible Chapel, Baltimore, Mary-



*Far left:*  
Mike and Linda  
Deur with Bruce,  
Melanie, Michelle,  
and Sarah (in  
front)— Jones,  
Michigan

*Left:*  
Tim and Vicky  
McClelland with  
Jennelle—  
Connecticut

land, has commended Tom and Rita Major to an evangelistic ministry. While a student at Emmaus Bible School, Tom did open air evangelism in Chicago. He is now associated with Open Air Campaigners and engages in jail ministry, hospital evangelism, street preaching and teaching at Baltimore School of the Bible and Washington Bible College, taking students on street preaching internship programs. At the chapel he works in DVBS, Sunday School, and preaching. Tom has a gift of evangelism and a love for the lost.

### MR. & MRS. TIM MCCLELLAND

Christians at West Woods Bible Chapel, Hamden, Conn., and Bethany Gospel Chapel, Swansea, Mass., have commended Tim and Vicky McClelland to the work of prison ministries primarily in Connecticut. Their service will include training other Christians for prison work, providing a gospel witness in the prisons through Bible studies, encouraging local church involvement, and developing a ministry to families of prisoners.

Tim was born in Toronto and raised in Brazil, the son of missionary parents. He is a graduate of Emmaus Bible School and Barrington College. Vicky grew up in New England. She attended Emmaus for one year and is a physical therapist. Both have been involved in the commending assemblies, helping in Sunday School and youth ministries.

### MR. & MRS. M. DWANE NORTON, R.R. 2, Orillia, Ontario L3V 6H2

Hillside Bible Chapel, Orillia, Ontario, has commended Dwane and Joyce Norton to full-time service for the Lord. For several years the Nortons worked with Child Evangelism Fellowship in the Maritime Provinces and in North Central Ontario. Since 1983 they have conducted a ministry called Discovery Time, working in fairs, camps, schools, DVBS, and teacher training seminars.

Joyce shares in the children's ministry as well as speaking at ladies meetings and coffee hours. The Nortons have three children, Shawna, Sheldon and Scott.

### MR. & MRS. DAN POPE, 1310 Getzelman, Apt. 1E, Elgin, Illinois 60120

Two Illinois assemblies, Warrenville Bible Chapel and Park Manor Bible Chapel in El-

gin, have commended Dan and Elaine Pope to the work of the Lord at Park Manor Bible Chapel in Elgin, Illinois. The Popes' ministry will be primarily in youth work, visitation and in a program to help new converts. Both Dan and Elaine are graduates of Emmaus Bible School.

### MR. and MRS. WAYNE SCHLICHTER, 3003 Layhigh Rd., Hamilton, Ohio 45013

The Christians meeting at Ross Bible Chapel near Hamilton, Ohio, have commended Wayne and Betty Schlichter to full-time service for the Lord. The Schlichters came to Hamilton in 1974 as pioneer workers when the assembly was established. At that time they were commended by assemblies in Columbus, South Carolina, and Cincinnati, Ohio. Hamilton is 25 miles north of Cincinnati.

After several years, with the assembly developing nicely, Wayne took up secular employment and resigned his status as a commended worker. He and Betty continued to serve with the new assembly in a shepherding ministry. Wayne also leads several Bible studies in the area.

In order to give more time to these ministries, the Schlichters are now returning to full-time service, with the commendation of the Ross assembly.

### DANIEL SCHMIDT, 910 University Ave., Wheaton, Illinois 60187

Bethany Chapel in Wheaton, Illinois, has commended Dan Schmidt to the Lord's work at Bethany Chapel for a period of two years. During their years at Wheaton College, Dan and Sue were active at the assembly. They now assist in varied ministries including administration and teaching.

Dan and Sue have a daughter, Aletheia.

### MR. and MRS. BEN SUTTON, 867 8th St. N.W., Portage la Prairie, Manitoba R1N 3P4

Ben Sutton entered full-time Christian service 26 years ago in northern England. Fourteen years ago he moved to Canada, where he continued his work as an evangelist. He also did expository Bible teaching in some local assemblies and had a wide conference ministry.

A letter of commendation for Ben and





**Dwane and Joyce Norton with Sheldon (center), Shawna and Scott—Orillia, Ontario**

Sarah Sutton has been received from Crescent Heights Chapel in Portage la Prairie, Manitoba (June 1984). It endorsed a 1983 letter from Hebron Gospel Hall in Bicester, Oxon, England.

#### **HIS MANSION**

Augusta (Missouri) Bible Fellowship has commended **Steve L. Sehrt** to the Lord's work at His Mansion for one year. Steve was used of the Lord in the formation of the Augusta assembly and has shared in the preaching and teaching of the Word. He has been serving at His Mansion since June, involved in discipling and farming (Box 40, Hillsboro, NH 03244).

#### **COMMENDATIONS REAFFIRMED**

A letter of commendation has been received from Austin Avenue Chapel, Coquitlam, British Columbia, for **Mr. and Mrs. Peter Davids**. Peter is serving as a teaching elder in the assembly and guiding the house fellowship leaders. He also serves part time on the faculty of Regent College. This commendation is additional to that of North Hills Bible Fellowship, Wexford, Pennsylvania, March 1982.

A commendation letter for **Mr. and Mrs. Gordon Haresign** has been received from Browns Hill Bible Chapel in Pittsburgh,

where the Haresigns are now serving. Until 1973, Gordon was director of the Emmaus Correspondence School, part of the Emmaus Bible College. The new commendation supplements a 1973 commendation from Zimbababwe.

#### **CHANGE OF STATUS**

Letters have been received indicating that the following people are no longer serving as commended workers: **Hal Threadcraft**, Edmonton, Alberta; **Tim Donahue**, formerly of Teec Nos Pos, Arizona; **Keith Heck**, Boulder, Colorado; and **William McBroom**, Hillsboro, New Hampshire.

A letter from the Gospel Chapel in Shelbyville, Tennessee, informs us that, since **Mr. and Mrs. Charles Schapp** are no longer primarily involved in the work at Horton Haven Christian Camp, their commendation is no longer in effect. Mrs. Schapp still helps on occasion with cooking and food purchasing. They are now living in Columbia, Tenn., where Mr. Schapp is secularly employed.

## **1984** *A year of direction.*

*"It started with the Olympic Games."*

*"It's continuing with the Presidential race."*

*"And it will end with Urbana '84."*

Yet, . . . it won't end with Urbana. From there, many of the expected 18,000 in attendance will go into the world "Faithful in Christ Jesus."

Pray for the many new directions this year and the many decisions that will be made at Urbana.

Pray for Inter-Varsity Christian Fellowship's 14th Student Missions Convention at the University of Illinois-Champaign/Urbana, December 27-31, 1984.

#### **For information:**

**Urbana '84**  
**233 Langdon**  
**Madison, WI 53703**  
**Urbana Hotline: (608) 257-8855**

## *Urbana '84*

#### **FOREIGN MISSIONARIES**

Three commendations have been received for ministry with Ireland Outreach in Ireland. **J. Eddie, Jr., and Sharon Schwartz** are commended by Shannon Hills Chapel in Greensboro, North Carolina. **Robert and Carol Ferris** are commended by Sunnyside Bible Chapel in New Brighton, Minnesota. ➔

**Right:**  
**Elaine and Dan Pope—Elgin, Illinois**

**Far right:**  
**Sharon and Eddie Schwartz, Jr., with Eddie III and Sharon Marie—Ireland**



The Schwartzes and Ferrises will serve for fourteen months, beginning September 1984. The earlier commendation of **Charles S. Pope** has been extended for three years by Hazelwood Bible Chapel in Hazelwood, Missouri.

Woodside Bible Chapel, Elmira, Ontario, has commended **John and Brenda Speers** to the work of the Lord in the Philippines. The Speers will work with Venture Teams International on a four-year assignment. Asheville (North Carolina) Gospel Chapel has commended **Keith and Frankie Patman** to the work of Bible translation with Wycliffe Bible Translators. The Patmans have a baby daughter, Lauren.

## ADDRESS CHANGES

### WORKERS CHANGES

Chaplain Paul and Carol Beverly,  
4812A Ninninger Ct., Fort Meade,  
Maryland 20755

Roy and Evelyn Buttery,  
100 rue des Ecorceurs, App 102,  
Chicoutimi, Quebec G7H 6P5

Donald and Elizabeth Cox,  
3455 Carre Rochon, Ste-Foy,  
Quebec G1X 2C1 (418/659-6113)

Peter and Judy Davids,  
120 Brookside Dr., Port Moody,  
British Columbia V3H 3H4 (604/461-7989)

Gregg G. Garman, 3746 Joy-el Dr.,  
Greencastle, Pennsylvania 17225  
(717/369-2927)

Gordon and Nancy Haresign,  
1272 Earlford Dr., Pittsburgh,  
Pennsylvania 15227 (412/884-3430)

Philip K. and Betty Leverentz,  
704 Caledonia, Dubuque,  
Iowa 52001 (319/557-8583)

David and Linda MacLeod,  
RR 2, Box 149, Bellevue,  
Iowa 52031 (319/557-1934)

Paul and Barbara Martin,  
1232 Travelers Palm Dr.,  
Edgewater, Florida 32032

Lawrence and Roseanne Rae,  
75 West 8th Ave., Vancouver,  
British Columbia V5Y 1M8

Donald and Ruth Sauer,  
1608 Scenic Loop, Fairbanks,  
Alaska 99701

Robert W. and Mary Ann St. John, Jr.,  
2230 Chalfont Dr., Apt. 6, Richmond,  
Virginia 23224

Franklin D. and Patricia Anne Taylor,  
716 Stonybrook Dr., Sanford,  
North Carolina 27330 (919/776-4749)

Harry and Jean Williams,  
9775 Dahlia Ave., Palm Beach Gardens,  
Florida 33410

### ASSEMBLY CHANGES

**FULLERTON, CALIF.**, Grace Bible Chapel,

% Robert Wilkinson, 4 Copper Hill, Irvine, CA  
92714 (714/669-1197).

**ST. LOUIS, MISSOURI**, South Side Bible Chapel, 10255 Musick Rd., 63123, % John Stimpson, 7318 Lansdowne Ave. 63118 (314/644-1185). BB 9, FBH 10:30, M 6:30, Thurs. 7:30.

**SPRINGFIELD GARDENS, N.Y.**, Hillcrest Gospel Chapel, PO Box 13367, 11413 (formerly in Flushing, N.Y.). Philip Clifton (212/527-7348) or Victor Gill (783-1611).

**PITTSBURGH, PENNA.**, Friendship Gospel Chapel, % T. A. Wishart, 306 Commonwealth Ave., West Mifflin, 15122 (412/461-2864).

**COQUITLAM, BRITISH COLUMBIA**, Austin Avenue Chapel, % A. M. Dougal, 922 Kinsac St. V3J 4V1 (937-3889 or 936-2313). M and BB 10, Midweek in homes.

**GUELPH, ONTARIO**, Guelph Bible Chapel, BB 9:45, FBH 11, M 7, Wed. 7:00.

**THUNDER BAY, ONTARIO**, Westmount Gospel Chapel, % Dave Smith, 188 Limbrick St., P7C 4S7 (807/577-1748).

### NEW LISTINGS

**SAN DIEGO, CALIFORNIA**, Christian Fellowship, 4877 33rd St., 92116, % David E. Hall. M 5:30, BB 6, BS Tues.

A small assembly has been meeting together for two years. Presently there are five families and three young men in fellowship. They are active in personal outreach and weekly door-to-door distribution of Gospels of John.

**HIGHLAND, MICHIGAN**, Grace Countryside Church, 105 E. Ruggles St., Highland, % Timothy Ayers, 2857 Tipsico Lake Rd., Milford 48042 (313/887-7783). M 10:30, BB 6.

Since July 1 the new assembly has met in the Township Hall. They have now purchased a 100-year-old Congregational Church building.

**PORTAGE LA PRAIRIE, MANITOBA**, Crescent Heights Chapel, 1745 Saskatchewan Ave. W., % Ronald K. Moffit, Box 716, R1N 3C2. BB 9:30, FBH 11, Wed. 7:30.

The assembly began about four years ago with 20 in fellowship, encouraged by the Christians at Fortier. It has been blessed with a number being saved, baptized and added to the fellowship. Approximately 100 now attend the Family Bible Hour.

### ASSEMBLY DISCONTINUED

**SCARBOROUGH, ONTARIO**, Muirnell Bible Chapel

## CONFERENCES

### OCT. 5-7—DAVENPORT, IOWA

Bible Conference at Harrison Gospel Chapel, beginning Friday at 7 p.m. and Saturday at 10 a.m. Speakers: Joe Balsan and Henry Holloman. Special youth activities on Saturday evening. Accommodations provided. Contact Patrick Bennett, R.R. 2, Long Grove, Iowa 52756 (319/285-4737).

### OCT. 6—NORTH CAROLINA LADIES

Thirty-third annual North Carolina ladies missionary conference at Jordan-Matthews



Western Assemblies Home (WAH) is not an institution but a home in every sense of the word. Our central building and cottages are all within one block area . . . all at ground level and all on level ground yet with beautiful mountains in the background.

Southern California is famous for its' mild weather. In Claremont the normal winter daytime temperature varies from 50 - 75 F. degrees. Our location and facilities are outstanding but what makes WAH a home is its' people and service. Warm Christian fellowship and a staff that provides house-keeping service, three meals a day, laundry, daily health observation, transportation to church services, occasional shopping and doctors' offices, and a program of spiritual, social and recreational activities.

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High School Auditorium, 910 Cardinal, Siler City, 10 a.m. to 3:30 p.m. Hosted by ladies from Ramseur, Pittsboro, Wendell, Wilmington and Siler City. Contact Jenny Cranford, Rt 2, Box 10, Siler City, NC 27344 (919/742-3770).

#### **OCT. 6-8—EDMONTON, ALBERTA**

Edmonton assemblies Thanksgiving Conference. Speakers: Carl Armerding and Peter Brandon. Contact H. M. Ekins, 4343 115 St., Edmonton, AB T6J 1P5 (403/434-7509).

#### **OCT. 12-14—THUNDER BAY, ONT.**

Twenty-fifth Anniversary Conference at Westmount Gospel Chapel. Speakers: James Booker and Colin Anderson. Contact Dave Smith, 188 Limbrick St., P7C 4S7 (807/577-1748).

#### **OCT. 20—DES MOINES, IOWA**

Ladies annual Missionary Conference at Central Gospel Chapel, 3200 Lincoln Ave. Contact Mary Jane Johnson, 428 Ashworth Rd., West Des Moines, IA 50265.

#### **OCT. 20—TORONTO, ONT.**

Twenty-fifth annual Radio Conference at Martingrove Collegiate, at 2:30 and 6:30. Theme: "I am a debtor—I am ready—I am not ashamed." Speakers: Ken Fleming, Joe Tremblay, and Arnot McIntee. Also a film, "Around the World to China." Contact Family Bible Hour, 7 Strathmore Rd., St. Catharines, ON L2T 2C4.

#### **OCT. 20—FLINT, MICHIGAN**

Annual Bible Conference at Civic Heights Bible Chapel, 3610 Wisner St. at 2:45 and 6:45. Speakers: Albert Horton and Robert Johnston. Music by The Harvesters Quartet. Accommodations available. Contact: Ed Bills, 7151 N. Elms, Flushing, MI 48433.

#### **OCT. 20—NORTHERN ONTARIO**

The Northern Ontario Conference of Assemblies at Theriault High School in Timmins. Speakers: J. Boyd Nicholson, Sr. and J. B. Nicholson, Jr. Registration at 9:30 a.m. Accommodations available. Contact Steven Stapley (705) 267-5039.

#### **OCT. 26-27—**

#### **KEYSTONE HEIGHTS, FLA.**

Annual Women's Missionary Conference at Park of the Palms in north central Florida. Speakers: Doris Morris and Edith Mieras. Contact Park of the Palms, Keystone Heights, FL 32656.

#### **OCT. 27—NEW ENGLAND WOMEN'S MISSIONARY**

The New England Women's Fall Missionary Conference at South Church, Andover, Mass. Theme: Steadfast, Unmovable, Always Abounding (I Cor. 15:58). Speakers: Mrs. Paul Logan, Mrs. Peter Ford, and Mrs. Homer Payne. Contact Mrs. David Dewhurst, 100 Campbell Rd., N. Andover, Mass. 01845.

#### **OCT. 30—NORTHEAST WORKERS**

Bi-annual conference of Northeast workers at Prospect Gospel Chapel, 576 Prospect Ave., Hartford, Connecticut, beginning at 9 a.m. Theme: "The Full-time Worker—the assembly in which he or she ministers, the assembly that commended them, and the Lord

whom they serve." Workers from outside the northeast are cordially invited. Contact Stan Farmer, His Mansion, Box 40, Hillsboro, NH 03244.

#### **NOV. 9-10—DES MOINES, IOWA**

A Growth and Renewal Seminar at Adventureland Inn, Interstate 80 at Hubbell Ave., Des Moines, sponsored by assemblies in central Iowa. Workshops on Renewal—Personal Spiritual Life; What Leaders Need to Know About Church Growth; and How to Teach and Preach the Bible Effectively. Workshop leaders: Jean Gibson, Dave Ward, and Walter Liefeld. Individuals and couples are invited. Cost approximately \$15 per person. Contact Tom Baird, 3125 46th St., Des Moines, IA 50310 (515/276-1309).

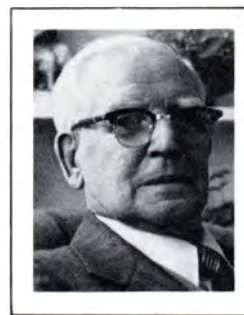
#### **NOV. 17-18—COLLINGDALE, PA.**

Annual Thanksgiving Conference at Collingdale Gospel Chapel, beginning at 3 p.m. Speakers: J. Boyd Nicholson, Jr., and T. Ernest Wilson. Contact Andrew Lees, Jr., 11 Stratford Ave., Springfield, PA 19064.

*Conference announcements for the January issue should reach INTEREST by November 10. No charge for first announcement; \$20 pre-paid charge for each additional appearance.*

## **WITH THE LORD**

**MANUEL CARRERA, Sr.**, 77, of Chicago, Illinois, on May 8 of cancer. He was in fellowship at Lakeview Bible Truth Assembly



**William Mackie—Flint, Michigan**

(formerly Larabee Gospel Hall) for more than 50 years. He was an active witness for the Lord, privately and in assembly activities.

**WILLIAM B. MACKIE**, 84, of Flint, Michigan, on June 7 at Rest Haven Homes in Grand Rapids. He was born in Scotland, saved in his early teens, and began immediately a life of service to God in singing, song leading, chorus writing ("God's Word is Like a Hammer," "He's a Captain Who Will Lead Us," "Love, Love, L-O-V-E," etc.), evangelism, and ministry. He served in Great Britain until 1926, when he migrated to America. Since then he traveled widely in the United States and Canada. His wife went to be with the Lord in 1971.

**ELIZABETH REDFIELD**, 92, of Scotland, Connecticut, on May 28. She was a life-long member of the Grace Chapel fellowship in Tenafly, New Jersey, an assembly founded by her grandparents. She was active in the assembly's Workers Together Missionary Fellowship until the year of her homecall.

## **THE GOSPEL FARM**

### **Help and Hope for Troubled Youth**

- Helping youth (ages 16-22) with problems of Drugs Alcohol Rebellion Crime
- Christ-centered Counseling Program
- 24-hr., Residential Facility
- Family Atmosphere
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- Consecutive Bible Classes
- The ministry is governed by a board of directors comprised of men in assembly fellowship.
- All services are offered without charge.
- Positions for both students and counselors are now open.

*For information or application write:*

**The Gospel Farm**  
Rt. 4, Box 303F  
Waynesboro, Georgia 30830  
Founder: Mr. Edgar Murrah  
Administrator: Mr. Michael Lewis

(ph. 404/554-4606  
404/722-7048)



## NOTICES

**ADMINISTRATOR/OFFICE MANAGER** for long-established radio and missionary ministry headquartered in Denver, Colorado. Dedication to serve the Lord essential, ability in Christian counseling and business matters. Financial support available. Contact Albert H. Salter, Box 72, Denver, Colorado 80219. Resumé please.

**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. \$39,000 furnished. Contact Carroll Van Ryn, 1 Bradford Blvd., Frostproof, FL 33843 (813/635-4196).

**BANCROFT, ONTARIO,** assembly seeking historical data in preparation for 100th anniversary in 1985—including reports from workers who ministered there (serious or humorous), diaries of deceased workers, pictures, etc. Write to Garry Jenkins, RR 2, Bancroft, ON K0L 1C0.

**TRAVEL TRAILER** manufacturer wants Christian business people (U.S. and Canada) interested in renting 13-foot trailers to the public on a percentage basis. We own them; you rent them out. May be the boost your business needs. Call Paul 406/543-5998.

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

## REPORTS

### EMMAUS DEDICATION—OCT. 13

With classes now underway in Dubuque, Emmaus Bible College has announced an "open house" and dedication service for its new campus. The campus will be open for visiting and tours from 1 to 4 p.m. on Saturday, October 13. The dedication service will be held in the semi-circular auditorium at 4 o'clock, and supper will be served at 5:30. All friends of the College are welcome.

Emmaus purchased the new campus in 1983, and relocated from Oak Park, Illinois, in June 1984. Purchase price was \$1.75 million, and considerable renovation has been done. As of this writing, the Oak Park campus remains unsold, leaving the College with a substantial debt burden and a need for prayer regarding the sale.

Visitors coming to the open house should turn north from Route 20 in the

western part of the city. The campus is at 2570 Asbury Road, at the corner of Chaney, a few blocks northwest of the University of Dubuque.

For information phone Emmaus at 319/588-8000.

### SUMMERTIME IN YOSEMITE

The glacier-rounded mountains of California's High Sierras look down each summer on an unusual Bible conference. It is probably the only assembly-operated conference that convenes in one of America's national parks.

The park is Yosemite. The conference meets in the spectacular central valley, a flat, mile-wide strip of land walled in by El Capitan, Half Dome, and the 2,400-foot plunge of Yosemite Falls.

How do you operate a Bible conference right in the middle of a famous vacation spot? The conference committee has developed a formula that has worked now for 38 years. The key is to monopolize no area of the park except the Church Bowl which is reserved for religious services. Except for services, the people spread out through the national park facilities. Guests stay at Yosemite Lodge, in housekeeping units along the river, or in tents or trailers in the various camping areas. Instead of registering for the Bible conference, they make their own reservations for accommodations as individual vacationers. They cook their own meals or eat in park facilities.

Because those attending do not wear badges, crowd into restaurants in large groups, or monopolize any area other than the Church Bowl, there has been no adverse reaction against the conference by the ecology groups. Furthermore, the unregimented format provides an outstanding vacation opportunity.

The Conference Committee arranges the meeting in the open-air Church Bowl, which seats several hundred people. Meetings for prayer and ministry are scheduled at 8:30 and 10:30 each morning. An evening meeting provides opportunity for gospel as well as Bible teaching. The remainder of the day is free for hiking, climbing, swimming, and rafting in the river, bicycling, volleyball, or undisturbed fellowship and resting. The conference runs for one week.

Speakers at the 1984 Yosemite Bible Conference were radio evangelist **B. Sam Hart** from Philadelphia and assembly worker **David T. McClurkin** from Ontario. Attendance at morning services ranged from 200 to 350, and at evening services 275 to 500. Ministry was ex-

cellent. Several trusted Christ as Savior, and some were restored to the Lord.

One-third of those attending are teenagers. Wednesday evening and Saturday morning meetings are held on one of the sandy beaches beside the Merced River. On Wednesday evening, the service is followed by a wiener roast, and then singing and testimonies around the campfire.

Brethren Hart and McClurkin have been invited to return for the 1985 conference, scheduled for July 7 through 14 in the will of the Lord. For additional information, contact The Registrar, Homer A. Williams, 1185 Fourth Ave. South, Napa, California 94559 (707/224-7290).

William (Bill) Bush

### GROWING BY DISCIPLING

*Continued from page 9.*

Schneider explained. "Begin with the good soil. Choose the ones who are most responsive to your ministry. Start with the ones who are ready and don't force the ones who aren't."

"There is a great deal of emphasis on application in the growth groups," said Dick Papworth. "Theory alone is not enough. One aspect that I really like is the accountability of the group members to each other."

"The Bible teaches that there must be a balance of evangelism and discipleship. They are two rails of the same railroad track. Most assemblies have neglected evangelism and outreach."

