

## INTEREST JANUARY 1975 Volume 40, No. 1

### **Articles**

3 Reflections on the Body of Christ in 1975

A challenge for the New Year-the truth of the one body must be displayed both within and beyond the local assembly.

4 The Toronto "Way to Life" Crusade

An INTEREST photo report on a united Gospel Crusade sponsored by 20 assemblies.

6 Dick Saunders Speaks Out

Crusade evangelism, evangelical strength in Great Britain, and British assemblies are topics of a fascinating interview.

9 Encounter with Christ

Make no mistake about it-adultery is one of the gravest sins.

19 Fifteenth Radio Conference

A report on the Family Bible Hour Conference in Toronto

- 23 1974 Index to INTEREST
- 24 Beginning from Moses (Poem)

### **Departments**

- 12 Address Changes
  14 Book Reviews
  16 Letters to the Editor
  20 Quotes from Worker
- 14 Book Reviews
  12 Commendations
  20 Quotes from Workers
  11 Reports
- 12 Conferences 13 With the Lord
- 17 Introducing

All materials for INTEREST should be sent to: The Editor, Box 294, Wheaton, Ill. 60187

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

# REFLECTIONS ON The Body of Christ in 1975

We dare not be unequally yoked with unbelievers; nor dare we be unscripturally separated from true Christians



BIBLE EXHORTATIONS concerning the "body of Christ" are well-known. All believers in Jesus Christ are seen collectively as a living body; Jesus Christ rules as the "head" of the body; the believers are the various members or "parts" of the body (hands, feet, etc.).

For most of us, the truth that all Christians are in fact one body is quite familiar. We are reminded that it is a united body, made one by the common indwelling of the Holy Spirit in each member. We are further reminded that effective display of this essential unity begins in the attitude and action of individual believers, is especially important in the local church which is a kind of microcosm of the larger body of Christ, and finally works out into a witness to the world (John 13:35). Any attempts to build or display this unity by beginning with externals like liturgies, institutions, elaborate confessional statements, or organizations (e.g., the National Council of Churches) are doomed to failure. They ignore the Biblical basis and dynamic for Christian unity.

To preach and give assent to a doctrine is one thing. To flesh it out in experience is quite another. Is it not all too common among believers to have in both attitude and practice a kind of disinterest or even snobbery toward other members of the body? Especially toward those who are not "among us" (whoever "us" might be in each case)?

If we are to be true to the truth of the unity of the body, we must work at displaying it within our local church. We must also appreciate and display that unity on a larger scale. Our standard in this regard should be no different from that of the Head of the body. No member whom Christ includes within His body can be disdained by those under the leadership of the Head.

I have found it helpful to begin with the recognition of two dimensions to the body of Christ—what I call the "age" and the "size" of the body. To put it another way, in appreciating the unity of the body of Christ we should consider the historical dimension (many brothers and sisters have gone before me these past 2,000 years) and the geographical dimension (I have brothers and sisters throughout my city and throughout the world, immersed in nearly every conceivable circumstance).

### I. THE AGE OF THE BODY

Let us consider first the historical dimension of the body of Christ. Committed Marxists know more of the history, development, and expansion of Marxism than committed Christians know of our history! To be sure, we have substantially more history to study, but the comparison remains unfavorable. The Old Testament is full of reminders to the people of God to look back at their history for lessons and for inspiration. "You shall remember all the way which the Lord your God has led you" (Deut. 8:2). The prophets make constant use of Israel's history in their messages to the people.

In the New Testament one quickly finds Paul's advice to the younger Timothy: "Continue in the things you have learned and become convinced of, knowing from whom you have learned them" (II Tim. 3:14). The advice to the church at Ephesus was, "Remember therefore from where you have fallen, and repent" (Rev. 2:5).

Thus the backward look into our history belongs together with the forward look to the "blessed hope." Both find their unity and importance in our present moment of worshipping and serving Jesus Christ. The knowledge of the past and the confident expectation of Christ's return give historical depth to our appreciation of what it means to be a part of the body of Christ.

One side of the problem is summed up by the old maxim: "He who does not learn from history is doomed to repeat it." This is certainly true for the negatives

Continued on page 15.

# The Toronto "Way to Life"



Bright Gospel singing got a boost from the 100-voice choir.



Evening services gave way to Crusade meetings for the cooperating assemblies





Above and left: Counselling Room scenes



Evangelist Dick Saunders

# Crusade



Hymn sheets were passed out at the entrances.

Twenty Toronto Area assemblies joined forces recently to sponsor a two-week Gospel campaign. Evangelist Dick Saunders was invited from England (See interview, page 6). Meetings were held from October 19th to November 3rd in the 1100-seat Minkler auditorium of Seneca College.

A choir of 100 from 18 different assemblies sang nightly. It was conducted by Gary Pickell. Special music was provided by Roy Nelham, soloist, and a number of singing groups. Thirty trained counselors dealt with those who responded to the Gospel invitation. Most of those who came forward wanted to receive Christ; some were restored to the Lord; some had other spiritual needs. One night two whole families came for-

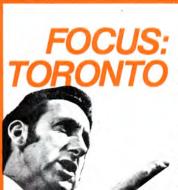
Chairman of the Crusade Committee was Sam Thomson. He reports a profound effect on the Christians who worked together in the Gospel effort.

ward.



One of several groups bringing special music

Left: Artist's view of completed tower. © Copyright 1974 CN Tower Limited



Toronto is the focus of this month's INTEREST. The Dick Saunders Crusade (pages 4-8) and the Family Bible Hour Radio Conference (page 19) were the starting points in planning this issue. To these we have added an article by a Toronto evangelist (page 9) and a poem by another Torontonian (back cover).

Through the courtesy of the Canadian National Railroad, the front cover shows downtown Toronto, the circular Toronto City Hall (upper left), and the new CN Tower, soon to be the