In the Growing by Discipling program, growth groups begin by studying the Navigator series, "Design by Discipleship." This is followed by "Studies in Christian Living," in which the members are taught to do more independent study of the Bible.

Interested assemblies can contact Churches Alive by writing to P.O. Box 3800, San Bernardino, CA 92413 or by calling 714/886-5361.

Dick Papworth also welcomes inquiries about the program. His telephone number at Grace Bible Chapel is 714/774-7223. The chapel address is 1119 S. Lambert Dr., Fullerton, CA 92633. [E]





## VIEWPOINT

by Walter L. Liefeld

### QUESTION:

## Who is the "weak" person in Romans 14 and I Corinthians 8?

### ANSWER:

Romans 14:1 defines the "weak" person as one who is weak in faith. This

could be an older Christian, but more likely it is a new convert whose faith is still weak. In I Corinthians 8:7, 10, and 12 it is a person with a weak conscience.

In each passage the issue is eating kinds of food that some people thought were wrong for Christians. In I Corinthians 8 this was food that had been used in pagan worship before it was sold in the market. In Romans 14 it apparently had to do with the acceptability of meat in general, along with some other non-crucial issues.

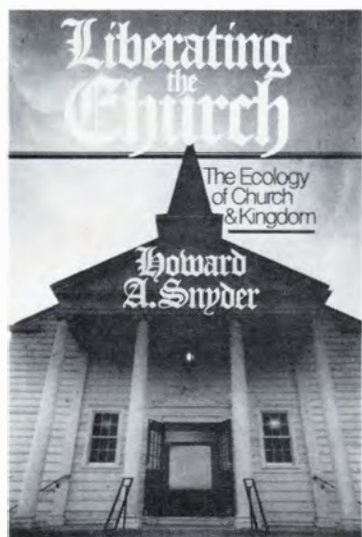
In those contexts the "weak" person is probably one who is still so sensitive

to the errors of his former life that he or she has not yet been able to discern what were the essential wrongs and what were merely peripheral and neutral elements of his previous activities.

Such a person should be accepted (Romans 14:1), supported (15:1), built up (15:2), and not judged or stumbled (14:13; cf. I Corinthians 8:9-13). The King James version uses the expression, "cause to offend," in the latter passage. This is not in the modern sense of the word, however, but rather means to cause to stumble, to put an obstacle in someone's way.

Ideally, we should seek the good of all (Romans 14:19), not merely please ourselves (15:1), maintain unity (15:5), and thereby bring praise to God (15:7).

## BOOK REVIEWS



**LIBERATING THE CHURCH**, by Howard A. Snyder. 1983, Intervarsity Press, 288 pages, \$6.95 paper.

*Reviewed by Donald L. Norbie, Greeley, Colorado.*

Many winds blow in Christendom today. One trend is toward large, super-churches, highly structured, with a complex staff headed by a senior minister. Such churches tend to function like large corporations.

An opposing wind repudiates the large organizational model. It models instead on the family. The body, or community, is stressed. There is an emphasis on the participation of each member.

Howard Snyder advocates this family-

type church. In this his latest book he enlarges on some ideas advocated in earlier writings. He believes the church is "essentially the community of God's people, not primarily an organization, institution, program or building" (p. 17).

In Snyder's view, kingdom ethics are to govern the church. It is to be a counterculture (p. 120). It should be deeply involved with the poor. It should promote social justice.

The church should also be concerned for the ecology of the earth. "We are called to work together with Christ in building and managing his house—both the church and the world—in a way that is biblically faithful and ecologically responsible" (p. 61).

Snyder feels worship is vital. He favors a weekly celebration of the Lord's supper. "A church weak in worship has little will for witness, nor does it have much to witness about. Similarly, a church with no vital community life has little witness because believers are not growing to maturity and learning to function as healthy disciples" (p. 80). Within the larger fellowship there should be "smaller groups or covenant cells to undergird its life" (p. 89).

Big media campaigns are largely ineffective in evangelism, Snyder believes (p. 147). In them "the Gospel is separated from the context of demonstrated Christian community" (p. 152). "Evangelism without community and discipleship may simply hasten the process of bringing the world into the church, rather than bringing the Gospel to the world" (p. 155).

Snyder laments the heavy involve-

ment of most churches in property and buildings (p. 161). Buildings should be simple, inexpensive and functional.

The clergy-laity concept and a professional ministry is challenged. "Paul's teachings about the gifts of the Spirit assume a New Testament view of the church. Those teachings make little sense when transplanted into a highly institutionalized concept and practice of the church" (p. 175). All believers are priests and gifted for ministry. "A high priority in seeking the liberation of the church today, therefore, must be freeing God's people for the work of ministry" (p. 221). Also, there should be a plurality of elders for leadership.

Perhaps the weakest section of the book biblically is that concerning women. Snyder confuses equality and submission. Since both sexes are equal in God's eyes, only mutual submission is appropriate in the home and the church (p. 225). "The woman is not necessarily subject to the man in any sense that the man is not subject to the woman" (p. 230).

Snyder touches on I Corinthians 11 but ignores chapter 14 as well as I Timothy 2. His viewpoint will be popular in some quarters today, but his Scriptural exegesis on this issue is very poor. Here Snyder is more influenced by his culture than by the Word.

Apart from this area of weakness, the book has many helpful and interesting insights. Many of these concepts are not new to those following New Testament principles. But it is a fresh voice and some will listen. That it will change entrenched, institutional churchianity is doubtful.

# QUOTES

## New workers settling in to various ministries

(R. Anderson, Decker, Hall, Lavoie, and MacIntosh)

## Evangelists and teachers seeing fruit in black communities

(Flowers, Hart, Jeremiah, Wilson)

## Emmaus faculty and staff adjusting to new location

(Catron, Fizer, Leverentz, MacLeod)

**COLIN and JOAN ANDERSON,**  
1095 Woodbine Ave., Sudbury,  
Ontario P3A 2L8

While our chapel slowly rises from the bedrock on which it is founded, we witness an even greater and more permanent structure taking shape. Living stones are added to the Lord's building.

The Lord has also encouraged us lately in seeing the maturing of some already in fellowship. I think the building project is helping us all see the importance of working together in harmony.

July 25

**RAY E. ANDERSON,**  
3102 Beach Rd., Oxford,  
Pennsylvania 19363

I have arrived in the U.S., receiving my visa in London without any difficulty. My family will join me later. (See "New Workers, July/August, page 10).

Pray for our small, new assembly here in Oxford. The brothers have worked hard on the chapel. Until it is ready we are meeting at the above address. Any friends visiting the area will be most welcome.

July 10

**PAUL C. and CAROL BEVERLY,**  
4812 A Ninninger Ct., Ft. Meade,  
Maryland 20755

We left Germany in June, 1983, spent six months at Chaplains' Advanced Course in Ft. Monmouth, New Jersey, and then were sent to Ft. Meade. Paul will be separating from the Army by January 1, 1985, and would appreciate prayer for direction from the Lord.

July 20

**JAMES and LILLIAN CATRON,**  
2570 Asbury Rd., Dubuque,  
Iowa 52001

We moved into our home in Dubuque on June 14. The area is lovely and the neighbors are very friendly. The boys are enjoying it—lots of neighborhood kids and young people.

Two local churches have been started. One small one in a home and the other at Emmaus. Dan Smith has been ministering from the

book of Exodus. We have had some visitors and we pray that we might be a blessing in the community.

July 6

**LES and EMMA CHOPARD,**  
20660 Military Rd. S., Seattle,  
Washington 98188

I have had the joy of leading a good number to the Lord in the chaplaincy ministry at Riverton Hospital. We are grateful for the freedom to deal with patients, relatives and staff. The Lord has particularly blessed the alcoholic program and a number have been brought into assembly fellowship.

The work in the Lao community continues. The Lao-speaking assembly which meets in the Des Moines Chapel continues to mature.

A few months ago we were asked to sponsor another refugee family. It was a large family, father, mother, six children and the mother's mother. There were lots of opportunities for interaction, with all the papers, interviews, exams, etc. They started coming to the chapel regularly. One Sunday morning, after I had spoken in the Lao Family Bible Hour, the father said they would like a few people to come to their house in the afternoon. When I asked the reason he replied that they had discussed it and all wanted to believe. That is Lao and Acts 16 style.

Just recently the mother became very ill and was in a coma for ten days. She never regained consciousness. I took the father and two oldest children to show what happens in American funerals. He said that whatever I told them they would do. When I protested he replied, "In Laos we were Buddhists and knew exactly what to do. Now we are Christians and want to do what is pleasing to the Lord." They have continued on and are a real joy.

July 17

**STEVE and PATRICIA DECKER,**  
7200 Monterrey, Fort Worth,  
Texas 76112

We are excited about being called to serve God's people. (See "New Workers," June, page 12). Presently we are ministering at

Meadowbrook Bible Chapel in Fort Worth. The regular teaching ministry makes up a large portion of our efforts; individual and group discipleship, counseling, personal evangelism and the pulpit ministry all play a part in our responsibilities.

July 20

**KENNETH and MARY LOU ENGLE,**  
Box 454, Abilene, Kansas 67410

We enjoy two Bible classes, one in our home on the Parables and one at Frontier Estates on the Gospel of Mark. A Lutheran minister had the latter class for a number of years and when he moved away he asked me to take it. Mary Lou plays the organ and piano at the classes, so she continues to have some opportunities with her music.

We are recording lessons on Galatians for the Emmaus Bible Hour series at this time. These are 15-minute programs based on the Emmaus correspondence course, done at the request of Emmaus Bible College.

We are on the air here each Sunday at 8:30 and find that the longer we are on the air the greater the response. A number of assemblies across the country are making use of the broadcasts as a means of outreach.

August 3

**CHARLES and DARLENE FIZER,**  
5785 Sun Valley Dr., Asbury,  
Iowa 52001

It's hard to believe we are settled in Dubuque. The neighborhood presents many opportunities. Please pray that the Lord will use us to reach others with the gospel. We are making friends and anticipate the Lord is going to save some.

We enjoy our ministry at Emmaus. I am now the Penal Ministries and Overseas Coordinator. The use of Emmaus courses is expanding.

Contact with the overseas regional directors is exciting. I hope to make a trip to Africa later this year, and there are new possibilities for Norway and Nepal. *Lessons for Christian Living* will soon be available for the first time in Hindi for North India.

July 9





**Emma (rear) and Les Chopard (right) with bereaved Laotian husband and children.**  
—Seattle, Washington

**T. MICHAEL and ELLA FLOWERS,**  
**Box 370603, Decatur, Georgia 30037**

It has been a privilege to share in the dedication of two new assemblies, one in McComb, Mississippi, and the other in Fort Lauderdale, Florida.

For twelve years we have been exercised about a resource center complex and now it seems this is about to become a reality. Please pray that before long the center will be in operation.

*July 5*

**RON and BONNIE HALL,**  
**15043 Highland Ave., Orland Park,**  
**Illinois 60462**

It has been an unusual privilege to return to my home assembly, Oak Forest Bible Chapel, after seminary. We have been warmly welcomed and the Lord's people have been fully supportive. Our ministries include developing programs of evangelism, discipleship, visitation and counseling, with a variety of administrative responsibilities. I also have regular opportunity for pulpit ministry.

September marks the end of our first year at Oak Forest Bible Chapel. The Lord has blessed and we have seen fruit.

We are using the milder summer schedule for a time of evaluation and goal setting. New ventures are planned for the fall.

*July 9*

**ROBERT and HAZEL HANKS,**  
**Box 773, 174 Shirley St.,**  
**Timmins, Ontario P4N 7G2**

It was a pleasure to have Arnold Reynolds from Sherbrooke, Quebec, join us for a few days of ministry to the French believers in Hearst, Kapuskasing and Timmins.

I hope to continue the ministry begun last summer of visiting every home in the Hearst area. The assembly there looks forward to the arrival of Gerard and Angeline Jolin and family. Together, we welcome their fellowship and help, as the Lord's work advances in this part of the vineyard.

*July 23*

**B. SAM and JOYCE HART,**  
**610 E. Mt. Pleasant Ave., Philadelphia,**  
**Pennsylvania 19119**

God continues to bless the radio outreach of the Grand Old Gospel Hour, the ministry of the Word here and in conferences and campaigns elsewhere. Through the almost 40 years of my ministry I have determined to be faithful to preach the Word of God. We have seen thousands profess faith in Christ, scores of radio stations carry our broadcasts, and several assemblies have been established.

We are planning to build a sanctuary that will house our pioneer home assembly, Montco Bible Fellowship, and the new headquarters of the Grand Old Gospel Fellowship. It will also have built-in the facilities for an anticipated expansion into television. We are asking God to lead people to become involved in this home-missionary enterprise.

*July 26*

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

We are striving here in the nation's capital for the faith of the gospel. Besides the regular assembly work, I serve as president of the District of Columbia Bible Institute, teaching a number of classes each semester. I conduct Bible classes for senior citizens in two apartment houses, and a 15-minute radio program.

Washington Christian Assembly is considering relocation to another part of the city. Prayer will be much appreciated for all these ministries.

*July 30*

**CARL and RUTH KNOTT, Jr.,**  
**401 MacArthur Blvd., San Leandro,**  
**California 94577**

We had a baptism two Sundays ago and had five new believers follow the Lord. It was a great occasion to hear the fresh testimony of each one before they were baptized. An unsaved lady came away deeply impressed and wanted to hear more. Two of our saints had the privilege of paying her a visit and beginning to explain the wonderful news of Christ's death and resurrection. Join us in praying for her.

So far we have accepted thirteen interns for the next term of the Discipleship Intern Training Program—most of them with families. Besides the U.S., they come from New Zealand, Canada Spain and Israel. We endeavor to spend time with each man personally and train him in the ministry here.

*July 16*

**RENÉ and SIMONE LAVOIE,**  
**291 St Ignace, Montmagny,**  
**Quebec G5V 1S4**

The work here keeps us busy with meetings and visitation. Pray for us in the organization of our time, and for efficiency in the work of God.

Some people would like us to begin Bible studies with them in their homes. And, following our massive weekly distribution of New Testaments and tracts, some wonderful results have occurred.

*July 19*

**KEITH and BETTY LEVERENTZ,**  
**704 Caledonia, Dubuque,**  
**Iowa 52001**

We are excited about the opportunity to be a part of the work at Emmaus Bible College. (See "New Workers," June, page 12). We will be involved in interviewing students as to their past experience in the work for the Lord and then guiding them toward a suitable service while at Emmaus. Our desire is to help them identify their spiritual gifts and to exercise these gifts in practical ministries in the local church here.

*July 17*

**TIM MacINTOSH, #208—2110 W 38th Ave.,**  
**Vancouver, British Columbia V6M 3C9**

One of my primary responsibilities is with the high school youth of our church. This includes a weekly activity evening with 40 to 50 kids, a weekly fellowship/Bible study with a smaller group of Christians, and various contacts with kids outside the church. At least half the kids we are involved with are not from our church fellowship. We also desire to touch the families of these kids to expose them to the love of Christ.

Beyond youth work, I work with the home

Bible study groups. We hope to see these develop as the primary pastoral units within our fellowship. I preach about once a month and assist in planning of family camps.

As I settle into these responsibilities I would appreciate prayer for wisdom in apportioning my time effectively. (See "New Workers" June, Page 12).

August 3

**DAVID and LINDA MacLEOD,**  
R.R. 2, Box 149, Bellevue,  
Iowa 52031

This past year at Emmaus Bible College, it has been a privilege to work with a faculty that is committed to the full trustworthiness and authority of the Word of God. It has also been a joy to teach the Word to a fine student body representing assemblies all over North America and, in fact, the world. Many of these students have been a challenge to me in their love of Christ and their desire to know and do His will. Over the years I have counted a number of Emmaus graduates as my friends, and the quality of their ministries has made me deeply appreciate the opportunity to serve the Lord here.

We are buying a home in a farming area south of Dubuque, about 20 minutes from school. The house is situated on an acre of land. This gives the kids room to run and it gives us room to have a garden and raise a few animals. Both Linda and I were born and raised in cities, but the years spent in Morrison (Col.) and McKinney (Tex) gave us the yen to have a home in a rural setting. We are thankful to the Lord that He has made this possible.

July 6

**ANDRE and DOROTHY MARCHILDON,**  
10885 Clark, Montreal,  
Quebec H3L 2S9

Several months of separation due to illness has brought our family to the conclusion that we need to spend time strengthening our family relationships and those with the Lord. My convalescence from surgery will still take several months, according to the doctors.

Several years of activity in the Lord's work must be analyzed in God's perspective. We are encouraged to see the PEDAC program of theology help several young families toward a full-time ministry. Efforts to encourage unity between assemblies will be continued through various means.

July 1

**WILL T. MILLER, 6511 Princess Garden Pkwy., Lanham, Maryland 20706**

In the first four months of this year I ministered in New Zealand, mainly in evangelistic meetings. I also participated in a conference convened there to outline plans for a forward move to strengthen and increase the effectiveness of the assemblies.

During October I will be at the Hillendale Bible Chapel in Baltimore, Maryland, and in November at the Thanksgiving Conference at Greenwood Hills Bible Conference Grounds in Pennsylvania.

July 27



**Harry Morrison**  
—Washago, Ontario

**HARRY and JEAN MORRISON,**  
15 Treeline Dr., RR 2,  
Washago, Ontario LOK 2B0

It was difficult to see the work at Wasaga Beach temporarily close. Several moved away and we were advised that our health no longer permitted us to continue. Several are still meeting in homes and visitors would be most welcome. The Lord is gradually opening doors for ministry and conference participation. Sharing in the radio ministry of The Family Bible Hour is a privilege. The program is now aired over 93 releases each week and in 15 languages.

June 18

**JIM and ELIZABETH PAUL,**  
1168 Dalhousie Dr., London,  
Ontario N6K 2T1

We had a tremendous visit home to Scotland. It was good to be with the family again and to renew fellowship with many dear saints. The Lord blessed in the salvation of a young woman whose parents I had the joy of leading to the Lord eight years ago. It is sad to see the spiritual dearth in the country. It looks as though they are turning their backs upon God.

The prison ministry and radio work [here in London] is moving on well and we are encouraged by those who are studying the Emmaus courses. Pray that many will come to Christ.

Pray too for the pioneering work in Exeter, 30 miles north of London.

July 24

**TOM and SYLVIA PAUL, 225 rue Raby, Terrebonne, Quebec J6W 4H6**

Summertime has become an increasingly important time for spiritual growth in Quebec as more Christian camps are opening to minister to French families. Because most of the French-speaking Christians did not grow up in evangelical homes, it is exciting to know that the children of these families have the privilege of knowing the Lord and studying the Scriptures from the days of their youth.

July 20

**W. ROSS and LILLIAN RAINEY,**  
9257 Caprice Dr., Plymouth  
Michigan 48170

I look forward to being in my old home city of St. Louis October 9 to 11 for the Workers



**Ross Rainey**  
—Plymouth, Michigan

Conference. I've been asked to address the subject "How can we see the spiritual tone of an assembly raised?" The last weekend in October I expect to be in Toronto for the annual *Food for the Flock* committee meeting and to speak at Don Valley Bible Chapel.

In November I have a series of meetings at Claremont (Calif.) Bible Chapel followed by a series at Avenue 54 Bible Chapel in Los Angeles.

July 27

**ARNOLD and EMILY ROSS,**  
Box 327, Lynbrook, New York 11563

We will sincerely appreciate prayer for three specific areas of our ministry: (1) The expansion of the radio outreach. Correspondence received indicates that many Christians are being encouraged to witness to their Jewish friends and neighbors. (2) Mrs. Ross' ministry with the elderly and needy. It is always difficult for elderly people to change (especially Jews), yet the Lord is giving increase. (3) An increase in our tract output. This ministry has been spiritually profitable and we are hoping to add several new special tracts for Jews.

July 9

**BOURIBON and BOUNTHANH SITHIDETH, #132-7187 14th Ave., Burnaby, British Columbia V3N 1Z3**

The work of translation keeps on satisfactorily. For the basic draft we have reached I Chronicles. Last week I had two consultants from the Bible Society here to check up on the work, along with an editorial committee composed of three Lao people. According to the estimation of the consultants, by using the computer and working at the same speed, we will complete the Old Testament and the revision of the New by the end of 1986. It is a long work and needs the faithful commitment of God's people.

July 17

**DAVID and ELSIE WARD,**  
36 Watrous Ave., Mystic,  
Connecticut 06340

From November 11 to 18 John Perkins of the Calvary Ministries will be at Groton Bible Chapel. We are programming the conference to benefit our own folks as well as to reach the secular community and other evangelicals. There will be leadership seminars for



Christian leaders; a luncheon outreach to touch civic leaders, minority groups and business folk; a thrust toward women; and a Saturday seminar for elders and full-time assembly workers.

We are praying that God will give us a new vision of what it means to be a New Testament church—caring for those who are hurting.

New England assemblies are looking forward to CORE 1985 (Conference on Renewal and Enrichment), June 7 and 8 with **Keith Price** speaking on the subject, *Servant Leadership*. The 1984 conference with **Dr. Larry Crabb** on *The Basics of Encouragement* was greatly blessed of the Lord. *August 7*

#### ROBIN and MYRNA WEATHERFORD, Man-O-War Cay, Abaco, Bahamas

It is a great joy to see the work of the Holy Spirit bring life and hope to the lost. We thank God for using us as instruments for His glory with the dear Haitian people.

At the Creole Gospel Chapel there are over 100 out to hear the Word of God each Sunday. At 9:15 there is a Creole and English Sunday School; at 10:15 the Word of God is preached; and at 11:30 is the Breaking of Bread service. Girls and boys brigade is in the afternoon at 2:30 and at 7:30 is the gospel service. Tuesday nights there is an English service for young people and on Thursday a Creole service. We are seeing people saved, baptized, and going on for Christ.

*July 27*

#### DOROTHY WICK, 6 West Cheyenne Rd., Colorado Springs, Colorado 80906

The Lord has brought an abundance of unmarried mothers to me recently. Most of these keep their babies and we have few to place for adoption. One mother decided on an abortion and I prayed very definitely she would change her mind. So far she has not done so.

At the Family Life Services we are evaluating our program and seeking the mind of the Lord regarding improvements and ways to effectively meet the needs of more people. Pray for us.

*June 25*

#### ROLLAND and FLORA WILSON, 2550 Pacific Coast Hwy, #96, Torrance, California 90277

We came into the family of God 42 years ago with no spiritual background. We went to Biola for a year and a half and then worked in jail work, street teams, and Child Evangelism for the next four years. Thirty-eight years ago we were introduced to the assemblies. Since then we have worked with children and young people, some of them living in our home and growing up to serve the Lord.

Flora has been active in women's and children's work in Released Time classes, coffee hours and working with under-privileged girls at Verdugo Pines Camp.

Since retirement six years ago, I have been more involved in the assembly in many ways and both of us individually and together counsel those in need. (See "New Workers," June, page 12).

*July 5*

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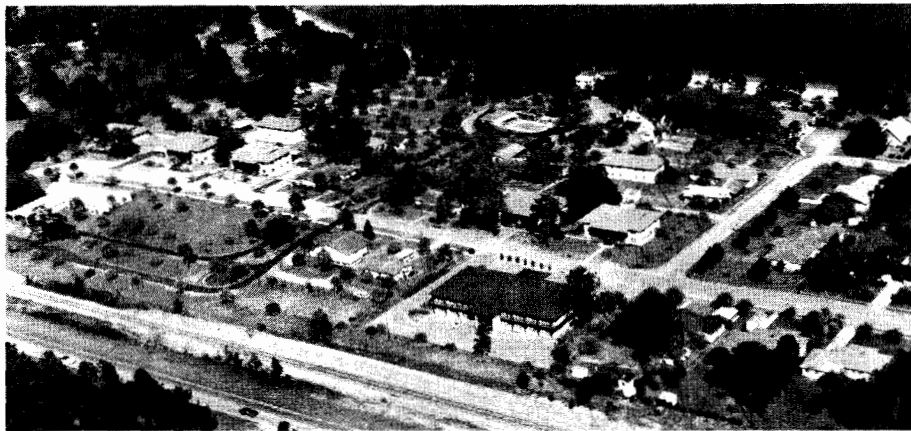
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# INTEREST

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## Still the Same

by Edwin Raymond Anderson  
Hartford, Connecticut

"THE MORE THINGS CHANGE, the more they stay the same." So goes an old French proverb. But one need not be old nor French for this proverb to bear the point of pertinency. Truth is not turned by time; the adage is accurate for all ages and areas. Change and decay in all around we see, but that which remains unseen cannot be stirred nor shaken (Hebrews 12:27).

Herein lie the essentials of evangelism. He who is on a mission for the unchanging Christ ministers a message which cannot be moved. Sin is still sin, and the wages thereof are never subject to inflation nor deflation. Calvary has never been crossed out by the currents of change. The gospel of the grace of God is grounded with a glory which shall never—no, never—give way. He who goes forth bearing precious seed serves in the security of a seed which shall never spoil.

Yesterday, today, and tomorrow are alike before Christ, for the swift turn of time touches Him not (Heb. 13:8). "I am the Lord, I change not" is encouragement for an evil day (Malachi 3:6). 'Tis like unto a high beacon bedrocked in the center of the bounding billows. How firm a foundation, ye saints of the Lord!

This is the practical point for the stranger-and-pilgrim passing through these ever-shifting scenes. We rest upon a wonderful Word which shall never waver and a "thus saith the Lord" that is more than sufficient. Here, verily, is the strength and support of the saints. "All the promises of God in Him are Yea, and in Him, Amen" (II Cor. 1:20).

The servant of the Lord strikes the straight course, knowing Him Who hath said for all of the days, "Heaven and earth shall pass away, but My words shall not pass away" (Matt. 24:35). It is good to know of a holy permanence in the midst of that which is passing and perishing!

In times like these, we need to anchor ourselves upon such blessed assurance. Change, swift and sinuous, is the character of this closing course, but we are directed of the Spirit to steer clear of being "children tossed to and fro and carried about with every wind" (Eph. 4:14), for in such manner is testimony tarnished and witness weakened.

He changeth not! Therefore let us not change in the measure of our devotion and duty. "Watch, stand fast in the faith, quit you like men, be strong" (I Cor. 16:13). E



# INTEREST



NOVEMBER 1984

## IS GAMBLING SIN?

An NFL  
quarterback  
learns the  
folly of  
betting

ALSO IN THIS ISSUE:

- Commitment  
and Continuance
- Robert Zund and  
the Emmaus Road





## EDITOR'S PAGE

by James A. Stahr

# Church & State

## THE RELIGIOUS ISSUE IN THE POLITICAL CAMPAIGNS

Governor Mario Cuomo took his message to America's most famous Roman Catholic university. Leaders of the church, he said, should not try to impose their anti-abortion views on the American public.

It was September 13, 1984. Religion was already a major issue in the presidential campaign. Walter Mondale was attacking Ronald Reagan in speech after speech, accusing him of allowing religious fundamentalists to force their standards of morality on the country. Mondale's running mate, Geraldine Ferraro, was having a running battle with the bishops of her own church. Archbishop John J. O'Connor of New York had accused her of misrepresenting the Church's stand by claiming that Catholic views on abortion are not monolithic.

As a congresswoman, Geraldine Ferraro had consistently voted the pro-abortion viewpoint while claiming to be personally opposed to abortion. James Timlin, Roman Catholic bishop of Scranton, likened that to saying, "I'm personally opposed to slavery, but I don't care if the people down the street want to own slaves." Timlin said that Ferraro should "do all that she can . . . to stop the slaughter of innocent human beings" (*Newsweek*, September 24).

The linkage of religion and politics began early in the year when Jessie Jackson, himself an ordained minister, launched his presidential campaign from the pulpits of black churches. Probably because of media reluctance to attack a black candidate, he was given a leeway that never would have been permitted to Jerry Falwell.

The whole argument generally kept the high ground. Only Ferraro called into question the personal faith of another candidate. "The president," she said, "walks around calling himself a good Christian. I don't for one minute believe it, because his policies are terribly unfair. . . ."

Into this fracas stepped the governor of New York. Appearing at Notre Dame University in South Bend, Indiana, he attempted to link the abortion issue to national consensus. "Our public morality—the moral standards we maintain for every-

one, not just the ones we insist on in our private lives—depends on a consensus view of right and wrong. . . . The values derived from religious belief will not—and should not—be accepted as part of the public morality unless they are shared by the pluralistic community at large, by consensus."

In other words, church leaders and public officials who are Catholic shouldn't try to impose their anti-abortion views on the American public unless they are endorsed by a public consensus. The governor evidently thinks the "pro-life" position is a minority viewpoint.

Appearing that same evening on ABC's *Nightline*, the governor debated the issue with other program guests. When pressed on the point of consensus, he replied that even 51 percent was a consensus to him. In effect he was saying that abortion is just another issue to be decided by a majority vote.

The challenge to the governor was pointed. Why complain *now* about religion forcing itself into politics? Where was that objection when the liberal agenda was being pushed by liberal churchmen? Specifically, when civil rights were at issue? And, before that, slavery? Churchmen were very much in the forefront of those matters, without complaint from the ideological left.

The introduction of parallel issues always puts any viewpoint to the test of consistency. For instance, consider the fundamentalist who says that government has no right to overrule racial discrimination when practiced by a church as part of its doctrine. He ought to remember that American law forced the Mormon church to abandon polygamy. Wasn't the government right in doing that?

Governor Cuomo was talking about churches forcing their will on the government, especially when they are advocating a minority viewpoint. On *Nightline* the governor was reminded that the civil rights issue started out as a minority view, and that equal rights were forced on the South against its will. Doesn't that contradict his consensus theory? Isn't abortion another civil rights issue that can legitimately be raised by



religious people with or without a public consensus?

The governor avoided answering this challenge. He avoided it by ignoring the parallel to civil rights, and introducing in its place a different parallel, birth control. It wouldn't be right, he reasoned, to force the Catholic anti-birth control position on the American public.

That sounds true enough. Why should the church dictate to the general public on an issue like birth control? His logic is obvious: if not on birth control, then why on abortion?

Why should any religious group, even if it's in a majority, seek to enact its own morality into law?

I've wrestled with these questions. They are not easy. Where do you draw the line?

Governor Cuomo's flight from civil rights to birth control was an eye-opener to me. I saw the answers more clearly than I had seen them before. I saw that the governor couldn't argue his case from the civil rights side, because slavery and oppression are so obviously wrong that a religious minority has a right to oppose them. But he could argue it from the birth control parallel.

Why is birth control different? It is different because of the absence of a third party, the absence of a victim. In preventative birth control, just as in sexual abstinence, there is no victim because no new life has come into being. Of course, you could argue that birth control is harmful to society in general, and that's legitimate if you can prove it. But it's hard to prove. Birth control may be detrimental to society in times of under-population, but it is obviously beneficial in over-crowded countries where there are too many mouths to feed.

In abortion, by contrast, there is clearly a third party, a victim. The unborn child has to be killed before delivery, or left to die if it comes forth alive.

In civil rights there is also a third party—the person who is deprived of equal privileges. In slavery there is a victim—the liberty of the slave is taken from him.

In birth control there is no third party, and neither life nor liberty is jeopardized.

The pro-abortion people never like to talk about the victim. They never mention the rights of the unborn, much less the extreme pain that infant must feel as his body is torn apart. Instead, the pro-abortion people focus on the supposed liberty of the mother to control her own womb. They call their position "pro-choice," a much more palatable name than "anti-life."

The truth is, a mother has no more right to kill the baby within her than to batter and bruise it after it's born.

Abortion is far and away the most wide-spread form of child abuse existing in America today.

Religious people have every right to oppose abortion because it involves the killing of a human being. Opposition to abortion is no more a religious doctrine (and no less) than opposition to child abuse, child pornography, wife beating, rape, and murder.

Are we forcing religious views on the general public when we oppose abortion? We are not, unless the laws against stealing and killing can also be called religious laws. Americans and Canadians define these things as criminal because our legal systems are founded on the Judeo-Christian-Islamic value system arising from the Ten Commandments.

Central to that value system is the sanctity of human life. □

# INTEREST

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**Editor—** James A. Stahr  
**Editorial Assistant—** Naomi Bauman  
**Art Editor—** John Sweemer

**Directors of Letters of Interest Associates:** Neil M. Glass, Pres., John McCallum, Vice-Pres., James D. Kennedy, Treas., Abner Bauman, C. Donald Cole, Walter Liefeld, J. Wilson McCracken, LeRoy L. Yates. Executive Director: James A. Stahr.

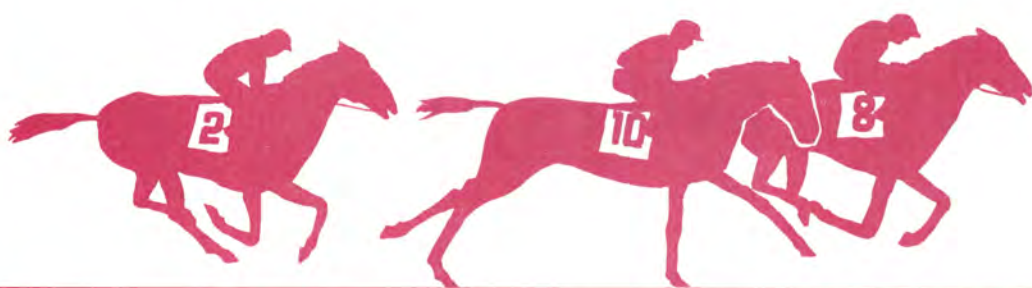
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# Is Gambling Sin?

by C. Donald Cole



**I hated  
winning. I  
felt like a thief.  
It was the last  
time I gambled.**

**"LIFTED**—by NFL commissioner Pete Rozelle, the indefinite suspension of Indianapolis Colts quarterback Art Schlichter, 24, who had been suspended by the league last year for running up nearly \$400,000 in gambling debts."—*Sports Illustrated*, July 2, 1984.



**IN 1945**, I bet two dollars in a cockfight. It was the first and last time I gambled.

I believed then, and I believe now, that gambling is sin. But I was in the army, and after nearly two years in the Solomons my battalion had gone to Mindanao in the Philippines. At that time in my life, the proper steward-

ship of money was not a pressing issue.

I shall never forget the excitement at that cockfight. I can still hear ragged peasants shouting, "Blanco, blanco." I can see the frenzy of the cocks as they pounded the air with flightless wings, hoping, I suppose, to gain sufficient altitude to strike down at the enemy. The blades fastened to their spurs were about four inches long and curved. Usually, the first cock to strike a blow was the victor; the blade laid open the opposing cock, and the wounded bird died quickly.

Before long I was participating in the excitement. After a couple of fights I heard myself shouting, "Blanco, blanco." That's the Spanish word for "white." I didn't know the Spanish words that would describe the white bird's speckled opponent.

Yelling was tantamount to placing a bet. Somebody grabbed my money. I thought it was money down the drain—which didn't trouble me unduly.

In a minute the fight was over. The speckled cock lay dying, crowing feebly as it lost strength, while the white cock strutted around the ring.

What I remember even more clearly is the man who had taken my bet. Though he had a roll of dirty currency,



he looked incredibly poor—poorer than anybody I had ever seen. When he peeled four bills off his roll of bills and gave them to me, I felt like a thief. I recall wondering if he had a family. I hated winning. I wished he had won and I had lost. It was the last time I gambled.

Obviously, gambling was not then, and is not now, a serious temptation for me. I have other susceptibilities. Art Schlichter, on the other hand, seems to have been what psychiatrists term a compulsive gambler. Art Schlichter is a National

## Compulsive gamblers can't quit—until they hit rock bottom.

Football League quarterback. He was suspended "indefinitely" last year after it was learned that he had been betting on sports. His team, the Baltimore Colts, has since moved to Indianapolis.

The events of his 1983 suspension received wide publicity. My information comes largely from *Newsweek*, April 25, 1983, and from articles in the *Chicago Tribune*, May 21 and 28, 1983.

Art Schlichter's attorney said that gambling had cost Schlichter \$750,000 or more in a matter of months, and that he remained about \$600,000 in debt. Schlichter told the FBI that he had paid \$220,000 of his debt, plus \$10,000 in interest.

That's a lot of money. If those figures are correct, Schlichter gambled

away about half a million dollars more than the gross amount of his three-year contract with the Colts. How could he ever pay the debt? He couldn't. According to an affidavit filed by a special agent for the FBI, in one week Schlichter lost \$159,000. The unpaid balance on that debt alone grew at a rate of \$10,000 a week in interest.

Barring a miracle, Schlichter was hooked; his bookies would collect every dime he made for the rest of his career. Hence his appeal to the FBI for help.

The case is interesting for many reasons. Consider the four men who took Schlichter's bets. They are modern examples of the parasitical types against whom we are warned in the Bible. The book of Proverbs draws attention to people "who take cruel advantage of the poor and needy; that is the way they make their living" (Prov. 30:14). The next verse likens such people to leeches. "A leech," says the proverb, "has two daughters, and both are named Give Me!"

Proverbs 29:10 says that "blood-thirsty people hate anyone who's honest."

One could wish that Proverbs 28:8 were invariably true. "If you get rich by charging interest and taking advantage of people," the proverb says, "your wealth will go to someone who is kind to the poor."

Schlichter, of course, was not poor—not, at least, in material things. He is to be pitied because he was too rich for his own good—a 23-year-old man with a contract guaranteeing more money for three years of football than most men earn in 30 years of hard work.

One is tempted to quote I Timothy 6:10—"For the love of money is a root of all kinds of evil." I'm not certain that the verse applies to Schlichter's case. Psychiatrists whom he consulted told him he could not help himself, that he was a "compulsive gambler." He was as powerless to resist the temptation to gamble as an alcoholic is powerless to resist a second drink. The evidence is overwhelming that, whatever the spiritual dynamics may be, gambling is an obsession that hooks people. Compulsive gamblers can't quit—not until they hit rock bottom.

When do they hit rock bottom? Dr. Robert Custer, an authority on compulsive gambling, describes rock bottom as the point "when the external pain, the loss of family, business and reputation, surpasses the psychological pain the gambler is relieving with gambling" (*Newsweek*, Mar. 3, 1980). In other words, when the cost is greater than the return.

Rock bottom is described in I Timothy 6 in two word pictures. Says verse 9, "People who want to get rich fall into temptation and a



*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. The Book of Proverbs is quoted from Today's English Version (TEV) of the Bible. Other Bible quotations are from the New International Version (NIV).*

## God's Word links the greedy and swindlers with immoral people and idolaters.

trap and into many foolish and harmful desires that plunge men into ruin and destruction." There they go, over the cliff. Verse 10 gives the second picture, telling us that "some people, eager for money, have wandered from the faith and pierced themselves through with many griefs." You can see them, caught in a thicket of thorn bushes.

There is no easy way out.

Dr. Custer says there are only three ways out. When a gambler hits rock bottom, he either steals money, commits suicide, or seeks help. The third move is the only sensible move, and that is the move Art Schlichter made. He sought help. He went to the FBI for protection from professional leeches, and he committed himself to a hospital for psychiatric treatment.

Can psychiatry help a compulsive gambler? I don't know. However, in Art Schlichter's case, doctors seem to have begun well. They told him the first step was "open acceptance of what he had done," i.e., confession.

Proverbs 28:13 says, "You will never succeed in life if you try to hide your sins. Confess them and give them up; then God will show mercy to you."

Why do some people succumb to compulsive gambling? I don't know. We are all basically alike; we are fallen, sinful human beings. Thus, in theory, anybody could become an alcoholic, and anybody could become a compulsive gambler, if circumstances were conducive to it.

But not everybody does. I personally am revolted by casinos and race tracks and bookies. Maybe the difference between me and somebody tempted to gamble is upbringing. My parents and my church taught me that gambling was sin. I have other weaknesses; I am probably susceptible to temptations from which

compulsive gamblers would turn away in indifference.

Is gambling sin, as I was taught in my youth? The answer is "yes," as society in general agrees.

The secular world does not normally use the word "sin." The world is not concerned with God's attitude toward gambling. Instead, it thinks about gambling's effect on a community. What it observes it reports, and the report sounds like a sermon.

Consider, for example, a recent article in *U.S. News and World Report* (May 30, 1983). Titled "Gambling Rage: Out of Control?" the article makes the following statements:

"Among those most clearly hurt by gambling are an estimated one million compulsive gamblers, plus their families and business associates. . . . Gambling preys on those who can afford it least—persons with low incomes. . . . Since the advent of gambling, per capita crime in the Atlantic City area has tripled. . . . Casinos are providing easy credit to gangsters and letting compulsive gamblers destroy themselves."

The article doesn't quote Scripture, but it makes a powerful case against gambling. It makes its case by reporting facts, such as those just cited, and by citing research. It quotes the conclusion reached in a study of legalized gambling by the Twentieth Century Fund, a New York group:

"Gambling's get-rich quick appeal appears to mock capitalism's core values: disciplined work habits, thrift, prudence, adherence to routine and the relationship between effort and reward."

If that doesn't sound like part of a sermon, I've never heard a sermon. A good preacher would be hard-pressed to state it better.

A preacher would change the word "capitalism" to "Christianity," of course. His conclusions would be virtually the same, but his point of view would be slightly different. For example, William MacDonald bases his objections to gambling on Scripture.

"Gambling," says MacDonald, "is a form of covetousness. It expresses an inordinate desire for wealth, and a dissatisfaction with

what God's providence has given me. It means that I want to enrich myself at the expense of others, if possible. And it means that I look to chance and fortune rather than to my heavenly Father. Therefore, all the Bible prohibitions against covetousness apply to gambling" (*Gambling and Drinking*, Everyday Publications, p. 7).

Best known of those prohibitions is the tenth commandment, "You shall not covet" (Exodus 20:17). MacDonald also quotes the words of Jesus: "Watch out! Be on your guard against all kinds of greed; a man's life does not consist in the abundance of his possessions" (Luke 12:15).

The seriousness of covetousness is indicated by Paul's inclusion of it in his list of sins for which a believer should be excommunicated from the church (I Cor. 5:9-11). He links the greedy and swindlers with idolaters and people who are immoral.

In another place, Paul says that greed is idolatry (Col. 3:5). It would be impossible for Paul to have condemned the gambling spirit more sharply.

In *Gambling and Drinking*, Arthur Wilder notes: "From Genesis 3:19 on through the Bible the principle that man is to earn his living by his own efforts is clearly taught." The notion that you can get something for nothing is wrong, and it undermines the morale of everybody who accepts it.

If, as *U.S. News and World Report* predicts, more and more Americans will gamble, filling casinos that are expected to double in number before the end of this decade, the national morale will suffer incalculable damage. As the Twentieth Century Fund's report implies, to the extent that the gambling fever grips the nation, values such as thrift, prudence, adherence to routine and the relationship between effort and reward will be forgotten or lost.

Art Schlichter is to be pitied. He gambled away a fortune; the huge sums of money he expected to collect for playing football may go to somebody else. But Schlichter was luckier than he realizes. A very young man, he now knows what many Americans twice his age have

*Continued on page 19.*





**W**ATCH AN EAGLE launch itself from its high mountain craig. One moment it is standing poised, watchful and tense. The next, with strong wings outstretched, it releases itself into the great void. There, nothing visible can uphold it.

The eagle is committed. Committed—yes—but its action is not suicidal. On unseen currents it soars, wheels and dives. Then soars once again. It displays exciting powers that could never be expressed while resting on a rocky ledge.

The Apostle Peter encourages his readers to a similar commitment—a commitment to the unseen hand of a risen Christ. In view of the coming of our Lord and Savior, he challenges us to live our lives without blame, characterized by holiness and righteousness. He urges us to gallant endurance.

The Apostle knew, and those to whom he originally wrote knew, that Christlikeness incites the opposition of Satan. When Peter spoke about suffering, he spoke to people who knew what he meant. The scattered saints of Asia Minor (I Peter 1:1) were experiencing the savagery of persecution. Peter wrote to encourage them. He wrote to remind them that, in spite of all that was happening around them, the scene before them was glorious.

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*Harry Morrison is a commended worker serving the Lord in a pastoral and teaching ministry in central Ontario. He is a regular speaker on The Family Bible Hour radio broadcast.*

# Commitment & Continuance

by Harry Morrison

**The eagle soars, dives, and soars again, upheld by an unseen force. The committed Christian is sustained by a more powerful Hand.**



In the midst of death and dying he speaks about a Living Hope (vv. 6-7).

With such a hope in view, should Christians shrink from living lives that are godly in order to dull the edge of persecution? Certainly not. Instead:

**Those who suffer according to God's will should commit themselves to their faithful Creator and continue to do good.**

**I PETER 4:19 NIV**

Notice the double challenge of this passage. It is a call first to *commitment*, and then to *continuance*.

### **OUR FAITHFUL CREATOR**

Commitment finds meaning in the ability and dependability of the One to whom the commitment is made. Our commitment, according to I Peter 4:19, is to a God who is "faithful." The God who cannot lie will live up to the promises He has made (Titus 1:2). In the execution of His purposes, plans and program, God is unchanging, undeviating and faithful.

Our text also describes our commitment as being to God as "Creator." God did not cease to create when He rested from the creation of the world. There is a sense in which He is still creating today. He has wonderful plans for the universe, as well as for mankind.

Our Lord said: "My Father worketh hitherto, and I work" (John 5:17). In Matthew 16:18 this activity is partially explained. Jesus said, "I will build my Church."

While mankind is repeatedly convulsed in wars, revolutions, catastrophes and innumerable changes, God moves on. From the very beginning He has been pursuing His goals. Events unknown to man and unnoted by historians are eagerly watched over by Heaven. They will, in God's time, change the direction of human affairs.

One thing is certain—our faithful Creator intends to finish the work



**"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint."**

**Isaiah 40:31**

He has begun. The Apostle Paul says this in no uncertain terms: "Being confident of this very thing, that He which hath begun a good work in you will perform (complete) it until the day of Jesus Christ" (Phil. 1:6). From the condition of rebellion and sin, to conformity to the image of His Son, "without spot or wrinkle," the faithful Creator plans to finish the work that He has begun in each of His own (Rom. 8:29; Eph. 5:27).

We are those in whom the Creator is at work. "We are His workmanship, created in Christ Jesus unto good works" (Eph. 2:10). His creative work includes not only the stars, whose light takes millions of years to reach earth; it also extends to YOU AND TO ME.

We may not see Him with human eyes. We need not see Him in visions of ecstasy. It is enough to know that our faithful Creator is there, invisible yet real, as surely as the air that buoys up the flying eagle. He is faithful who created us. He is faithful who called us. **HE IS FAITHFUL!**

### **OUR COMMITMENT OF FAITH**

The term "commitment" is often used in reference to the experience of putting trust in the Lord Jesus Christ. I do not argue with this, but wonder if the emphasis should be somewhat changed. Is commitment

only to be considered as a "one-time action," or should we not think of it more in terms of a "life-long attitude?"

The rich young ruler would have gladly committed himself to the Lord, but sustaining that attitude would mean disposing of riches he was not willing to forsake (Luke 18:22). Demas professed commitment, but still loved this present world (II Tim. 4:10).

Such people do not last long when trouble confronts them. Suffering becomes a threatening cloud from which they flee in panic. To them it seems that God has abdicated His throne and everything is turning out wrong.

Abraham responded to the call of God by committing himself and his family to a very different kind of life. For him there was no turning back, regardless of what followed (Heb. 11:8).

The words of Ruth to Naomi are still thrilling to read: "Whither thou goest, I will go; and where thou lodgest I will lodge. Thy people shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried" (Ruth 1:16-17). Ruth was committed and there was no turning back. That was left to her sister-in-law Orpah.

When Esther decided to appear



uninvited before her husband, the king, she knew she was stepping onto thin air. "If I perish, I perish," she said (Esther 4:16), and that was exactly what she meant.

Such saints have been followed by a vast host of men and women who have known the call of God and have stepped out in reliance upon the faithfulness of Christ. Martin Luther nailed his theses to the church door and stepped out in faith. Have we forgotten five men who stepped out on a little beach at the edge of a jungle, and committed their all—not to the Auca Indians—but to God?

In many lands and across vast continents, even at this moment, thousands of believers are doing the same thing. Their deeds are not announced over television, nor recounted in history books. They believe in the faithfulness of their God, their faithful Creator, and live as those utterly irrevocably committed to Him.

Many more might do the same if it were not for the nagging fear that such a step might end in suffering. In this, they are nearer the truth than often realized.

We are bombarded with stories of healing and wealth coming to those who touch the radio or television set when prayer is offered. The impression is given that the Christian has no need to be sick or in pain. The words of Scripture already quoted give us the true perspective: "Those who suffer according to God's will should commit themselves to their faithful Creator."

Our Lord declared that the seed which lives alone, will die alone (John 12:24). He chose to die in order that He might bring forth much fruit. Can we even imagine the harvest of spiritual life that would ensue as a result of a body of believers wholly committed to this kind of vision?

#### **THE CONTINUANCE OF FAITH**

The last words of our text remind us that the Christian life is neither static nor passive. "Those who suffer . . . should commit themselves . . . and *continue to do good*."

James argues that those who claim

to have faith must demonstrate that faith. We have not been called out of this world to absent ourselves from human affairs. Without this continuance, all that has gone before is meaningless. We are in the world. Around us are more than four billion men, women, boys and girls who desperately need a vision of the faithful Creator. Commit—by all means—but remember that true commitment is only validated by continuing "to do good." Faith that is claimed must be evidenced by works that continue.

The continuance of faith is sustained by the abiding Christ. Isaiah wrote: "They that wait upon the Lord shall renew their strength. They shall mount up with wings as

## **He will enable us to commit ourselves to Him and to continue in Him**

eagles; they shall run, and not be weary; they shall walk and not faint" (40:31).

Many keen young people are watching world events. Some of them sense the presence and call of the risen Lord. He is calling them to Himself. The call of our Lord is not, in the first instance, a call to Europe, or Africa, or even Ontario. The call is first of all, "Come unto Me."

In recent years, we have seen the appearance of short-term missionary effort. Many people, young and old, have devoted two or three years to their God. This effort has been blessed; the Body of Christ has been enriched. We thank God for each and every one.

Let us not forget the primacy of long-term commitment. There are vital tasks to be performed in our time which demand a lifelong devotion and many years of constructive experience. Let us remember

that the field is the world, and that no part of this field is foreign to God.

For some such a call will mean a ministry in a country of another culture. For others it will mean days that are just as long and years just as strenuous within the borders of a country called homeland.

Still others will labor faithfully in their daily employment, while giving sacrificially, in body and mind and soul, to uphold those who have been called elsewhere.

Wherever the sphere of service and whatever the nature of its involvement, such service must be conducted by those who have been captured by a vision of COMMITMENT.

A. J. Gordon, in a sermon entitled, "The Seven Years of Continuing to do Good," illustrates faithful continuance. He tells of William Carey, who waited seven years before baptizing the first converts in India. He reminded his audience of Adoniram Judson, who waited seven years for his first convert in Burma. What if these had returned in six years?

When I was in my teens, my home assembly held each winter a series of gospel meetings. One year our late brethren Thomas Wilkie and Leonard Sheldrake had been exercised before the Lord to come to preach the gospel. Five weeks passed and there was no outward evidence of the work of the Spirit in the hearts of the unsaved. Together with the local brethren, these two men met for prayer, and as a result felt the Lord would have them stay one week longer. During that final week four adults and one teenager were saved.

I thank God for that one week of CONTINUANCE. You see, I was that teenager.

Your life, like the life of Abraham, is a pilgrimage. It is an excursion from enmity to conformity. It is a journey in which our Creative Christ moves the current of His power to uphold you as you respond to

*Continued on page 23.*



# Robert Zund and the Emmaus Road

by Lois Livingston

**A** VILLAGE mentioned just once in the Bible is the subject of one of today's most popular Christian paintings—Robert Zund's lovely "The Walk to Emmaus."

The details of that walk are quite familiar. We read them in Luke 24:19-35. On our Lord's resurrection day two disciples, Cleopas and an unnamed companion, journeyed from Jerusalem to Emmaus. It was a trip of just under seven miles, and somewhere along the road Jesus joined them. He listened to them, talked with them, and eventually broke bread with them.

Zund's goal was to capture on canvass the spiritual significance of that journey. Thus, he portrayed Jesus, radiantly alive, walking with His two companions along a sunlit, Roman-paved road. The spreading branches of several immense trees create a lofty green canopy overhead. At the side of the road, intricate arched stonework forms a culvert bridging a small stream. Off in the distance, faintly visible, lies the village of Emmaus, lighted by the rays of the late afternoon sun.

Our Savior is talking earnestly to His two disciples. They lean forward eagerly so as not to miss a word. Here is one of the truly dramatic moments of history! One can almost feel their intensity—"Did not our hearts burn within us as He talked with us by the way, and while He opened to us the Scriptures?"

How long the conversation lasted we do not know. Luke tells us that "beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself."

Little is known of the man who painted the scene. Remarkably shy, Robert Zund seldom left home, never took part in exhibits, and eventually burned all his private papers. In fact, this 1877 painting, now in the museum of St. Gallen, Switzerland, was rescued from oblivion only because of the effort and artistic appreciation of friends.

Robert Zund was born in May 1827 in Lucerne, Switzerland, the son of distinguished and godly parents. He spent all eighty-two years of his life near the shores of Lake Lucerne, nestled high in the Swiss alps.

Zund showed early artistic talent, specializing in landscapes. Surprisingly, it was not the snow-capped Alps, nor even sparkling Lake Lucerne, that captivated his interest. It was the trees! He never wearied of studying and sketching them. His hundreds of pen-and-ink drawings are executed in such precise and accurate detail that even from distant perspective one can actually

**The trees are the trees of Switzerland. The intensity is that of the Resurrection Day.**



Central figures of the Zund painting

see the furrows of the bark and the intricate leaf structures of countless separate leaves.

Zund would experiment endlessly with mixtures of pigment to create color and shading and to capture the interplay of light and shadow. He loved the symmetry and variety of Lucerne's oaks and chestnuts, its basswoods and elms, fruit trees and evergreens, trees he considered to be truly fascinating works of God's natural creation. Indeed, Zund's "Walk to Emmaus," as all his landscapes, owes much of its uniqueness to the loftiness and superb detail of its trees.

In 1853 Robert Zund married his childhood sweetheart, Theresia Byhler. Together they built their own chalet on the outskirts of Lucerne, and there they welcomed the births of their two daughters.

Life soon settled into a quiet routine with the family and its select, but warm, circle of friends. Zund spent the daylight hours at home in his studio, or outdoors—sketching, painting, experimenting with color. Long winter evenings were enjoyed, snow bound, before a roaring fire. Zund often read aloud—from history books, for he loved history and belonged to several

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*Lois Livingston resides in Oakhurst, New Jersey, and is employed by Loizeaux Brothers, Inc. This is her first contribution to INTEREST.*





**Robert Zund (1827-1909)**

historical societies, and from the Bible, for it held the central place in family worship. Conversation went on long into the night over religion, art, events of the day. Since he was an expert musician, Zund was usually asked to play his violin. A neighbor, Richard Wagner, was

a frequent visitor, composing his "Siegfried" and "Die Meistersinger" nearby.

In the midst of this contentment, tragedy struck. Zund's beloved wife died, and he was left to care for his family alone. Although the details of his private crisis remain unknown, his art changed noticeably. Swiss peasants, which had found place in earlier canvases, now became characters from God's Word.

It was during these spiritually mature years that Zund painted his "The Lost Son," "The Good Samaritan," "Peace on the Flight to Egypt," "The Good Shepherd," "The Temptation of Christ," and most famous of all, the painting "Gang Nacht Emmaus"—"The Walk (or the Road) to Emmaus."

There are actually two paintings with this title. In Zund's first study, now in a private collection, one immense oak dominates the entire landscape. Christ is seen floating along, portraying a resurrected body. In the second, more familiar work, our Savior walks as a man,

*Continued on next page.*



**Front entrance on Zund home,  
13 Moosmatt-Strasse, Lucerne.  
Picture by Marie Loizeaux in 1983.**





## ROBERT ZUND AND THE EMMAUS ROAD

*Continued from page 11.*

earnestly talking with two disciples. The whole painting bespeaks reverence.

Admittedly, and like all the Holy Land paintings, this one reflects more of the scenery and trees of Switzerland than Palestine, for Zund was interpreting and applying the significance of Christ's resurrection. His intent was to communicate the intensity, intimacy, and holy awe of that walk to Emmaus.

Zund painted with undiminished vigor for the rest of his life. Three years prior to his death, he received an honorary doctorate from the University of Zurich, a tribute from a respectful nation. But far greater to him was God's honor. Zund remained a humble and self-effacing artist.

Thankfully, the "Walk to Emmaus" was discovered by Zund's friends after his death. Through its own surpassing merit—a reflection of Zund's faithfulness, diligence, and love toward God—it has gradually come to be one of the Christian world's favorite paintings. I

# ON CHOOSING A NAME

by the Editor

In 1941 a new Bible School opened its doors in Toronto. For the first year it was only an evening school. In 1942 a correspondence school department was added. In September 1945, day school classes began, with fifty students from the United States and Canada.

The founders of the new Bible School were Dr. R. E. Harlow, C. Ernest Tatham and the late John Smart. As Mr. Tatham recalls it, it was John Smart who first suggested the name Emmaus for the new school. Mrs. Faye Smart and Dr. Harlow concur.

There was some hesitancy. The village of Emmaus appears only once in Bible history. Two disciples of Jesus were traveling to Emmaus (Luke 24:13) when they met the risen Lord. He walked with them to their destination, and it was only there that they realized who He was (vv. 28-31).

Mr. Tatham writes: "We were aware of the ignorance of many who would miss the biblical significance [of the name Emmaus], and would probably have difficulty in even handling the pronunciation! But despite the handicap, we opted for it. The three of us agreed that 'the-things concerning-Himself' factor was central to what we were seeking to emphasize [in the new Bible school]."

Luke 24:27 reads: "Beginning at Moses and all the prophets, He expounded unto them in all the scriptures **the things concerning Himself.**"

Emmaus Bible School soon began publishing a newsletter called "The Road to Emmaus." Robert Zund's famous painting, however, didn't come on the scene until much later. Dr. Harlow says: "I believe it was first introduced [on the covers of Correspondence

School courses and catalogs] in the early 60's."

While Emmaus was located in Oak Park, a copy of the Zund painting hung in the main lobby. In June 1984, Emmaus moved to a new campus in Dubuque, Iowa, taking the name, Emmaus Bible College. The original emphasis on Christ-centered Bible teaching continues. •

Even older than our North American school is Emmaus Bible School (Institut Emmaus) in Switzerland. It was founded in 1926 by Dr. Pierre de Benoit, who had been a medical missionary in India. Like the three Ontario brethren, Dr. Benoit chose the name Emmaus because of the story in Luke 24. However, it was not the expression in verse 27 that was on his mind, but instead the phrase, "did not our heart burn within us." These words caught his vision for what a Bible school ought to be—a place where the heart and the will are challenged as well as the intellect.

In Luke 24:32, the two disciples, seated at their table in the village of Emmaus, were thinking back over the events of that Sunday afternoon. "**Did not our heart burn within us,**" they recalled, "while He talked with us by the way, and while He opened to us the Scriptures?"

Institut Emmaus was founded as an independent or interdenominational school, but soon came to have strong links with the brethren assemblies in Switzerland. The present Director is Frank Horton, the son of Albert Horton of Tracy City, Tennessee, for 50 years an American missionary in Angola.

For many years Robert Zund's painting hung in the dining hall of Institut Emmaus. That school, too, has recently relocated.



# LETTERS to the editor

I have just finished reading an excellent booklet entitled "Christians in the Arena" by Samuel J. Alibrando. This is an excellent follow-up to the question posed in Walter Liefeld's Viewpoint column in the September issue, "Can a Christian be involved in politics?" Mr. Alibrando says that "seven to eight million Americans regularly refuse to participate in their government. Roughly 30% of 7-8 million non-voters say they attend prayer meetings more than once per week. If those 30% who are practicing Christians would involve themselves in politics, only to the extent of voting once every two years, they could reverse the trend."

Also, "If we refuse to vote or run for office, we are telling pagans and atheists to rule and govern us. . . . Our silence gives consent to all the evils in our environment."

On page 11 of the booklet, he states: "As the godless in our society continue to dictate their own morality on everyone, do we simply huddle in our pews and pray that the ungodly will prove what is the will of God? Of course not." Again, on page 18, "Only Christians have the power, the authority, the ability, to judge righteously and justly."

Those wishing to read this booklet in its entirety can send \$1.00 to Valley Christian University Press, P.O. Box 73, Clovis, CA 93613.

Mrs. Margaret Koestner,  
Columbia, South Carolina

In my opinion, Walter Huckaby in his May article, "Mediocrity for the Master," omitted the single most important step in the training of a new teacher. Without this quality, all the other steps are useless. I refer to the quality of a genuine love for the Master and for people.

Some Christian leaders feel that "training" takes care of everything in preparing a worker for the ministry. Nothing is more contrary to the teaching or spirit of the Word of God. God is looking for men and women with the right kind of heart. There will be no mediocrity where the heart is right with God.

I have been a junior high principal for 25 years and have used only one rule in hiring teachers. Do they genuinely like people and can they control them? Give me one person who has a genuine heart for God, and I'll trade a dozen well trained people for that one.

Arthur H. Schnabel,  
San Leandro, California

I appreciated Mr. Huckaby's article about mediocrity. I feel there are three fears which contribute toward keeping us off balance.

First, many fear structure-excellence and professionalism. The thinking is that if the mind is used too much, things cannot be of the Holy Spirit. So we see gifted leaders who are keen in their chosen fields, hesitating to use their skills in the assembly.

Second, because we know the Scriptures concerning the leadership of men, and to prevent anticipated problems, we over-correct. The women are dwarfed, and the assembly misses the input of their giftedness.

Third, is the fear of full-time ministry. Some churches have full-time elders whose main function is to equip the saints and provide structure so that gifts and training can be utilized. The purposes are to edify the body and to have an outreach in the community. When churches do something right we do not need to be afraid to emulate them.

Betty Hollmann,  
North Haven, Connecticut

Some days ago I read the article "Adultery—Running the Red Lights" in *Moody Monthly*. At that time I wished and prayed for articles of this nature to appear in INTEREST. I was so glad to see that timely article reprinted in the May issue of INTEREST. It is so rare for subjects of this nature to be dealt with from assembly pulpits.

T. Abraham John,  
Oak Forest, Illinois

The March 1984 story of "An Assembly that Changed" has stirred considerable reaction—both negative and positive, as indicated in subsequent letters to the editor. Perhaps the article could have been written in such a manner that any unintentional wrong impressions would not have resulted.

If the "assembly that changed" has done so with a desire to glorify God, reach out to the unsaved, and build up the believers in Christ, then its work will last. If, on the other hand, the changes are more of a "being-with-it" approach, any apparent bonuses in activity and numbers will not stand the test of time from a spiritual perspective.

I was saved in a very conservative assembly. It was not only "fully persuaded" as to its New Testament position, but also zealous in the gospel and wise in its handling of new converts, such as myself. After my conversion I still smoked, went to the movies, went rabbit hunting on the Lord's Day afternoon, etc., yet never once was I given the cold shoulder by those dear saints, though they knew of my "worldly" activities and strange (for them) ways. In time the work of the Holy Spirit of God through His Word brought changes in my life, as I grew in grace and the knowledge of the Lord.

For one thing, I got involved in a Sunday afternoon outreach in a nearby rural area and that ended my hunting forays!

Mark Ryder,  
Surrey, British Columbia

When I read the article I asked myself, "Is the growth from an unction of the Spirit of God or from the earnestness of men?" True commitment to Christ will bring about a change; so will a cosmetic face lift. What we need in assemblies today is more than a fresh coat of paint and a new name out front. We need men who are not afraid to stand and shout, "This is the way; walk in it."

Karl Rewa,  
Grand Rapids, Michigan



**Beverly and Jim Hislop with Lorraine and Daniel**

## NEW WORKERS

**JOHN R. ANDERSON, 7206 Lake Otis Pkwy., Anchorage, Alaska 99507**

Bible Truth Gospel Chapel in Anchorage, Alaska, has commended John Anderson to the work of the Lord in Alaska. John has been active in the assembly since he came to Anchorage from Emmaus Bible School in 1982. In addition to his assembly ministries, John will serve as assistant director of North Star Bible Camp.

**MR. & MRS. ANTHONY BARONE, 188 Wilmington, Tonawanda, New York 14150**

Christians at Amherst Bible Chapel in North Tonawanda, New York, have commended Anthony and Judith Barone to the Lord's work. Since Tony's graduation from Dallas Seminary two years ago, the Barones have been active in the commending assembly in Bible teaching, youth work, visitation, counseling and evangelistic outreach. The commendation recognizes their expanding ministry in these areas of service.

The Barones have two children, Stephen and Rebecca.

**MR. & MRS. MARK KIEFT, 6 West Cheyenne Rd., Colorado Springs, Colorado 80906**

The Christians at Grand Haven (Michigan) Gospel Chapel have commended Mark and Carol Kieft to the work of the Lord at Family Life Services in Colorado Springs. The Kiefts served the Lord in Bolivia for some time, but were forced to return to the U.S. for health reasons. The assembly requests prayer for the Kiefts in their new ministry.

**MR. & MRS. FRED PHILLIPS P.O. Box 5440, Riverside, California 92517**

The believers at Evanston (Illinois) Gospel Chapel have commended Fred and Grace Phillips to the service of the Lord in connection with Set Free Prison Ministries in Riverside, California. Directed by Phil Wagner, Set Free is a major distributor of Emmaus Correspondence Courses in prisons through the West.

During the eight years the Phillips have been in fellowship at Evanston, Fred has taught regularly and ministered to inmates at the Cook County Jail in Chicago. He now retires from secular employment to engage in a full-time prison work. Grace will assist in the Bible correspondence course ministry with prisoners.

**LORI-LYN RODGER**

Hilltop Chapel in Weston, Ontario, has commended Lori-Lyn Rodger to the work of the Lord in connection with Camp Mini-Yo We as Associate Director of the girls' camp.

**COMMENDATIONS REAFFIRMED**

For the past seven years, **James and Beverly Hislop** have been serving the Lord faithfully at the Hiawassa Hills Chapel in Orlando, Florida. The Hislops now leave to work with the believers at Eastgate Bible Chapel in Portland, Oregon, and to continue their education at Multnomah School of the Bible. The Christians at Hiawassa Hills join with those of Bethany Bible Chapel in Satellite Beach in commending the Hislops to this new field of service.

**Rick and Beth Knox** are continuing in their service for the Lord at International Teams (formerly International Crusades), in Prospect Heights, Illinois. In 1982 a new assembly was formed in Lake Zurich, a northwest suburb of Chicago. Rick and Beth have been a part of this work from its beginning and function in leadership roles. The Christians at Alpine Chapel add their commendation of the Knoxes to those of Cherrydale Community Chapel in Arlington, Virginia, and Community Gospel Chapel, Voorhees, New Jersey.

Claremont (California) Bible Chapel has commended **Gary and Kay Thompson** to the work of the Lord in the assembly. The Thompsons served the Lord in the Virgin Islands for several years. During furlough they have been active in young peoples' activities, counseling, Bible classes and ministry. The assembly now commends them to this service on a full time basis.

Quilchena Chapel in Vancouver, British Columbia, informs us that for the past two years **Robert Webb** has been working with the Clearbrook assembly, but that he has now returned to an itinerant ministry. He is an able Bible expositor and is particularly effective among young men. The commendation by Quilchena Chapel remains in effect.

### HIS MANSION

Christians at Contoocook Valley Bible Chapel in Hillsboro, New Hampshire, and Groton (Connecticut) Bible Chapel have commended **Dave and Diane Hultgren** to the work of the Lord at His Mansion. The Hultgrens have been serving at His Mansion for several years, Dave as Maintenance Manager and Diane as Office Manager.

### FOREIGN MISSIONARIES:

In 1978 **Kevin Brown** was commended to the Lord's work in Bolivia by Meadow Ridge Bible Chapel in West Fargo, North Dakota. Kevin has married, and the commendation is now extended to his wife **Elaine**.

Groton (Connecticut) Bible Chapel has commended **Valerie Secor** to the work in Ecuador for one year. She will serve as a teacher at the Nate Saint Memorial School in Shell, working with Mr. and Mrs. Lloyd Rogers.

Bethany Chapel in Wheaton, Illinois, has reaffirmed its commendation of **Mark Soderquist** to the work of the Lord in connection with Operation Mobilization. After service in India, Mark will now be assisting and traveling with George Verwer, director of the organization.

## ADDRESS CHANGES

### WORKERS CHANGES

Norman and Marion Buchanan, 222 Alexander St., Sherbrooke, Quebec J1H 4S7 (819/562-9198)

Kenneth and Carol Daughters, 1130 West Gage Ave., Fullerton, California 92633



J. Douglas and Josephine Ibbotson,  
693 Rehoboth Dr. NE.,  
Grand Rapids, Michigan 49505

David and Gladys McClurkin,  
94 First St. W.,  
Elmira, Ontario N3B 1G9

Ron and Verna Millson,  
Box 626, Iroquois Falls "A",  
Ontario POK 1G0

Claude and Elinor Minkler,  
Box 340A, Rte 2,  
Stanchfield, Minnesota 55080

Anna Petherick,  
1-517 Seabury Hts., 240 Belmont St.,  
Worcester, Massachusetts 01604

George Rainey, c/o Park of the Palms,  
Keystone Heights, Florida 32656

J. Arthur Springer,  
2260 Sequest Rd.,  
Sister Bay, Wisconsin 54234

Tommy, Jr., and Golda Mae Steele,  
510 N. Garden Ave., Siler City,  
North Carolina 27344 (919/663-3346)

#### ASSEMBLY CHANGES

**FULLERTON, CALIF.**, Grace Bible Chapel, 1119 S. Lambert Dr., 92633 (714/774-7223 or 970-5502). Address mail c/o chapel. BB 8:30, SS 9:30, M 11, Wed. 7:30

**GRAND RAPIDS, MICHIGAN**, Forest Hills Bible Chapel, c/o Robert Rogers, 3790 Ashley Rd. N., Lowell, MI 49331.

#### NEW LISTINGS

**BOYNTON BEACH, FLORIDA**, Boynton Bible Chapel, meets in Santa Lucas Community High School, 6880 Lawrence Rd., Lantana. c/o Wm. Crouse, 10553 Green Trail Dr. S., Boynton Beach, 33436 (734-2711). BB 10, FBH 11, Wed. 7:30 (in Crouse home).

The first meeting was held September 9.

**WILMERDING, PENNSYLVANIA**, Berean Bible Chapel, meets at Y.M.C.A., Ice Plant Hill, c/o John M. Duff, 430 Carnegie Ave., Clairton, PA 15025 (412/233-7179). BB 9:45, FBH 11, Tues. 7:30 in homes.

**LARAMIE, WYOMING**, Bread of Life Fellowship, 519 S. 4th, 82070, c/o Robert Koenig (307/745-8158). BB 9:30, FBH 10:30, Thurs. 7.

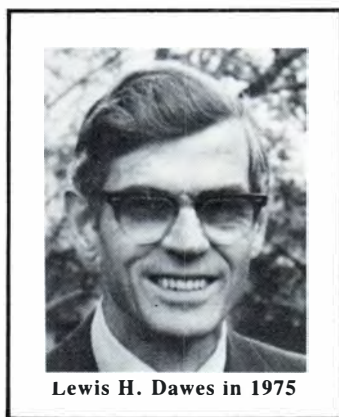
With the encouragement of the assembly at Greeley, Colorado, five families and several singles meet as an assembly. Laramie is the home of the University of Wyoming.

#### ASSEMBLIES DISCONTINUED

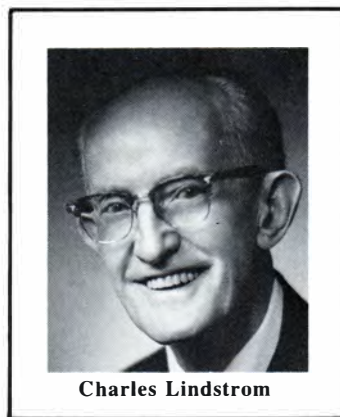
**PITTSBURGH, PENNA.**, North Hills Bible Fellowship, Wexford

**CAMPBELL RIVER, B.C.**, Campbell River Christian Assembly.

Due to the transfer and relocation of many of the believers, the assembly has been discontinued. Remaining families now meet with the Christians at Elim Gospel Chapel, Courtenay.



Lewis H. Dawes in 1975



Charles Lindstrom

## WITH THE LORD

**LEWIS H. DAWES**, 67, of Duncan, British Columbia, on May 30, after an operation for cancer on April 6. He was in fellowship at Brae Road Gospel Chapel, where he was Sunday School Superintendent for 20 years and an elder. In 1974 Lewis and his wife Pauline were commended to the work of the Lord at Camp Imadene, serving as managing caretakers until retirement from the camp in 1983. Mrs. Dawes lives at 3392 Gibbins Rd., RR 2, Duncan, BC V9L 1N9.

**THOMAS FISHER**, 77, of Barrie, Ontario, on January 20. Saved in 1931, he was in assembly fellowship for more than 40 years. At the time of his homecall he was in fellowship at Northside Bible Chapel in Barrie.

**ALBERT GRAHAM**, 82, of Calgary, Alberta, on August 11. Born in Ireland, he came to Calgary in 1926 and was commended to the Lord's work in 1937. He was an unassuming brother who went about the Lord's work with quiet determination. An itinerant preacher in Saskatchewan and Alberta, he never drove a car, probably experiencing many cold waits for a bus or train. Mrs. Graham lives at 226 18th Ave. NE., Calgary, Alberta T2E 2N2.

**CHARLES F. LINDSTROM**, 97, of Phoenix, Arizona, on August 18. Born in Hannibal, Missouri, he lived in Chicago for many years. He was a good friend of Emmaus Bible School, generous to missionaries, and enjoyed fellowship with the Lord's people.



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## ANNOUNCEMENTS

## CONFERENCES

### NOV. 3—FLORENCE, S.C.

Fifth annual Women's Missionary Conference at Florence Bible Chapel, 1400 Second Loop Rd., 10 a.m. to 4 p.m. Speakers: Vivian Michael and Jean Branton. Accommodations available. Contact: Mrs. Cathy Dillard, Rt 9, Box 34, 29501.

Conference announcements for the February issue should reach *INTEREST* by December 10. No charge for first announcement; \$20 prepaid for each additional appearance.

## NOTICES

**HEAD COVERINGS/MANTILLAS:** Lace mantillas and prayer caps available. Different styles and various colors. Prices range from \$3.00 to \$8.00, plus shipping. Send for current literature and ordering instructions. Mary Palmer, P.O. Box 866, New Providence, NJ 07974.

**OPPORTUNITY: BACKYARD BUILDERS,** Inc. distributes Do-It-Yourself Kits for building wooden children's swing/gym sets. Needs individuals to sell in their area. Sets retail for price of metal sets. Good part-time income. Contact Ray Armstrong, 10605 Crest Rd., Wexford, PA 15090 (412/935-5169).

**FLORIDA WEST COAST:** Two-bedroom masonry home, one and a half baths, central heat and air conditioning, Florida room, garage. Near two assemblies, shopping and schools. Owner selling. Write or call Catherine McIntosh, 2416 3rd St., New Port Richey, FL 33552 (813/849-3798).

**ADMINISTRATOR/OFFICE MANAGER** for long established radio and missionary ministry headquartered in Denver, Colorado. Dedication to serve the Lord essential, ability in Christian counseling and business matters. Financial support available. Contact Albert H. Salter, Box 72, Denver, CO 80219. Resume please.

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





# VIEWPOINT

by Walter L. Liefeld

## QUESTION:

### Is it right to call someone "Pastor?"

## ANSWER:

Most Christians would have no problem with this, but there are reasons why many who are in the so-called "brethren assemblies" have serious reservations. Although this particular question was submitted only recently, I have been asked similar questions over the years. Many feel that the term is indeed appropriate for our use.

The word, "pastor," comes from the Latin word for shepherd. The related adjective is "pastoral," not, as one often hears, "pastorial." It conveys the idea of the simple country life like that which shepherds lead.

The Bible speaks of those who care for God's people, his "flock," as shepherds (e.g., Ezekiel 34:1-30). Elders are to do the work of shepherds, remembering that the Lord Jesus Christ is the "Chief Shepherd" (I Peter 5:1-4; cf. John 10:11-18 and, of course, the 23rd Psalm).

Why, then, should those who are performing a biblical ministry not be called by the name that describes their work? There are some serious reasons why this has been avoided.

First, while the word "shepherd" is common in Scripture, the English translation "pastor" is used only once in the New Testament portion of the King James Version (Ephesians 4:11). That is the passage that speaks of the gifts the Lord has given to the church: apostles, prophets, evangelists, pastors and teachers. Historically, there has been a tendency to see these not only as people but as "offices." That is, if one has gone through certain training and has been approved (usually ordained) by a church body, that person is recognized as having entered the pastoral "office."

It is an important part of our heritage that we have sought to follow only what is clearly in accord with Scripture. Therefore, we have tried to avoid mak-

ing an "office" out of what seems to be a work or "function."

Second, I suspect that if we banned the official sounding term "pastor" and used only the contemporary word "shepherd," there wouldn't be many who would want to be known in the community as (to pick a name) "Shepherd Smith."

Without wanting to sound judgmental or unfair, I would have to say that it is human nature to want titles. We could mention the title "Reverend" along the same lines. The term means "to be revered." It is used only once in the English Bible (KJV), in Psalm 111:9 where it refers to God.

It could be argued on the other side, however, that one can use the term "pastor" simply as a Scriptural description, and not as a title. After all, we do call some people missionaries or evangelists. We easily refer to the "Apostle Paul" without meaning to glorify the man. That is what he was, an apostle. We also call certain men "elders."

But is there not a difference between referring to a friend as an elder or missionary and using the term as a title, e.g., "Elder Jones"? Perhaps this is where we should make a clear distinction. Is there any harm in referring to one of the elders as a pastor, if we are clear that it is not some title that sets him above others?

Let's turn our thoughts to the neighborhood community we are trying to reach for Christ. Paul (the apostle!) made it clear that he was willing to empathize with other people's thinking on religious matters, even where he personally disagreed, in order to win them to Christ. He was willing even to become like a person under the law for this purpose (I Corinthians 9:20). His principle was: "I have become all things to all men so that by all possible means I might save some" (v. 22).

May I suggest that one modern application of this might be to use only terminology that other people understand? If a brother is doing "pastoral" work in an assembly, why can't he be known as a (not "the") pastor in the community?

To put it in other terms, should we not avoid everything that might hinder people from coming to Christ? If we refuse to use the biblical term, pastor, and employ instead some awkward term is that

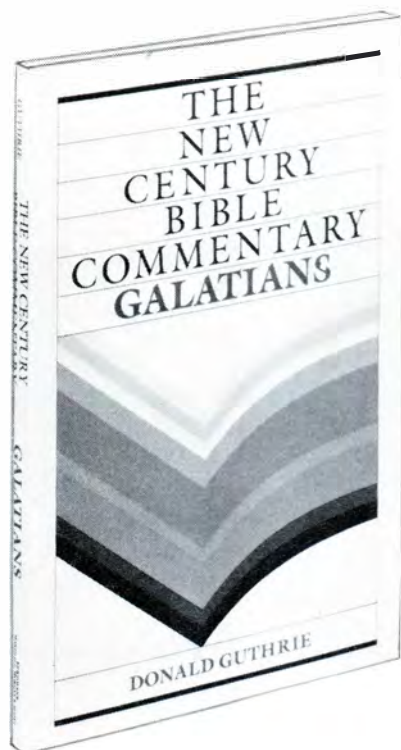


not unwise? I have been amused to see how assemblies avoid using terms that other Christians normally use when introducing, for example, a speaker. What is "full-time worker" supposed to mean to a new visitor? "Resident worker" doesn't communicate much more.

These are serious matters. Sometimes we are more concerned about our "assembly distinctives" than we are about what we hold in common with all evangelical believers. Unfortunately, people tend to know us for our peculiarities. And sometimes we let our insistence on rejecting what we consider sectarian terminology (substituting our own!) interfere with the communication of the gospel. We create so much static that people do not listen. By refusing to use the term, pastor, we give the impression that we do not have any pastor. And while some readers may think we should be constantly explaining why we do not use the term, I suggest that we are creating more problems than we are solving. Therefore, why not use the term in a biblical way, as a description of one aspect of ministry carried on by perhaps several in the assembly, without using it as a title?

[1]

## BOOK REVIEWS



**GALATIANS: THE NEW CENTURY BIBLE COMMENTARY**, by Donald Guthrie. William B. Eerdmans, 164 pages, \$5.95 paper.

*Reviewed by Stan F. Vaninger, Victory Christian School, St. Louis, Missouri.*

The entire set of the New Century Bible Commentaries is in the process of being reissued in a less expensive paperback edition. The series is based on the Revised Standard Version of the Bible. The authors of the individual volumes represent both liberal and conservative persuasions. The volume on Galatians is by Donald Guthrie, a prominent British evangelical scholar.

The letter to the Galatians adds greatly to our understanding of what F.F. Bruce calls "the Gentile problem" and the closely related issue of the relevance of the Law of Moses to believers living in the age of grace. The success of the gospel among Gentiles brought about the first significant crisis in church history. The first Christians, being all Jews, continued to adhere to the Law of Moses and to keep the various feasts and rituals prescribed by Old Testament Scripture. With the influx of a large number of Gentile converts, a number of important questions began to demand answers. Among them: Were Gentile Christians

obligated to be circumcised and obey the many requirements of the Mosaic Law? Was the authority of Paul equal to that of the men Christ had hand picked and trained during his three-year ministry?

The book of Acts and the letter to the Galatians give us fascinating insight into how the early church worked out solutions to such important issues. Guthrie shows that Paul's purpose in the first two chapters is to demonstrate that he is independent of the Jerusalem apostles and yet at the same time in harmony with them. His discussion of Galatians 3 is especially helpful. The age of Law is seen as a parenthetical period between the age of promise (Abraham to Moses) and the age of faith. "The coming of the Christian faith ended the custodian function of the Jewish law" (p. 108). This emphasis is welcome in a day when several movements within the Reformed tradition are promoting an extreme form of Covenant Theology which places the Christian under the Law of Moses.

Guthrie shows that the higher ethic of "the law of Christ" (6:2) has superseded the law of Moses in order to bring the life of the believer into conformity with the person of Christ rather than an external law code (4:19). This liberating transformation is accomplished by faith through the leading of God's Holy Spirit (5:13-25).

Readers will want to exercise discretion in the use of some volumes in the New Century series, but this particular one is well worth obtaining.

**COME TRAVEL WITH ME**, by Ann Warris, Bible Women International, Inc. (3941 Desmond Lane, Tucson, AZ 85712), 126 pages, paperback.

*Reviewed by Naomi Bauman.*

"One day, the Lord was walking by the Sea of Galilee, and as He walked, He saw two brothers, fishing. Longing for them to know Him in a very special way, I believe, He quietly said, 'Come travel with Me.' And they did—and life, for them, was never again the same."

That gentle invitation gave Ann Warris the title of her newest book (p. 3). An earlier volume, *Foretaste of Glory*, is her autobiography (see Reviews, January 1980). Mrs. Warris was commended to the Lord's work in 1971 by the Bible Chapel in Tucson, Arizona. She has had a world-wide Bible teaching

## REPORTS

### LARGEST FRESHMAN CLASS

Emmaus Bible College has announced that its incoming class of 96 is the largest freshman class in several years. It includes 47 men and 49 women. Faculty members speak highly of the motivation of the new students, and also of the enthusiasm of the entire student body with the beautiful new Dubuque, Iowa, campus.

Total enrollment this fall was 164, ten higher than last year, though not as big an increase as Emmaus had hoped for. The total includes 35 juniors, 25 seniors and a new fourth year class of 8 students who are working in the academic and vocational programs done in affiliation with the University of Dubuque and the Northeast Iowa Technical Institute.

The students come from 27 states, four Canadian provinces, and eleven foreign countries. The average student age is 22, which means the student body as a whole is older than would be found on most college campuses. A high school graduate going directly into four years of university will be about 22 when he finishes.

Emmaus continues to draw students who have already graduated from university (13 in the present student body) or who have had some university training (30). Six members of the present student body are registered nurses.

When Emmaus was in the Chicago area, as many as 20 percent of the students came from Baptist, Bible and other evangelical churches. The move to Dubuque has changed the composition of

ministry. Much of it has been by cassette recordings because her severe health problems have kept her a semi-invalid for years. The heartaches and trials of her life have drawn her close to God and enriched her ministry.

In *Come Travel with Me*, Mrs. Warris discusses the Triumph of the Way (Christ's redeeming work), the Weapon of the Way (God's Word), and the Safe-guard of the Way (prayer). In tracing the journey of life there are chapters devoted to heartaches, problems, old age, and death.

*Come Travel with Me* is available from the publisher, as are also several series of cassette studies. Write for a complete list. [1]



the student body at least for the present. An exceptionally high 97 percent now have an assembly background.

In the new night school, the picture is just the reverse, with virtually all of the students coming from Dubuque area and southwest Wisconsin churches. The 23 night school students are additional to the 164 students described in the foregoing paragraphs.

## ABORTION REFUSAL

In the city of Carbondale, Illinois, home of Southern Illinois University, two dozen nurses and support personnel jointly petitioned Memorial Hospital to be excused from assisting in elective abortions. The hospital honored the request and made arrangements with a nearby clinic to provide nurses when needed.

Elective abortions are those not required because of health risks to the mother. The petitioners expressed moral objections, and the hospital honored their "feelings of conscience."

The story was picked up by the National Wire Services because of its uniqueness. Heretofore refusals to assist in an abortion have been pretty much on an individual basis.

In reporting the story, the *Southern Illinoisian* of August 31, 1984, quoted Leah Curtain, a nursing ethics authority and editor of *Nursing Management* magazine. Nurses have a legal and moral right to be excused from procedures such as abortion, she said, but medical care providers also have the right to request information about moral convictions a prospective employee holds which could interfere with the performance of duties, and they may transfer objecting employees to other work.

Referring apparently to the destruction of the fetus that takes place in abortion, Ms. Curtain said: "It's not a very happy area in which to work. It's a very tragic area. The woman doesn't see it, but the personnel do. It can get to be very devastating, especially with later pregnancies."

## WOMEN IN THE MILITARY

Service Women's Christian Fellowship, a non-profit organization reaching out to women in the U.S. Armed Forces, operates out of the home of two ladies from Laurel Bible Chapel in San Diego, California: **Grace Ringer**, Army Vet., and **Theresa (Terry) Rosell**, USN Ret. As well as providing a "home away from home," interested girls are individually disciplined and a group Bible study is held

each week. The ministry includes correspondence with service women around the world, sending letters of encouragement, counseling and Bible studies.

**Gary Coombs**, an elder at Laurel, is Chairman of the Board of Directors. Interested persons may write to: Service Women's Christian Fellowship, 2918 Newton Ave., San Diego, CA 92112 (619/239-3974).

## BRITISH CONTROVERSY

Newly-elected Anglican Bishop David Jenkins has been the center of a public controversy in Great Britain. He had been consecrated as Bishop of Durham despite public statements "that he doubted whether either the virgin birth or the resurrection really happened" (*Wall Street Journal*, August 21, 1984, p. 13).

The consecration took place in York Minster on July 6. "According to official meteorological reports, a cloud formation moved across the ancient city [of York] at 1:56 a.m. on July 9. It hovered over York Minster for 15 minutes and unleashed a bolt of lightning on the cathedral. The force of the blast splintered the cathedral's 13th-century oak beams and sent the roof of the south transept collapsing in flames to the flagstones below. Then the cloud formation headed east over the North Sea."

Was this lightning storm a judgment from God? "Many Anglicans are arguing quite seriously that the York fire was divine retribution," says the *Journal*, which then adds that the "debate has been fanned by something of an evangelical fervor in Britain this summer," a reference to the huge crowds that attended Evangelist Luis Palau's nightly meetings in a London soccer stadium and the series of campaigns held by Billy Graham in other centers. Mr. Graham says the fire has "served to shake people from their apathy and caused them to consider what the Bible really does have to say about life and God."

A press release from the Luis Palau Evangelistic Team comments on the controversy: "Conservatives in the church voiced alarm when newly elected Anglican bishop David Jenkins stated that Christians need not believe in the deity of Jesus Christ, and that he himself had doubts about Christ's virgin birth. A British television program polled other diocesan bishops and found that most agreed with Jenkins. *The Economist*, Britain's leading news magazine, noted on June 30 'how very different' these liberal views were from 'the simple faith that has been offered this month to a

largely heathen Britain by two foreign evangelists.'

"Citing the success of the Palau and Graham campaigns, *The Economist* wrote, 'Both evangelists deal in certainties. They know that Jesus is the rock of salvation and the Bible, all of it, the word of God.' The magazine concluded, 'Perhaps the bishops of the Church of England should go to football stadiums more often.'"

Maybe that would help; maybe not. A July 21st press release from the Billy Graham Team office says that nine Anglican and Roman Catholic bishops and one archbishop were present in the stadium on the opening night of Mr. Graham's eight-day mission in Liverpool.

Whatever the response of bishops, the enthusiasm of a supposedly spiritually dead nation is a cause for praise to God. Almost 300,000 people attended Luis Palau's meetings, and attendance at the six Billy Graham missions exceeded 1,000,000.

## DISCOUNTED AIR FARES

Airlines Clergy Bureau is a not-for-profit organization dedicated to providing half-fare discounts on a space available basis to missionaries and ministers of religion. The annual fee is \$35.00. The applicant receives a passbook which is valid for one year from the date of issue. When using the booklet, advance reservations cannot be made.

The most recent listing of participating airlines includes services in the Caribbean and South America, regional airlines in the lower midwest and in Washington State, and certain overseas routes on major airlines to the Orient, the Middle East, and the Scandinavian countries. For full information contact the bureau at 3411 First Ave., Sacramento, CA 95817 (916/452-6745).

## IS GAMBLING SIN?

*Continued from page 6.*

yet to learn—that gambling is folly.

If Art Schlichter has indeed learned that lesson, especially from a biblical perspective, he can begin to live again. He can begin to live a life which, ultimately, will be vastly richer than a thousand winning bets could have made him.

If he wishes, he, and everybody reading this, can be rich toward God. [1]

# QUOTES

**The death of a child brings parents to Christ (Zander). California Bible study gaining one new family each month (Wolitarsky).**

**Chicago worker helps Emmaus team in Dominican Republic (Abreu). Indian villages in far corner of British Columbia need a missionary (E. Crabb).**

**FABIO and DOROTHY ABREU**  
2929 N. Troy St.,  
Chicago Illinois 60618

Our trip with an Emmaus team to the Dominican Republic was a refreshing experience. This was the first time my wife and children had the opportunity to see my native country.

Most of the congregations in the D.R. are at least 75 percent young people, very capable and well-instructed in the Word of God.

Our time was spent in visiting congregations, distributing tracts and preaching the gospel. The team helped in the Emmaus Correspondence Course office and in Prensa Biblica, the assembly press where many tracts and magazines are printed for use in the Dominican Republic and other Spanish-speaking countries.

August 28

**RANDY and SYLVIA AMOS**  
Rt. 50, Box 564,  
Tuckahoe, New Jersey 08250

During the summer we saw one couple saved and baptized as well as some of the younger Christians continuing to produce fruit. However, no new assembly testimony has opened up yet in the Cape May area.

September 14

**CHRISTO and LAURA AYOUB,**  
3932 E. Sycamore Ave.,  
Orange, California 92669

Our weekly Arabic Bible study is in our home now. A Lebanese man who recently came from Beirut to Arizona cannot attend because of distance. He asked me to tape the studies and mail them to him. Please pray for Edward and his wife, that the Lord will touch their hearts when they listen to the tape.

September 12

**KINGSLEY and HOLLY BAEHR,**  
1512 Kenyon Ave.,  
South Plainfield, New Jersey 07080

We have been in the Lord's work full time for 14 years, commended by Cedarcroft Bible Chapel in South Plainfield. I am presently teaching Bible in a local Christian School to 7th and 8th graders. My afternoons are spent in home visitation, Bible studies, counseling and with my family. Evenings are involved with various meetings in the home assembly.

**Veteran workers move to retirement homes after years of active service (Ibbotson, Rainey). Young workers marry at Immanuel Mission (Meinzinger).**

Holly and I are responsible for the junior high group in our local assembly. About half the Sundays each year I minister among assemblies in the metropolitan area and occasionally conduct series of children's meetings.

God has given us fruit in the salvation of a neighbor and his wife, and others to whom God has privileged us to be witnesses. Discipling these has been a part of our lives as well.

September 10

**JOHN and MAE BROWN,**  
Box 518,  
Pittsboro, North Carolina 27312

We have spent the last eight years helping in the work at Pittsboro Christian Home. Now we have reached retirement age and believe it is the Lord's will we make way for younger and more energetic workers. Continue to pray for the home, the staff, and for future planned development.

September 13

**JIM and WANDA CICHY,**  
2509 N. Campbell, #230,  
Tucson, Arizona 85719

The Emmaus Arizona prison ministry currently ministers to 475 to 500 inmate students. Fifty of these are women from four institutions. Recently we increased our curriculum of Emmaus and Navigator courses to 71, which we extend to inmates, spouses, and their families. Our tape ministry serves up to 40 inmates, and we are sending approximately 700 courses by mail each month, providing return postage for completed courses.

God has given us seven volunteers from Tucson Bible Chapel to grade, counsel and prepare examinations. We thank God for the assembly's support and the space provided to conduct this ministry. We are praying about expanding the work to the many Spanish-speaking inmates who would like to study God's Word in their own language.

August 28

**GARY and DONNA COOMBS,**  
2920 Newton Ave.,  
San Diego, California 92113

On September 2nd we baptized at three different times. At 11 o'clock we had a baptism before the English-speaking congregation, at 1 p.m. with the Spanish and at 2 with the Cambodian. Praise the Lord for the way He is drawing people from many backgrounds.

Several couples are just beginning an assembly planting project in the North County of San Diego. Please pray that a healthy, Christ-honoring assembly will be planted that will reproduce itself many times over.

September 11

**DOUGLAS and JEANNE CRABB,**  
Box 235,  
Whitefish, Montana 59937

We are looking at several options for places to rent for Sunday meetings, and are praying about starting the fall program in a rental facility in Whitefish. We are also concerned about an epidemic of sin among some of the youth from area assemblies. Pray that the tide of evil will be arrested, for it has a tremendous impact against the Spirit's work.

**Marven and Sharon Ortman** from Seattle and Alaska are here now. Marv and I will both be teaching at Flathead Christian School this year, half-days for me. We are excited about this and pray that our ministry to the children will be a blessing for Christ.

August 16

**ERNEST and HELEN CRABB,**  
4904 85th Place, NE.,  
Marysville, Washington 98270

Ever since a trip two years ago, we have had a desire to return to Dease Lake on the Stewart-Cassiar Highway in the far northwest corner of British Columbia. It is the center of three different





**Fabio Abreu—Illinois**

areas of Indian villages. Iskut is about 50 miles south of Dease Lake, Good Hope Lake is 60 miles north, and Telegraph Creek is 72 miles southwest. A Catholic priest from Iskut periodically visits the other villages.

We took Gideon Bibles and were able to place them in motels. Only one refused them; most were delighted to have them. We also took other Bibles, plus tracts and other literature.

Others have traveled through with the gospel and left their imprint on the lives of some. One Indian woman told us how she was saved when someone brought the film "Thief in the Night." There are twelve couples who meet twice a week for fellowship. They need someone to come and teach them. Perhaps someone with a pioneer spirit of adventure would like to tackle this opportunity. As yet, none of the cults are in there.

*September 5*

**JERALD and JANE HUBBARD,**  
117 Crestview Dr.,  
Wise, Virginia 24293

We are so thankful for God's provision as we have ministered in the Wise County Christian School. This year's enrollment is 150, which creates a great financial burden. Pray that the needs will be met. A great burden I live with daily is communicating to the Christian community the need to carefully look at the education question.

*August 13*

**J. DOUGLAS and JOSEPHINE IBBOTSON,**  
693 Rehoboth Dr. NE.,  
Grand Rapids, Michigan 49505

We are now residing at Rest Haven Homes in Grand Rapids. After 52 years of active service for the Lord, including 20 at Belmont Hospital in Chicago and 30 in pioneer work in the south, it is gratifying to observe the many young people going into full-time service for the Lord at home and abroad.

*August 31*

**JOHN and BECKY (OSBURN) MEINZINGER,** Immanuel Mission,  
P.O. Box 218, Teec Nos Pos, Arizona 86514

We were married June 16 in Washington State. We met here at the mission two years ago and are so thankful that we can continue to serve the Lord here as a married couple.

Please pray for the salvation of the young ones who attend our school.

*August 27*



**The Cichy Family—Arizona**

*From the right: Jim, Wanda, Gloria 14, Angie 12, Chris 8*

**VIRGINIA METLER,**  
P.O. Box 383,  
Clovis, New Mexico 88101

Attendance at the chapel has increased to the point where we are overcrowded and some people drive away because of this condition. The house and garage on the adjacent property have been torn down, making it possible to build a larger meeting place.

Three Spanish ladies were saved in the past couple of months, and also three girls from the Children's Bible Club.

It has been encouraging to see my son **Johnny** taking more of an active part in the assembly, speaking once in a while on Wednesday night and helping with the Monday night Bible Club. **Jim Stevenson**, stationed at Clovis Cannon Air Base has been a great help in the assembly, preaching, supervising the Bible Club, visitation and help with the young people's work.

*August 21*

**WILL T. and JANETTE MILLER,**  
6511 Princess Garden Pkwy.,  
Lanham, Maryland 20801

At the end of this year I will retire from Washington Bible College, after seventeen years. January through May, I will be conducting meetings in assemblies in New Zealand. Next summer I expect to participate in the centenary meetings of assembly work in the Shetland Islands, where my father was one of the early pioneers, and where I began my ministry 51 years ago.

Though I hope to spend extended periods of time ministering in assemblies in the United States, after January my home address will be 11 Nickleby Place, Howick, Auckland, New Zealand.

*September 10*

**HAL and MARY MOORE,**  
P.O. Box 40,  
Hillsboro, New Hampshire 03244

This month has seen a lot of activity at His Mansion. The New Beginnings ministry [to unwed mothers] is taking form with our staff, **Doug and Betty Henderson** and **Susie Haynes**, moving into the recently completed building. We are hopeful that, following their training in the next few weeks, we may be able to take in young girls with crisis pregnancies. We are grateful to be able to offer

this practical ministry to young women as an alternative to abortion.

*September 12*

**HENRY PETERSEN,**  
486 Grinnell Dr.,  
Claremont, California 91711

I minister in the nearby assemblies of San Bernardino, Colton, West Covina, Avenue 54, Riverside, Claremont, and others. This week I am also giving the morning and evening devotions at the Western Assemblies Home. I have two nice rooms and bath just across the street from the Home and have my meals there.

I was commended to the work of the Lord by Irving Park Gospel Hall in Chicago in 1932. In 1977 my wife went to be with the Lord, after 47 years in the Lord's service together. This was my 54th year and what full and busy years they have been.

*August 14*

**GEORGE RAINEY,**  
c/o Park of the Palms,  
Keystone Heights, Florida 32656

As of November 1st, my address will be as above. I will miss my family after 14 years of making my son **Ross'** home my base.

I have fully recovered from the hard fall I had in May, when I tripped on a bad step while coming out of the medical building in Dayton, Ohio. I landed on the street, hitting my head, and lay stunned. A car stopped four or five feet from my head. After care and six weeks of rest, I am feeling like myself again. The cancer is in remission.

*August 30*

**HENRY and SARA SANCHEZ**  
307 Cornelia St.,  
Brooklyn, New York 90230

We spent most of our summer ministering to children at Pine Bush Bible Camp and saw many come to a saving knowledge of the Lord. Many of these children come from broken homes; some have parents that deal in drugs, and their environment makes it very hard to grow in the Christian life. We will reach them through Sunday School and the AWANA program, but will also contact their parents through visitation.

We will be celebrating the 50th anniversary of



George Rainey—Florida

Spanish work here in the city and value prayer support. There will be special meetings during the Thanksgiving holiday in November.

August 28

**ROBERT I. THOMPSON,**  
2107 North Main,  
Pearland, Texas 77581

I have recovered a good measure of health again, and so I hope to return [to South Africa] and take up where I left off last December. I expect to stay the full visa time (one year) and look forward to a busy and profitable time in reaching souls in the Hindu section of Natal. I expect to leave Texas about October 22.

September 5

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

The first annual board meeting for Bible Women International, Inc., was held here in July. It has been a remarkable year. It started with problems when we applied for tax exemption. The matter was lengthy and complicated, but the Lord used the problems in a wonderful way to open doors of witness to some of the employees of the IRS.

The office space in my home became too small and we were able to obtain a nice office arrangement nearby—at a remarkably low rent.

With the publishing of our second book, *Come Travel with Me*, there was a revived interest in the first book, *Foretaste of Glory*. We praise the Lord for the way He has been pleased to use these books, far beyond our expectations.

The work has grown steadily during the past twelve months. New contacts have been made by **Hellen and Liddon Sheridan** as they travel about, and by **Evelyn Varder**, the **William Greens**, and others.

August 22

**DOROTHY WICK, Family Life Services,**  
6 W. Cheyenne Rd.,  
Colorado Springs, Colorado 80906

We now have three unmarried mothers wanting residency. Two will be on a short, three-week program. Because they are teenagers, we are providing counseling for the parents as well. We have been looking to the Lord to show us how to reach the unmarried mothers. Perhaps the Lord will open the door for us to provide a residential setting for a number of girls who are not interested in private homes.

September 7



Dorothy Wick—Colorado

**WILLIAM and KAREN WOLITARSKY,**  
10810 Deshore Place,  
Culver City, California 90230

A group Bible study was started in the Westchester area in June, and a Bible study has been started as an outreach for college-age young people in Culver City. We hope to see these continue throughout the year.

We are still asking the Lord to lead us to one new family a month and, since the month of January, we have realized this goal.

Pray that the Lord would raise up a committed nucleus, dedicated to planting a church in our area that will reach all strata and races in our society. Pray also that God will raise up other workers to help respond to the increasing needs as we are reaching more people.

August 15

**RAY ZANDER,**  
P.O. Box 1315,  
Boca Raton, Florida 33429

Six weeks ago I buried a three-year old girl in Key West after a tractor trailer struck their vehicle from behind, leaving her dead on the highway. Last Lord's Day I baptized Alesha's mother, who received the Lord Jesus as her Savior as she stooped to lift the lifeless body of her little girl. The girl's father was restored to the Lord through the homecall of his loved one.

A college student who was saved after reading some literature given him was also baptized.

September 4

## News from WIDOWS OF THE LORD'S SERVANTS

**GRACE BARTON, 25 Kensington Rd.,**  
Apt. 1206, Bramalea, Ontario L6T 3W8

I am still helping to serve the Lord in different ways. We are now waiting for our third family from Vietnam. There will be nine, so it will take quite a few more things this time. I love these people who are such hard workers and want to be independent as soon as they are able.

It's a wonderful thought that every tribe and nation will be represented in That Day which is not too far away.

August 16

**WINNIE BELCH, 931 Armour Rd., #218,**  
Peterborough, Ontario K9H 7H1

On October 19 my son Ernie, also a full-time worker, is donating a kidney to his daughter Karen. She had an earlier transplant eight years ago, which was fine until last November. Please pray that this new transplant will be successful, if it is the Lord's will.

August 14

**MARGARET BENTON, 95 Fonthill,**  
Unit 10, Hamilton, Ontario L9C 6T1

In April I was able to take a trip back to South Africa. What a joy and privilege to spend three months with our former colleagues and visit many areas of the Lord's work. The greatest need seems to be that of prevailing prayer on behalf of his servants there.

We expect to take up classes with three groups again this year and look to the Lord for His strength and wisdom in handling the Scriptures.

August 14

**LILY FIELD, 18-1705 Feltham Rd.,**  
Victoria, British Columbia V8N 2A4

Please pray for me as I leave on November 4 for Israel where I minister in Bethlehem to Arab Muslims in the House of Hope and to Jewish friends in Jerusalem, Haifa and Ashkelon. In the House of Hope they are all blind. I have grown to love these young people and thank God for the privilege of teaching them from the Scriptures, seven nights a week.

August 27

**AMY GIBSON, 3201 Lawrence Ave. E.,**  
Apt. 1001, Scarborough, Ontario  
M1H 1A3

My health problems forbid me to engage in some of the activities that are in need of helpers, but I am seeking to do what I can. This is mainly hospital visitation and befriending strangers and lonely people who cross my path. I thank God for these opportunities and for joy in serving Him.

August 14

**ENID HUNT, 416-1525 Hillside Ave.,**  
Victoria, British Columbia V8T 2C1

The Lord has given me an opportunity to do Bible study with a few ladies in my block. One is a new Christian, but none know the Bible. Old Testament stories are new to them. It is a great challenge and responsibility.

August 12

**EVELYN NIEBOER, 261 Holmes Rd.,**  
Rochester, New York, 14626

I was busy for four months pouring, cleaning up, and firing over 225 ceramic pieces for Camp Li-Lo-Li. I am too old to go to camp, but this is one way I can do my bit to make it more enjoyable for the children. I am daily in prayer for the salvation of these children, many of whom are from broken and unsaved homes.

August 15



**MARIE OLSON, 22427 Montgomery St., Hayward, California 94541**

*Evelyn Varder writes:* Some may be interested in knowing about Mrs. Tom Olson. Shortly after her 88th birthday last February, she had a pacemaker implanted. For some time she was in and out of the hospital, suffering from general weakness, pain, and dizziness. She is presently living at the Bethesda Home and getting good care. Just now she is able to get around the home by herself and, though speech is difficult, she enjoys visits from her friends.

August 14

**EDNA WATMOUGH, 30802 South Coast Hwy, A-5 Laguna Beach, California 92651**

My husband left me many good study books, which I am delving into and gaining much insight into our position in Christ. I am praying that the Lord will give me a greater ministry among women of our community. I have met some who are eager for a regular Bible study, and we often get together to share what God is doing in our own lives.

August 27

## COMMITMENT AND CONTINUANCE

*Continued from page 9.*

His call.

The hymnwriter has described that pilgrimage in these words:

O let me walk with Thee,  
Thou mighty God!  
Lean on Thine arm, and trust  
Thy love alone;  
With Thee hold converse sweet  
where'er I go;  
Thy smile of love my highest  
bliss below!

Thy counsel seek in every  
trying hour,  
In all my weakness trust  
Thy mighty power.

O may this high companion-  
ship be mine,  
And all my life by its  
reflection shine!

My great, my wise, my never-  
failing Friend,  
Whose love no change can know,  
no turn, no end!  
My Savior God! Who gavest  
Thy life for me,  
Let nothing come between  
my heart and Thee.

My prayer is that each of us will commit ourselves like eagles, stretching our wings and launching ourselves into the uncharted realms of unseen power. The Faithful Creator is there. He will sustain us. He will enable us to commit ourselves to Him and to continue in Him.

God is faithful to His every promise and in His every provision. I

## LETTERS OF INTEREST OPERATING STATEMENT for the Year Ended June 30, 1984

	LOI ASSOCIATES in U.S. Currency			L.O.I. Assoc. (Ontario) in Canadian Currency
	Ministry Fund	Publication Fund	General Fund	Publication Fund
<b>RECEIPTS</b>				
Contributions Received	\$1,232,773	\$ 104,471	\$ 25,121	\$ 11,731
Advertising Revenue		8,541		
Magazine Subscriptions				19,911
Other Income	10,638	10,500	7,531	
<b>TOTAL RECEIPTS</b>	<b>\$ 1,243,411</b>	<b>\$ 123,512</b>	<b>\$ 32,652</b>	<b>\$ 31,642</b>
<b>DISBURSEMENTS</b>				
Ministry Disbursed	\$ 1,147,473			
Magazine Editorial Expense		\$ 48,672		
Magazine Printing & Layout		49,554		\$ 18,048
Magazine Postage		9,800		11,376
Magazine Mail Processing		7,844		
Survey Expense		8,538		1,759
Mailing Foreign		3,958		
Ministry Fund Exp.			14,764	
Travel			172	
Board of Directors			1,566	
Literature Expense			109	
Administrative Expense			457	
<b>TOTAL DISBURSED</b>	<b>\$ 1,147,473</b>	<b>\$128,366</b>	<b>\$17,068</b>	<b>\$ 31,183</b>
<b>Net Increase (Decrease)</b>	<b>\$ 95,938</b>	<b>\$( 4,854)</b>	<b>\$ 15,584</b>	<b>\$ 459</b>

# INTEREST

BOX 294  
WHEATON, ILL 60189

Non-Profit Organization



Address Correction Requested



## God is Good

**"I am the Lord, I change not"—MALACHI 3:6**

The sun warmed me;  
The sky shone blue.  
I breathed in fresh air,  
—felt great.

Smiling I looked up.  
"God is good," I said.  
"Yes, God is good."

Damp winds chilled me;  
Storm clouds hid the sun.  
Problems smothered me,  
—the pain was great.

Crying I looked up.  
"God is good," I said.  
"Yes, God is good."

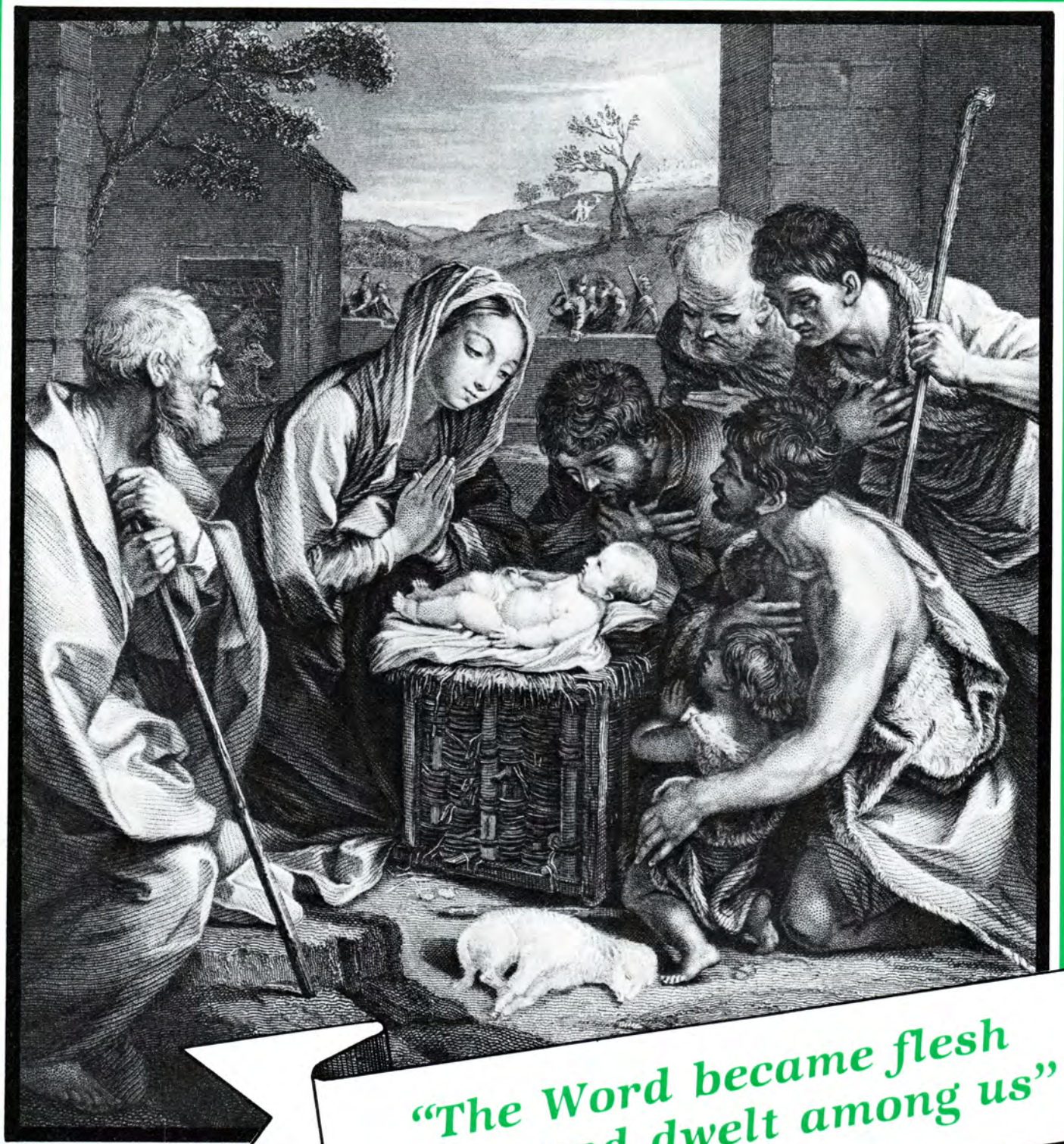
And I smiled.

Beverly Caviness  
GREENFIELD, IOWA



# INTEREST

DECEMBER 1984



*"The Word became flesh  
and dwelt among us"*





## EDITOR'S PAGE

by James A. Stahr

# Which Way the Journey?

## A SECOND MAJOR LINE OF EVIDENCE FOR THE PRE-TRIBULATION RAPTURE

It happened in a second-story room in Jerusalem. The passover dinner was spread out on the table. Twelve apostles were seated there, or, more correctly, were reclining on flat couches in the style of that day. The Lord Jesus had laid his robes aside to wash everyone's feet. Now He put them on again and joined the others at the table (John 13:4,12).

As dinner progressed, Jesus urged his disciples to follow the example He had just set for them. They must learn to serve one another (vv. 13-17).

Then Jesus began to talk about the one who would betray Him. Without identifying the betrayer except to the apostle closest to Him, Jesus sent Judas away to perform his deadly task (vv. 18, 21-30).

Thus Jesus set in motion the train of events that would bring Him to the grave within 24 hours. Having done so, He might now be expected to talk about his impending death and subsequent resurrection. He didn't. Instead He spoke of his ascension to heaven. That would follow 40 days after the resurrection.

Jesus: "I am going away. You cannot come with me" (vv. 32-33).

Peter: "Where are You going?"

Jesus: "Where I am going, you can't follow now. You will follow later on" (v. 36).

That's quite a statement. It was, perhaps, the very first announcement of the rapture of the church.

On at least one earlier occasion, the Lord had talked about a great separation. Some would be taken and others would be left behind (Matthew 24:37-42). Bible students are not agreed whether such passages refer to the rapture or to the second coming proper. At the rapture, believers will be taken away to heaven (I Thess. 4:16-17). When Christ returns after the great tribulation, unbelievers will be taken away to judgment (Matt. 13:30, 40-42, 49-50). In each case there will be a great separation. The verses in Matthew 24 can fit either situation.

In John 13, however, the rapture is clearly in view. The direction of movement is heavenward. Jesus is going to heaven, and his disciples will follow Him there later.

From the very beginning of chapter 13, movement from earth to heaven has been on Jesus' mind (v. 1). His impending departure was the reason He washed his disciples' feet (vv. 3-4). He would soon be leaving them,

and He had a lesson to teach them before He went away.

As He washed their feet, and then as He sent Judas out on his tragic mission, Jesus was not thinking about the long-future day when He would come back to earth to set up his kingdom. Rather He was thinking of that soon-to-happen day when He would be caught up to his Father's house. In verse 33 He spoke of it again. Then in verse 36 He broadened the subject to include a similar journey his beloved followers would make some day.

His mind was clearly focused on upward journeys!

Peter interrupted Jesus' flow of thought. He boasted of his own steadfastness, little dreaming how soon he would deny his Lord (v. 37). Jesus quickly returned to the original subject.

"In my Father's house are many mansions. I am going there to prepare a place for you. If I go and prepare a place for you, I will come again to take you there. You know where I am going" (John 14:2-4).

Here again, as throughout this conversation, the direction of movement is clearly upward. It speaks of a journey from earth to heaven. In what we call the rapture of the church, all the born-again Christians will be caught up to heaven. "Rapture" means a lifting up, the carrying of a person or persons to another place or sphere of existence. The rapture of the church is described more fully in I Thessalonians 4:16-17.

All this makes the rapture a very different thing from the second coming proper. At the end of the great tribulation, the Lord Jesus will come back to earth, with his saints (Jude 14-15) to gather the scattered Jewish people, judge the Gentile nations, and reign forever on David's throne as King of kings and Lord of lords (Matt. 24:21,29-31; 25:31-32; Luke 1:31-33; Rev. 11:15; 17:14; 19:16).

Thus, these are two very different events. They are not even look-alikes. They go in opposite directions.

Now if "the rapture" and "the second coming proper" are different events, involving movement in opposite directions, we would expect to find them happening at different times. You can't travel in two directions at the same time.

How far apart in time are these two events? Some people, including this editor, believe they are at least seven years apart. This is called the "pre-tribulation rap-



ture" or "pre-trib" view—i.e. that the Lord will come *for* the church before (*pre-*) the great tribulation begins, and that He will return to earth *with* his saints at the end of the great tribulation.

Other Christians believe that the rapture of the church will take place simultaneously with the second coming proper, after (*post-*) the great tribulation. This is called "post-tribulationism," or the "post-trib" view.

It is logical to assume that opposite events happen at different times. You can't travel two ways at once. So the burden of proof lies, not on the person who says they happen at different times, but on the one who says they happen simultaneously. I believe there is not a single verse in the whole Bible that says these two opposite events happen simultaneously, or even on the same day. Can you find such a verse?

Some advocates of the post-tribulation view try to resolve the problem by saying that when Jesus returns in the clouds, we will be caught up to meet Him in the air and then come right back to earth with Him. They say we are like a welcoming delegation, going out to meet the returning King and then escorting Him back to earth. They compare that to the group that went out to meet Paul as he was approaching Rome for the first time (Acts 28:14-15).

That sounds plausible enough. The big trouble with it is that it ignores Jesus' teaching about the Father's house. It leaves no place for Jesus' plan that we should be with Him in the mansions there. It overlooks completely the direction of movement that was on His mind when He talked about these things in that second-story room in Jerusalem (John 14:2-3).

There will be an escort, all right, and a journey. We will be making the journey, and the Lord will be meeting us *en route* to escort us to the place He has gone ahead to prepare. He Himself said that He would be "receiving" us (John 14:3), not we Him.

Now what is the point of all this? Just this—that the evidence of John 13-14 weighs in heavily on the side of the pre-tribulation rapture interpretation of Scripture.

We must avoid being dogmatic on prophetic subjects. There is room for differences of interpretation among us. But neither must we yield up all understanding of what lies ahead. Nor must our certainty collapse as if our rapture doctrine is lacking in proof. Rather it is post-tribulationism that bears the heaviest burden of proof, and is least able to explain passages like John 13 and 14.

Two months ago we showed how post-tribulationism is not able to reconcile the imminency of Christ's return with a literal interpretation of the tribulation period—it can have one or the other but not both. Now we have added another powerful line of proof for the pre-tribulation rapture. Perhaps in some future issue we will show how I Thess. 5:9-11 (coupled with 4:13-18) and II Thess. 2:1-8 specifically define the rapture as coming before the tribulation.

Meanwhile, keep looking up!



# INTEREST

December 1984 Volume 50 No. 11

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*The Victims of AIDS need the Gospel invitation.*

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**Editor—** James A. Stahr      **Editorial Assistant—** Naomi Bauman      **Art Editor—** John Sweemer

**Directors of Letters of Interest Associates:** Neil M. Glass, Pres., John McCallum, Vice-Pres., James D. Kennedy, Treas., Abner Bauman, C. Donald Cole, Walter Liefeld, J. Wilson McCracken, LeRoy L. Yates. Executive Director: James A. Stahr.

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# CHRISTmas Is!

by John Williams



**MATTHEW** takes forty-eight verses and Luke one hundred to tell the story of the Incarnation. John reduces it to four words: "The Word became flesh." Although so brief, this phrase takes us to the very heart of the greatest miracle of all time.

As we approach the Advent season again, let us meditate on the mystery of Christmas.

There are many marvelous truths involved in John's inspired statement, but in this article we shall discuss four simple lessons.

## I. CHRISTMAS AND HISTORY

First, we learn that Christmas has to do with history. Unfortunately, many treat the beautiful story of the Nativity as if it were fantasy or a fairy tale. They know about Frosty the Snowman, Rudolph the red-nosed reindeer, the Grinch who stole Christmas, and, of course, Santa Claus. Unthinkingly, people tend to classify the birth of Jesus as "just one more tale."

Indeed, in our weird society people complain about "imposing religion on our year-end holiday"! I heard of two Christmas shoppers who were looking into a beautifully decorated department store window in which the designer had included a manger scene. "Just look at that," said one to the other. "They're even putting religion into Christmas."

Surprisingly, that's how it is with a lot of people. Christmas means little more than parcels, parties, pretty baubles and painful hangovers. How sad! Yes, but do we as Christians place enough emphasis on the historicity of our faith? Are we thoroughly convinced that Christianity is grounded in history? Or, are we brainwashed by the "de-mythologizing" of modern theology?

Notice the striking contrast between verbs in John 1. In verse one the Apostle writes, "In the beginning *was* the Word." In verse 14 he says, "the Word *became* flesh." *Was* in verse one represents the imperfect tense of the verb "to be" and suggests the timeless, eternal existence of our Lord. *Became* in verse 14 is the aorist tense

of "to become" and suggests that at a given point in time, an actual event took place. John's point is that the Word of eternity past is the Jesus of history, that there was an actual moment when the Eternal Word began a temporal existence.

## II. CHRISTMAS AND REALITY

The second lesson here is that Christmas has to do with reality. John makes this point by using the word *flesh*. He does not simply say that Christ assumed humanity, nor even that He took a body. What he says is, "The Word became *flesh*." John is stressing the literalness and the reality of the Incarnation. He is assuring us that Christ is neither a god of Greek mythology nor a superman of modern fantasy, but that He is the Eternal God of the Universe actually become truly human.

The full impact of John's word *flesh* does not strike us as it would his original readers. You see, there were heretics around at the end of the first century (Docetists) who asserted that our Lord's humanity was not real. They said He only "seemed" to be human and that all the "accidents" of his humanity were illusory. These heretics refused to believe that the transcendent, Eternal God would become immanent and real, in time. However, that is precisely what Scripture says, and to deny the reality of the Incarnation is to deny Christ, in the deepest sense of the word.

Of course we are dealing with mystery. Of course we are beyond the reach of our finite reason. But whoever said that Christianity was easy? What kind of a God would He be that could be reduced to so many computerized symbols and mathematical formulae?

Make no mistake, while our Christian faith is reasonable and, in the light of the historical revelation of God in Christ, rationally tenable, there are dimensions to it that exceed our reach—though not our grasp!

---

*John Williams is a commended worker and Bible teacher living in Vancouver, British Columbia. He has been a frequent contributor to INTEREST.*



# The eternal God came into human history. The Word became flesh and dwelt among us.

## III. CHRISTMAS AND ETERNITY

There is a third lesson to be learned from John's statement about the Incarnation. It is that Christmas has to do with eternity. The point here is focused in the term *Logos* ("the Word"). Theologians argue about the exact meaning of *Logos*. They tell us that it is untranslatable; that it relates as much to action as to concept; that it must be understood against the background of Greek or Philonic philosophy; and so on. No doubt there is truth in all that, but in its stark simplicity, the English translation "Word" says enough for most people.

After all, when we want to communicate we use words or language. It is this ability to use words as a medium of communication that signals man's rationality and marks him as distinct from animals. What we are and what we think become evident and intelligible to someone else when we speak.

So it is in John's wonderful phrase. He is saying that God has revealed Himself, has told us what He is like, has articulated his very Being in Christ. When we read that Jesus is the Word, we understand that God, who is eternally above and beyond our space-time continuum, has expressed Himself fully and intelligibly to finite men (see Hebrews 1:1-4).

Jesus is the very incarnation of God's message to mankind. I like to think of it, and I do not mean to be irreverent, as Jesus being God's living letter—a sort of "singing telegram." That may not sound very theological, and perhaps some academic foreheads will wrinkle, but must we make it more complex?

John is telling us—and how much we need to hear him today—that the Eternal God who dwells in unapproachable light has spoken to us creatures of time in the glorious Person of his Son. Jesus is the incarnation of the glory, grace and truth of God. No wonder we want to bow down in worship before Him.

## IV. CHRISTMAS AND TODAY

Finally, Christmas has to do with today. Certainly it speaks of eternity, and of history, but if we are to enjoy it we must hear its message

for today. Perhaps we are stepping beyond the immediate bounds of our four-worded text, but only to see how John completes his sentence. He writes, "The Word became flesh *and lived for a while among us.*"

This NIV translation, while helpful, may miss something of John's original word. Translated "dwelt" in the KJV, the word comes from a root word that means "a tent." The Evangelist is not simply stressing the temporariness of the Incarnation but its temporality. He is reminding his readers, who knew all about living in tents, that just as God "lived in a tent" among his people in the Wilderness, so now in the Incarnation He came in an even more tangible way to be among us. Not only has Jesus come to visit our planet and take our humanity, but He has now glorified that humanity by returning as a man to heaven (I Timothy 2:5; Hebrews 6:20).

Christ's coming to earth, in real humanity, was in order that He might die for us. He was immortal and sinless, yet his incarnation was with a view to mortality. The Word actually "became flesh" and "lived in a tent," but after some thirty-three years the tent was attacked. God's message was refused and Jesus was cruelly done to death.

The Epistle to the Hebrews speaks about the Savior's death as the rending of a veil (10:20). This metaphor, like that of the tent, draws from the same historical background of the Tabernacle in the Wilderness. It is speaking of the curtain in that ancient tent that screened off the Glory of God from man's gaze.

John's message is that he has now seen the glory of the Incarnate Word, and that all who receive Christ by faith can share his experience.

Charles Wesley put this truth to music:

Veiled in flesh the Godhead see;  
Hail the incarnate Deity!  
Pleased as Man with man to dwell,  
Jesus, our Immanuel.

Christ is God's Word to us today. The Nativity is not only the story of "Christmas past" but of "Christmas present." **Christmas is CHRIST!** [1]





# Who Speaks for God?

by Chuck Colson

**A** NEW YORK bishop, speaking to a gay rights demonstration some months ago, announced unequivocally that the new disease called "AIDS" is *not* God's judgment on the homosexual community.\* The idea that God might punish for such "so-called sins," he explained to his appreciative audience—and to the grinding national television cameras—comes from "primitive, barbaric passages of the Old Testament."

The next day produced a predictable response from conservative church leaders. Indeed God *has* spoken, they thundered with righteous fervor; AIDS *is* His judgment on homosexuals.

My point here is not to address the question whether AIDS is a judg-

ment of God. Frankly, I don't know. Indeed, homosexuality is clearly a sin according to the Bible. But then, all sin is an offense against God.

To me, the miracle is that He has not already brought judgment on us *all* for the apostasy of our times.

But the debate raises a timely question. Who *does* speak for God?

It's timely because we live in an age when Christians glibly toss around clichés like "God told me" this or that. Some preachers, especially a few I've seen on television, sound like they've just hung up from a private phone session with God immediately before going on the air.

Our biblical forebears had no such casual view of God's holy voice. When the children of Israel received the Ten Commandments, they fell

on their faces. "We have heard His voice from the midst of the fire," they said. "We have seen today that *God speaks with man, yet he lives.*"

It is no frivolous matter to hear the voice of God; and certainly it is an awesome trust to speak for Him. Luther said that preaching made his knees knock. Spurgeon, the brilliant British preacher, said he "trembled" lest he should misinterpret the Word of God.

So, the only way we can ever speak with confidence is to speak from the Word. Jesus gives us the best example. He knew the Scriptures, drew His authority from them, and based His words upon them. Those who follow Him must do the same.

That's where the bishop fell off track. In his compassion for homosexuals, he wrote off the Old Testament as "barbaric and primitive." As Oswald Chambers wrote, "It is possible to have such sympathy with our fellow man as to be guilty of red-handed rebellion against God." As

\*AIDS, the popular name for Acquired Immune Deficiency Syndrome, deprives victims of natural immunities and leaves them extremely vulnerable to other, life-threatening illnesses. More than 4,000 Americans have contracted AIDS since its appearance four

years ago, with 2,000 deaths resulting.

Evidently spread by sexual contact, the disease has wreaked havoc in promiscuous homosexual communities. For unknown reasons, a high incidence is also found in Haitian immigrants.



a result of his empathy, the bishop not only condoned the sin but did so in the name of a holy and righteous God. No wonder the world is turned off by “religion.”

At a time when most Americans are panic-stricken over the contagious disease or snickering at snide AIDS jokes, Christy and her prayer group have been visiting terminally ill AIDS patients at a Washington area hospital.

In a prayer memo, Christy explained why she visited AIDS victims: "They are socially unacceptable because of their life-

Christy's report continued, "We have been able to pray with eight of the patients. Two men who died in the last ten days received Christ. We've had in-depth conversations with one man about Jesus, the Good News, sin, justification and repentance.

Was Christy afraid? "No," she responded. "We believe we are doing the will of God."

whom our Lord refers includes those who are waiting to die—alone, feared, and ostracized. They of all people need to know the Jesus who died that they might be cleansed and forgiven.

Christy and her friends remind us of a great truth: the quiet, often unnoticed actions of “ordinary” Christians who believe *and* obey speak far more loudly than all the bombast of so-called religious leaders.

Who speaks for God? He does quite nicely for Himself. Through His holy and infallible Word—and the quiet obedience of His servants.

*Reprinted with permission from "Jubilee," the newsletter of Prison Fellowship, an evangelical ministry dedicated to reaching and helping prisoners. Charles W. Colson, well-known for his role in the Nixon White House, founded the organization after his own imprisonment for a Watergate-related crime.*



## NEW WORKERS

### RON CLARKSON

Christians at Laurel Bible Chapel in San Diego, California, have commended Ron Clarkson to a church planting ministry. Ron spent ten months at Laurel Bible Chapel between his second and third years at Dallas Theological Seminary as part of a local assembly intern program. Now, after completing studies at Dallas and spending a few months in his home assembly in Des Moines, Iowa, he has come at the invitation of this assembly to be a part of an assembly planting team in San Diego County.

### RONALD HENZEL, 4607 S. Eberly, Brookfield, Illinois 60513

Christians at LaGrange (Illinois) Gospel Chapel have commended Ronald Henzel to the work of the Lord with the comming assembly. Ron began fellowshiping at LaGrange as a newly saved high school student nine years ago. Since that time he attended Emmaus Bible College and Trinity College (Florida). He has also gained experience as a businessman working in a local bank.

Ron and his wife Wendi have served as high school youth leaders and Sunday School teachers as well as being active in an outreach to Jehovah's Witnesses. Ron has often encouraged the saints with his teaching of the Word.

### JOE LA MONS

Bread of Life Fellowship in Laramie, Wyoming has commended Joe La Mons to the work of the Lord at Immanuel Mission for the 1984-85 school year. Last year Joe went to the Mission for six months to help June Harrison in her classroom while she recovered from back surgery. During that time he saw many needs that he could meet with his mechanical skills and asked if he could stay. Joe will be maintaining the buses and driving a bus route, as well as helping with construction projects.

## ADDRESS CHANGES

### WORKERS CHANGES

Derrick and Beryl Bourne,  
13800 NE 12th Ave., #419,  
N. Miami, Florida 33161

William and Sarah Brown,  
% Western Assemblies Home,  
350 Berkeley Blvd.,  
Claremont, California 91711

Donald and Beth Campbell,  
Alaska Bible College,  
P.O. Box 248, Glennallen,  
Alaska 99588

Kevin and Eloise Dyer,  
810 Willow Hills Lane,  
Prospect Heights, Illinois 60070

Mark and Sue Dyer,  
P.O. Box 203,  
Prospect Heights, Illinois 60070

James and Beverly Hislop,  
2504 NE 107th Ave., Portland,  
Oregon 97220

Mrs. Edith Irvine,  
Mount Uniacke,  
Nova Scotia B0N 1Z0 (902/866-0559)

D. Claude and Marion Loney,  
PO Box 3144, 4464 Orchid Dr.,  
Tequesta, Florida 33458

Ross and Gladys McConkey,  
8 Hope St., Pittsboro,  
North Carolina 27312

Dr. Will T. Miller,  
11 Nickleby Place, Howick,  
Auckland, New Zealand

Hugo and Kathleen Santucci,  
1051 N. Thompson Rd.,  
Lafayette, California 94549  
(415/283-6430)

### ASSEMBLY CHANGES

**PHOENIX, ARIZONA**, Palms Gospel Chapel, 1906 W. Orangewood Ave., 85021. All correspondence % the chapel.

**ST. PETERSBURG, FLA.**, Grace Gospel Chapel. BB 9:30, FBH 11, G 6, Wed. 7.

**CLEVELAND, OHIO**, Elim Gospel Chapel, % David Lauderdale, 10528 Amor Ave., 44108.

**SPOKANE, WASHINGTON**, Monroe Park Gospel Chapel, % Ken Farmer, 5107 W. Rosewood 99208 (509/326-2743).

**GUELPH, ONTARIO**, Guelph Bible Chapel, 491 Waterloo Ave., N1H 3K4. All correspondence % the chapel.

**WILLOWDALE, ONTARIO**, Don Valley Bible Chapel, 25 Axsmith Ave., M2J 3K2. Attn: W. R. McDonald.

**CHARLOTTETOWN, P.E.I.**, Charlotte-town Bible Chapel, % Sam Bears, 349 Riverside Dr., C1A 7S5.

## WITH THE LORD

**MARGARET S. BROWN**, 82, of Newport News, Virginia, on September 22. Saved while attending tent meetings conducted by Fred Nugent and Lester Wilson, she manifested a love for the Lord and his children. During World War II she entertained many servicemen.

**FLORENCE B. GRIMM**, of Cobbs Creek, Virginia, on July 20. She was saved over 50 years ago and was active in Sunday School and Bible clubs among New Jersey and New York assemblies. Since moving to Virginia, she had been in fellowship at Bethany Gospel Chapel, Newport News.



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Earle H. Longwell

**EARLE H. LONGWELL**, 85, of Claremont, California, on July 13. He spent most of his life in Southern California, where he was associated with several area assemblies. As a young man, he, along with his wife Ruth, spent a year working with the Navajo Indians in Kingman, Arizona. Later, he and his family lived and served in Sheboygan, Wisconsin. While in Wisconsin, he traveled extensively throughout the midwestern and eastern states, ministering to God's people.

**WALTER J. MUNRO**, 97, of Statesville, North Carolina, on August 23. He was president of the Oscar C. Rixson Foundation for 45 years and served on the boards of Christian Missions in Many Lands, *The Fields*, and Stony Brook Bible Conference. An independent businessman, he often ministered the Word in the assemblies in the metropolitan New York area.

**SARAH THOMPSON**, 55, of Anchorage, Alaska, on July 31 of cancer. She and her husband Tommy served the Lord for many years, first in South Africa, and since 1953, in Alaska. Known for her hospitality, she was active in establishing and building up the Anchorage Christian Assembly.

## NOTICES

**FELLOWSHIP WANTED:** Two families midway between Binghamton, New York, and Montrose, Pennsylvania, desire fellowship with those of like precious faith. Call Paul D. Knepp 717/967-2577, in Hallstead, PA.

**FLORIDA HOME:** Two-bedroom masonry home, central heat and air conditioning. Property fully maintained. Located at Shepherd Retirement Community in central Florida, on Lake Reedy. \$39,900 furnished. Contact Carroll Van Ryn, 1 Bradford Blvd., Frostproof, FL 33843 (813/635-4196).

**SONG BOOKS AVAILABLE:** *Choice Hymns*, 175 copies; *Choice Gospel Songs*, 45 copies paper, fair condition; *Making Melody*, 14 hardbound in good condition, 9 spiral in fair to poor condition. Contact Ken Neal, 625 Davis Terr., Glen Ellyn, IL 60137 (312/469-7492).

**COMMENDED WORKER WANTED** to help establish an assembly in Fort Dodge, Iowa. Four families and several singles presently meeting. Write or call: Fort Dodge Christian Fellowship, % Roger D. Haahr, RR 3, Fort Dodge, Iowa 50501 (515/573-5655).

**YOUR FELLOWSHIP** will be welcomed at Brooksville, Florida. Call Charles Widboom 904/796-8045 at Homosassa Springs, FL., or James Watson 904/382-2306.

**AFRICAN FOOTPRINTS:** biography of pioneer Congo missionary John Alexander Clarke, available from CMML in U.S., or in Canada from E. P. Bookstore, 877 Yonge St., Toronto, or author Mrs. W. J. Virgin, 22 Oakdene Cresc., Toronto, ON M4J 4H9 (461-4653). \$3.70 including p & p.

**HEAD COVERINGS/MANTILLAS:** Lace mantillas and prayer caps available. Different styles and various colors. Prices range from \$3.00 to \$8.00, plus shipping. Send for current literature and ordering instructions. Mary Palmer, P.O. Box 866, New Providence, NJ 07974.

**CHRISTIAN COUPLE** or single man, retired, having mechanical and maintenance abilities. Will provide apartment rent and

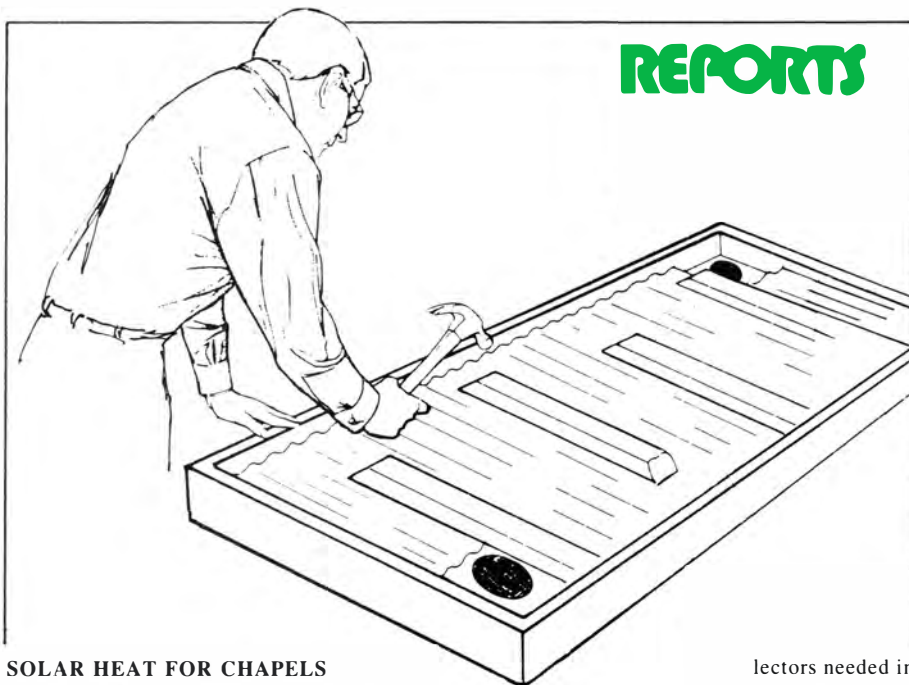
utilities. Write or call: El-Nathan Home, P.O. Box 368, Marble Hill, Missouri 63764 (314/238-2869).

**WANTED:** Live-in companion/aide to 40-year-old, wheelchair-bound, bright Christian lady. Couple O.K. Live in beautiful San Diego. Must drive a van and operate chair lift. Write to Gwen Hill, % Laurel Bible Chapel, 4445 Laurel St., San Diego, CA 92115 (619/362-4023).

**FELLOWSHIP WANTED:** Couple in Snellville, Georgia area interested in meeting to remember the Lord and to seek his will regarding the establishment of a new assembly. Bill Smith, 4018 Valley Brook Road, Snellville, Georgia 30278, (409/979-1430).

**MOBILE HOME FOR SALE** in Ft. Lauderdale, Florida. Ramada 24' x 50', excellent condition. Near assembly. Two-bedroom, carport and storage. Unfurnished but includes refrigerator, washer and dryer, drapes. Central heat/air conditioning. \$24,500. Call Dave Harris (714)447-1800.

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



### SOLAR HEAT FOR CHAPELS

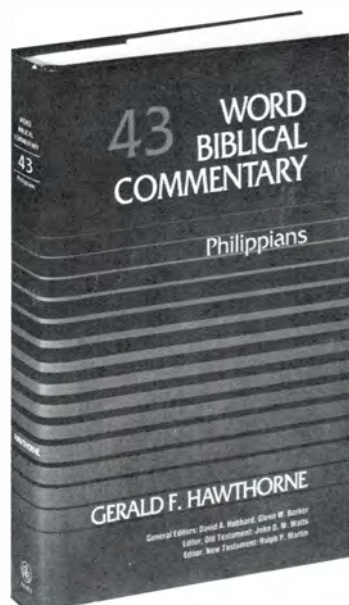
Northland Solar Company has recently developed a do-it-yourself manual for installing solar heating systems in church buildings. The company says that effective systems are fairly simple and not too difficult to build, whereas the cost of factory-built systems is usually quite high. The 34-page manual is titled "Solar Heat Your Church." It discusses the principles of solar heat and outlines several practical options. It describes the construction procedures in simple language and includes about 70 appropriate diagrams. It shows how to calculate the size of solar col-

lectors needed in various parts of the U.S.A.

Many of the necessary materials can be purchased at a hardware store or lumberyard. Specialized items can be ordered directly from Northland. The manual itself is available for \$3.00 from Northland Solar Company, P.O. Box 963, Janesville, Wisconsin 53547.

INTEREST would like to hear from assemblies that have installed solar heating, and from any that do so with the help of this manual. Your experience may be worth sharing with other assemblies.

# BOOK REVIEWS



**PHILIPPIANS**, by Gerald F. Hawthorne, Volume 43 of the Word Biblical Commentary. 1984, Word Books, 232 pages, \$19.95.

At least three volumes of the 52-volume Word Biblical Commentary have been assigned to authors from "assemblies of brethren." F. F. Bruce's work on I and II Thessalonians was reviewed in March 1984. About that time Gerald

Hawthorne's volume was issued. Carl Edwin Armerding on the book of Judges is forthcoming.

Dr. Hawthorne, an elder in Bethany Chapel, Wheaton, Illinois, is a Professor of Greek at Wheaton College. His scholarship is blended with a personal and pastoral concern for his students, who in turn hold him in high esteem. The intensity of his own feelings are well matched to the Philippian epistle. There the Apostle Paul's deep affection for his own readers is very evident.

I appreciated Dr. Hawthorne's treatment of the somewhat ambiguous phrase, "work out your own salvation" (Phil. 2:12). The common interpretation says that Paul is telling Christians to demonstrate in daily living the reality of salvation from sin. Hawthorne responds: "Paul has just spoken out sharply against Christians looking out for their own individual personal interests (2:4). Hence, it is highly unlikely that he here now reverses himself by commanding them to focus on their own individual salvation" (p. 98).

What *does* the exhortation mean? The subject and verb are plural (as in the KJV: *you*, not *thou*; modern English can't convey the distinction). The context is spiritual illness—the strife, vainglory and self-seeking of the Philippian church (2:3-4). The needed salvation (*healing*, as the Greek word "saved" often means: Acts 4:9; 14:9; 27:34, etc.) is corporate. "Thus the church at Philippi is urged to work at its spiritual well-being until its well-being is complete, until its health is fully established, until every trace of spiritual disease—selfishness, dissension, and so on—is gone" (p. 99).

The great passage about the attitude of Christ (Phil. 2:5-8) also arises from Paul's exhortation to count our own interests as secondary and to esteem others better than ourselves (vv. 3-4). That's what our Lord did. The apostle saw Christ's humiliation and subsequent atonement as "precisely fit to illustrate what he wished to teach the Philippians, namely that the surest way up is by stepping down, the surest way to gain for oneself is by giving up oneself, the surest way to life is by death, the surest way to win the praise of God is by steadfastly serving others" (p. 95).

But are these verses (2:6-11) really an ancient hymn that Paul was quoting, as all the scholars seem to agree? The total inability of the scholars, as cited in

detail by Hawthorne (pages 76-78), to agree on any pattern of metrical arrangement, casts a serious doubt on the scholarly assumption. To me at least, it is far more satisfactory to assume that Paul himself composed this beautiful passage under the guidance of the Spirit. Such patterned writing is characteristic of the Apostle (compare II Cor. 4:8-10; 6:4-10; and 11:25-28).

This is a technical commentary, with lots of scholarly citations and Greek references. But the Greek expressions are usually translated, and the English-only student will be able to follow much of the material.

*Reviewed by the Editor.*

## THE MISSION FIELD

Recently published is Volume V of the projected ten-volume series on assembly missions—**THAT THE WORLD MAY KNOW: The Mysterious Far East**, by Frederick A. Tatford, 1984, *Echoes of Service*, 419 pages. Copies may be ordered from CMMI, P.O. Box 13, Spring Lake, NJ 07762 for \$12.00; or from Everyday Publications, 421 Nugget Ave., Unit 2, Scarborough, Ontario M1S 4L8 for \$13.95 Canadian. Prices are postpaid.

The six mainland countries of Southeast Asia are treated in separate chapters. So are four nations that occupy a cluster of islands (the Philippines, Indonesia, Fiji, and the Solomon Islands). Four chapters are devoted to the island of Borneo (Sabah, Brunei, Sarawak and the Borneo portion of Indonesia). One of the longest chapters (45 pages) is devoted to Papua New Guinea.

Singapore and Macau are covered, but Hong Kong and China are left to other volumes in the series. Despite its title, the scope of this book is really Southeast Asia and parts of Oceania.

Each chapter combines a general look at the nation or territory with a detailed history of assembly missions in that land. Fourteen maps and 255 photographs make the book come alive.

Throughout the volume Tatford attempts to relate missionary efforts to regional cultural and religious forces. He explains that "the peoples of the Far East cannot be tidily docketed as Muslim, Buddhist or Christian" (p. 353). In fact, no religion "has completely eliminated . . . the underlying animism" (p. 357).

## EARLY BRETHREN WRITERS

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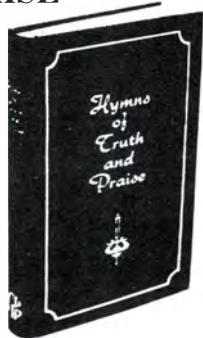
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# LETTERS to the editor

I'm writing you about your article "Disappearing Jewels—Missing Mothers" in the October issue of INTEREST. The writer of the article makes it sound like working mothers are evil. My mother happens to work and I'm really glad she does. It pays for a lot of the stuff I like. She doesn't do it because she wants to. She does it to please me.

I'd like to know if the guy who wrote this article asked any kids how they feel about the situation. . . . I think if this article was written by someone who knows what it's like to have a working mother it would be totally different.

Wendy Smith, age 13,  
New Brighton, Minnesota

I heartily agree that moms are needed at home, especially today. We have three children. It is a struggle on one income, but we have had the blessing of seeing God provide our needs again and again in his own way. It is good to see someone speaking out in this very important area.

Mrs. John Goss,  
Bridgenorth, Ontario

Thank you for the courage to print "Missing Mothers." The consequences of failure in Titus 2, including its teaching for employees (verses 9-10) as well as for mothers (vv. 4-5), are extremely serious—judging from various N.T. passages where the word blaspheme is used ("that the Word of God be not blasphemed"—Titus 2:5; "that the name of God and his doctrine be not blasphemed"—I Tim. 6:1).

Rodney Parr,  
Pierceville, Kansas

I am writing in response to Don Cole's contention that church discipline upon the woman excommunicated for her fornication should have ceased when the woman withdrew her membership ("Excommunication and the Right to Privacy," June, page 9). Cole supports his position with I Corinthians 5:12, which states that we should not judge "them that are without." However, Paul is not speaking of a Christian who has withdrawn his church membership, but of those who are a part of the world (v. 10). In other words, those who are unsaved and never were a part of a local church.

It is vital to continue the process of discipline. First, stopping at the point of withdrawal indicates a lack of concern for the sinner's spiritual condition. Do you let a fellow believer continue in sin just because he's not a part of your fellowship? The excommunication is meant to bring on shame (II Thess. 3:14) and thus hasten the sinner's restoration. Notice also (v. 15) that even though the brother is excommunicated and no longer a part of the body, the church is still interested in his spiritual welfare.

Second, the process of discipline needs to continue because the sin was committed while the brother was a member of the body. Thus, the sinner's actions reflect on the quality of spiritual life in the body and if left unanswered will tarnish the church's testimony.

Third, the discipline procedure needs to be continued so that this believer can be marked (II Thess. 3:14). Otherwise, the sinner can slip out the back door of one church and unwittingly be warmly received by another.

Warren F. Koestner,  
Columbia, South Carolina

for much of his life, Sir Robert Anderson was a popular teacher and writer of the last century, as well as Chief of Criminal Investigation of Scotland Yard (1888-1901). Three of his lesser known works have just been reissued in the **ASSEMBLY WRITERS LIBRARY, Vol. X (1984, Gospel Tract Publications, 521 pages).**

In *The Entail of the Covenant* Anderson examines several theological issues related to children, including election and security. *Human Destiny* ponders the eternal fate of the unregenerate. Anderson carefully evaluates various positions and then states that the basic question is whether or not "there exists a righteous necessity to punish sin" (p. 236). Anderson's *Misunderstood Texts of the New Testament* blames higher criticism in seminaries for "the Christianised infidelity which now prevails in our churches" (p. 378). He then addresses

numerous problem passages in the New Testament, proving conclusively the complete reliability of Scripture.

Volumes in the Assembly Writers Library can be ordered 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).

Two volumes have recently been added to the long-running series reprinting the works of Brethren writers under the title **THE SERIOUS CHRISTIAN (Series II, Volume VIII, 1984, 501 pages, and Volume IX, 1984, 497 pages).** Both are \$7.95 postpaid from the publisher, Books for Christians, P.O. Box 11943, Charlotte, NC 28220 (704/523-0000). Some earlier volumes are still available for \$5.95.

Volume VIII contains two sections—

*Bible Outlines* by W. Scott and *The Brides of Scripture* by J. Denham Smith. Scott (see INTEREST, Sept. 1978 pp. 18-19) gives a brief synopsis of each book in the Bible, offering many doctrinal and devotional insights along the way. Smith illustrates significant principles of church truth from the lives of brides mentioned in Scripture.

Volume IX also contains two sections. In *Aids to Believers* C. J. Davis explores various issues relating to Christian life and ministry. It is remarkable how many of the topics he examines are still matters of concern today. S. Ridout's *Lectures on Hebrews* are equally timeless. For example, his discussion of Melchisedec deals with the problem of allegorical interpretation (p. 117). The question of eternal security is considered in relation to Hebrews 6 (pp. 103-108).

# QUOTES

## Thirty Canadian prisons now using Emmaus Correspondence Courses (Jim Paul)

## Montreal assembly grows from 25 to 140 in two years (Tom Paul)

**TIMOTHY and YVONNE AYERS,**  
2857 Tipsico Lake Rd.,  
Milford, Michigan 48042

It has been very exciting to be part of a church planting team. Grace Countryside Church has been planted in Milford, a far northwest suburb of Detroit.

In March Tom Lewellen moved his family to Michigan and began a Bible study with five interested couples. By the time we arrived in early June, the core group had grown to fifteen families. With these families, on July 1 we began our first evening service with teaching, sharing and communion. In August we bought a 100-year-old church building and started afternoon meetings until the original owners left in September. In those two months another three families were added and several more stayed on the fringe, interested but waiting to see what would transpire. On September 9 we held our first morning service with 138 people present, and 85 attended the evening communion service.

The Lord has filled our cups, and they are running over. Please pray as we begin to follow up each visitor with our fledgling Evangelism Explosion ministry.

September 12

**JEFF and ALYCE BLOOM,**  
109 Tucker Ave., Clovis,  
New Mexico 88101

The work in Clovis is progressing steadily with good signs of the Lord's blessing and leading in many lives. We appreciated the emphasis on friendship evangelism we received at the Scope Conference at International Teams this May. Some of the ideas presented there have helped Alyce and I open up many good contacts in our neighborhood.

With the work here in Clovis maturing, we now feel that the Lord is leading us to be away more in ministering in other meetings. The Lord has confirmed this direction with the request from the chairman of our camp board that I travel with him to the supporting assemblies of our camp to help build up the camp ministry and to be an encouragement to these meetings.

October 5

**KEN BOWLES, 14 Georgetown Ct.,**  
Union, Missouri 63084

I would appreciate your prayer for the Augusta Bible Fellowship. They are concerned about growth and additional men to share the leadership.

I am looking forward to a new assignment given me by the elders at Maplewood. I am to be a bus driver/devotion leader for their ladies meeting. The meeting brings together ladies from several assemblies in the St. Louis area and their unsaved guests. It treats them to a tour of a local point of interest, feeds them lunch, and feeds them the Word.

October 8

## Five new assemblies planted by New Haven, Conn., Christians since 1975 (Jack Spender)

**WILLIAM and SARAH BROWN,**  
350 Berkeley Blvd., Claremont,  
California 91711

We have entered Western Assemblies Home because of our health. A year ago I had surgery to remove tumors from my scalp, and this was followed by 25 treatments of radiation. Resulting speech problems have kept me from taking meetings.

October 9

**WALTER and MARCIA COMPTON,**  
Box 4, Willow, Alaska 99688

This year's camping season went well. We praise the Lord for bringing out the children and a very capable staff. Many professions were made, as well as commitments of some of the older children. Duane Brown from Iowa gave many helpful lessons in how to lead someone to Christ without pushing, shoving, or mutilating.

We started out our season with a new camp program this year. Seven teenagers and three adults canoed 75 miles down the Little Susitna River. Much unity and fellowship was developed, and the young people couldn't say enough good about their experiences when they returned.

Canoe Camp was followed by Teen Camp, Family Camp, and two weeks of Grade School Camp. We finished the season with a week of Junior High Camp. These dear ones are probably the hardest ones to minister to. The pull of the world on them is tremendous.

September 24

**VENTURE and DARLENE COY,**  
814 Baker St., Boise,  
Idaho 83707

The fall months are starting, and ministry with youth and a young marrieds class will keep us busy with additional teaching and visiting responsibilities at the chapel. I am painting a sign for the front of the chapel. We hope it will give a warmer and more welcome appearance to our neighborhood. We are seeing a good spirit, with a good number out on Sunday mornings.

September 21

**PETER and JUDY DAVIDS,**  
120 Brookside Dr., Port Moody,  
British Columbia V3H 3H4

The Equipppers class recently gathered its first group of interns. This is a unique op-

portunity to prepare folk for leadership in the local church. We expect most of these interns to be tent-making elders, and the rest will influence new churches and elders wherever they serve. A spin-off of the program is our training elders how to disciple younger folk and involves periodic gatherings of elders and their wives to discuss their work.

September 24

**LORETO and NORA DiCESARE,**  
7306 Vine Wood Lane, Houston,  
Texas 77072

The Lord gave me the opportunity to visit Mexico in April to show the movie *Joni* in different theaters in Veracruz. It was wonderful to see hundreds of persons make their decision to accept Jesus Christ as their Savior. In June I returned to Mexico, this time accompanied by my family. We took our car and visited several churches in Veracruz, Orizaba, Rio Blanco, Tehuacan, Mexico City, and Acapulco. We saw God's Word touching many hearts and many being saved. In August I returned to Veracruz for a campaign, which was organized by Heber Castillo Evangelistic Ministries, where we saw God's power in saving more than one hundred persons.

October 1

**KENNETH and WINNIE FARMER,**  
5107 W. Rosewood, Spokane,  
Washington 99208

It is now eight years since I commenced the jail and prison ministry here in Spokane. I am happy to report that many precious things have taken place. I am allowed two Bible classes every week, each with 15 men attending. It is an enormous opportunity to evangelize.

Every day I meet one-on-one with men and sometimes women who, having heard the Word, request counseling to help them receive the Savior.

The state penitentiary is visited each third Sunday of every month. I am kept busy with three services—another aspect of the open door that has become effectual (I Cor. 16:9).

September 14

**JEAN and JUNE GIBSON,**  
60 Oakmont Ave., Piedmont,  
California 94610

My time in five major regional Shepherds Seminars in Australia was blessed by the Lord. It is probable that we reached about



900 people collectively, including most of the leadership. Some even traveled over a thousand miles to attend the meetings.

In Japan I was able to speak throughout the northern island of Hokkaido, as well as to minister to the missionaries about 100 miles from Tokyo. It was a joy to speak with those involved in church planting and, by interpreter, to the national believers.

*October 1*

**PHIL and JUNE HARRISON,**  
Immanuel Mission, P.O. Box 218  
Teec Nos Pos, Arizona 86514

We are rejoicing each day as we see the bus maintenance building being erected. Volunteer builders from Michigan, Kansas, Texas, and Washington have been busily building this week, and at the present the steel covering is being attached. The building is a much-needed addition to the mission.

Infinitely more valuable are the 102 students the Lord has entrusted to our care this year. Please pray for our students. Satan is alive and well on the Navajo Reservation.

*September 21*

**BILL and MARY KING,**  
306 Apollo Dr., Wilmington,  
North Carolina 28405

Wilmington, North Carolina hit the national news this month—not because of the work of the Lord here, but because of “Diana.” In the ten years we have been here, we have never experienced a hurricane like that one. But, praise God, very little damage was done. We were without water and electricity for almost two days, but we really did not suffer any permanent damage. Even the Christians that we have contact with, who live right where the force of the storm hit, experienced no major damage to themselves or their property. Once again we are very much aware that God is in control. The general attitude among saved and unsaved is one of wonder and amazement that we didn’t receive more damage than we did.

*September 27*

**RICHARD and ROANNE KLEIN,**  
308 Cypress St., Alvin,  
Texas 77511

Our little building has been packed for three weeks. Chairs have had to be brought down from upstairs for overflow, and people have been sitting on those same stairs each Sunday. Last week a youngster was saved. So we have much to be encouraged about.

We are now well into our addition. All our work days have had at least six volunteers. Next comes wiring and sheet rock. We are even putting two classes in the unfinished portion because the need is so pressing. Pray for us.

*October 9*

**ROSS and GLADYS McCONKEY,**  
8 Hope St., Pittsboro,  
North Carolina 27312

Most of our summer has been spent at Deacon, Ontario, where we first had meetings in the school house in 1933. The assembly here is dear to us, and the Lord has given us to see His blessing again this year. At a baptism



**Elizabeth and Jim Paul, London, Ontario**

service on the bank of the Bonnechere River, four were baptized.

My wife and I are beginning to feel the weight of the years—84 of them. We have had the privilege of serving our Lord for more than fifty years. We expect to be taking up residence in November at Pittsboro Christian Home, where our address will be as above. We trust we may be of some use to the Lord there.

*October 2*

**BETTY McGEHEE,**  
1568 W. Galbraith Rd., Apt. 23,  
Cincinnati, Ohio 45231

The downtown ministry continues to grow, and we are grateful for the use of the bank auditorium for these lunch hour Bible studies. Since I sense my niche as a missionary-Bible teaching ministry, my heart is always warmed as new girls come in to hear the Word. Over 70 girls signed up to attend a November retreat.

Opportunities still come to speak to various groups and clubs because of our experiences in Communist China. We rejoice in these open doors to make our Lord Jesus known.

*October 2*

**JIM and ELIZABETH PAUL,**  
1168 Dalhousie Dr., London,  
Ontario N6K 2Y1

During the month of September I had the privilege of working with **Ben Fleming**, a young brother from Michigan. We set up a booth at a 10-day trade exhibition here in London on behalf of “Search the Scriptures” radio outreach. We gave away thousands of gospel tracts and booklets, and 200 signed up for Emmaus courses.

The prison ministry is moving forward beyond expectations, as now 30 institutions in Canada are using Emmaus courses. Pray for the small group of dedicated believers who are marking over 300 courses each month.

*September 28*

**TOM and SYLVIA PAUL,**  
225 Rue Raby, Terrebonne,  
Quebec J6W 4H6

September marks the second anniversary of

the Terrebonne assembly. We began in 1982 with some 25 adults and now number around 140 (including children). We have had nine changes of location so far, but we are hoping to buy or build a meeting place before our third anniversary.

We are encouraged, not only by new births, but also by the faithful follow-up by believers who realize their responsibility to disciple those whom they “deliver.” We had the joy of speaking with three young women who will be baptized this Sunday. What a testimony of changed lives.

*September 20*

**DOUG and JEAN PRICE,**  
69 St. Laurent Place, Elliot Lake,  
Ontario P5A 2V9

We covet prayer for some of our new converts who are being harassed by some of the other churches to switch over to them.

The growth in other new Christians is most encouraging. Their appetite for the Scriptures is putting some of us to shame. Several home Bible studies have started, and some more are planned. The Men’s Breakfast had its first meeting, and it was a profitable time. The men seem to open up more readily when in a small informal grouping. Our youth program has been divided into two groups this year. They both are off to a good start.

*October 2*

**HUGO and KATHLEEN SANTUCCI**  
1051 N. Thompson Rd.,  
Lafayette, California 94549

Twelve years ago I left business and an active participation in Christian ministry in the San Francisco Bay Area assemblies to join the staff of teachers at California Center for Biblical Studies. The years there were rich in opportunities to serve students, local assemblies, elders, and deacons in southern California. They were also years of personal growth which included Kathleen’s and my attending graduate school for our M.A. in Marriage and Family Counseling.

When CCBS closed, the elders of our commending assembly (Valley Church of Moraga) called us to return home and take up the



Open-air meeting in St. Louis Square, Montreal (See Cyril Shontoff letter).

shepherding care there. We concluded, after considerable prayer, that this was the mind and will of the Lord. As we begin this new phase of service for our Lord and His people, we value your prayers and fellowship.

September 21

**CHRIS and BARBARA SCHROEDER,**  
25 Sandford Ave., Plainfield,  
New Jersey 07060

The work of open-air evangelism is exciting and yet challenging as there are many "other gospels" competing with the true Gospel. It is especially thrilling to see individuals give their hearts to the true Savior. Just last week, while preaching in the Wall Street area of Manhattan, men who were preaching "another gospel" tried to disrupt our meeting. How fruitless were their efforts! Their message of hatred toward others did not attract anyone to their side. How satisfying it was to preach about the One who loved all and proved it by His death on the cross. Please do pray for the proclamation of the Gospel in the needy city of New York.

September 24

**CYRIL and MARJORIE SHONTOFF,**  
43 Academy St., Lennoxville,  
Quebec J1M 1P9

The French Open Air Campaigners work in Quebec started in July 1958, and throughout the years we have endeavored to carry on in the summer in various cities, towns, villages and parks. Brother **Normand Gosselin** of Montreal, commended to the work in October 1982, has given his full time to this ministry. At times our team this summer swelled to 12 to 14 helpers. Our hearts are warmed, and we rejoice at the response to the Gospel. Hundreds of French Canadians came forth in the open air to receive a New Testament.

On one occasion, I approached a man after the message and offered him a tract. He replied, "I'm a Catholic." I said, "That's O.K.—a Catholic can be saved too if you receive the Lord Jesus Christ as your Savior." He then accepted the tract after being assured it didn't speak against the Roman Catholic Church.

On the home scene, the Lord has blessed the Cookshire French assembly. Many young couples have been saved, and some baptized and added to the church. A couple who had

been away from the Lord's people for ten years is now coming to the Wednesday night prayer meeting. God is working in the hearts of men and women everywhere, even in seemingly impossible situations.

September 26

**DAN and LILY SNADDON**  
360 Torrance St., Apt 803,  
Burlington, Ontario L7R 2R9

The ten days spent at Greenwood Hills, Pennsylvania were very profitable. Judging from the many counseling sessions, we could see that the Holy Spirit had been working in a unique way in the hearts of many. We do thank God for these conference meetings. So many people from a wide area can hear the Word and take some of it back to their respective assemblies.

Lily is undergoing extensive tests in the McMaster Clinic in Hamilton. We are praying that these will show something that can be beneficial in her heart problems.

September 28

**JACK and RUTH SPENDER,**  
112 Doolittle Dr., Bethany,  
Connecticut 06525

It's exciting to see God at work in New England and especially in Connecticut.

Recently the Lord's people commended **Tim and Vicki McClelland** to full-time prison ministry in our area. Tim is the son of missionary parents who have served the Lord for many years in Brazil (INTEREST, October, page 14).

This coming Sunday marks the dedication of a new chapel building recently acquired by Westville Bible Chapel, one of five young assemblies started in the greater New Haven area since 1975. We trust that in the will of the Lord some of the other young assemblies may be able to have their own facilities soon.

The youngest assembly, which has been meeting for about a year in the Bristol area, has not recognized elders yet. We are much in prayer that God would make known to those in fellowship the ones whom He has chosen to oversee the work there.

October 1

**BILLY and MARY STEVENSON,**  
1021 Benton St., Rockford,  
Illinois 61107

Continue to pray for the telephone minis-

try, which we hope to use more effectively now that we have a permanent meeting place where people can come and talk with us and receive help in spiritual things. Pray also for the Emmaus courses as we send them out. There is not as big a demand as we would like to see.

September 19

**GERALD J. and JUDITH STILES,**  
2409 Parkway Dr., Raleigh,  
North Carolina 27603

The job at Wake Christian Academy is indeed a full-time job. Enrollment in the high school is up 50 from last year, putting us close to 400 students (grades 7 to 12). Last year we saw nearly 60 students profess faith in Christ.

The Lord also has me ministering nearly every Sunday and on several Wednesdays in area assemblies. I have some Saturday seminars scheduled on "Humanism" and "Rock Music."

Our son Jeff, who was in a near fatal auto accident last November, is now attending NC State (living at home). Please keep him in prayer as we wait to see if there will be any lasting effects from the injuries.

September 17

**RUDDY and MOY WALTERS,**  
2835 Thompson Circle, Decatur,  
Georgia 30034

In the last six months, we have been seeing the hand of God in all happenings in our lives. We have been doing some secular work for some time. However, it is now abundantly clear that God would have us resume full-time, non-secular occupation in the ministry. Accordingly, we have arranged to relinquish our present contract at the end of 1984. Do pray with us as we enlarge our involvement in the teaching of the Bible. We expect to continue ministry at our local assembly (Northwoods Chapel) and other assemblies as led by our Lord.

September 11

**DON WILKINSON, Box 203,**  
Prospect Heights, Illinois 60070

After five days of training here at International Teams, 15 of us left for France on June 25. Once there, we passed out literature to promote two films, *Joni* and *Time to Run*. Also, we conducted children's clubs, sang a variety of French songs in the city markets, and held a "soiree"—an evening party with skits, testimonies, and the like. The last week with the team was spent in Entreperres, where we helped missionaries **Dudley and Jill Ward** build an addition onto a building. Here missionaries, kids in Christian camps, and seekers of God can come and find love and hospitality.

Since my return to International Teams, I've been extremely busy with our fall production schedule. The never ending challenge of scripts, slideshows, brochures, and administrating our department is with me constantly. If I may ask you to pray specifically for me, it would be for diligence and a good attitude toward my work.

September 24



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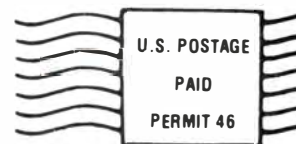
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# INTEREST

BOX 294  
WHEATON, ILL 60189

Non-Profit Organization



Address Correction Requested

QUESTION:

## What were “swaddling clothes” and what was a “manger”?

ANSWER:

Swaddling clothes were long strips of cloth, something like a bandage, that were used to keep a child warm and comfortable and the limbs protected. It was common in the ancient world to use these for the newborn.

While the background of the term “manger” allows for several possibilities, by far the most likely is a feeding trough for animals, probably part of a stone cave. The combination of swaddling clothes and a manger would have indicated the newborn child to the shepherds (Luke 2:12).

QUESTION:

## Why was the innkeeper so cruel?

ANSWER:

The Bible does not say he was. Contrary to our popular conception, Mary and Joseph did not just arrive breathlessly at the time of the birth. The time came “while they were there” (Luke 2:6). Perhaps the close quarters they were in were not suitable for a baby, whereas a warm cave under the inn was just right. This still meant that Jesus was born outside of the normal situation.

QUESTION:

## Was Jesus born in the year Zero B.C.?

ANSWER:

The division between B.C. (Before Christ) and A.D. (Anno Domini, in the year of our Lord) was not determined until 500 years after the time of Christ. It was intended that 1 B.C. be the last year before the

## VIEWPOINT

by Walter L. Liefeld



coming of Christ, followed immediately by the first “year of our Lord.” Thus there was no “0” year.

The matter doesn’t rest there. This dating was supposed to be coordinated with the old Roman method of counting the years from the founding of the city of Rome. However errors were made, and our present reckoning suffers both from calendar changes and from other uncertainties.

It is most likely that Herod the Great died between March 29 and April 11 in 4 B.C. In the time since I last worked on this question there have been new challenges to this assumption. Still most scholars hold to the 4 B.C. date.

Because Herod ordered the slaughter of children in order to do away with Jesus, we assume that Jesus was born before Herod died in 4 B.C. Some think it must have been a year or so before, since Herod ordered that all children be killed who were two or under. However, although Herod obviously issued the order after Jesus’ birth, he made his calculations on the basis of the time the star appeared. “After Jesus was born . . . Herod found out the exact time the star had appeared”— Matt. 2:1,7 (NIV). The star could have first appeared well in advance of Jesus’ birth.

We are not sure what the “star” was. The term usually refers to a single star, but Jude 13 uses the figure of “wandering” stars, which suggests planets. Therefore, it is at least possible that this refers to a conjunction of planets we know occurred in 7 or 6 B.C. However, we must recognize that God could have used or created any heavenly phenomenon He chose to indicate the birth of the Savior.

Other data, including that of Luke 3:1-2,23, suggest that Jesus began his ministry in A.D. 28 or 29, when He was in his thirties (v. 23). The crucifixion was in A.D. 30 or 33 (a complex issue). All this would make his birth likely between 4 and 7 B.C. □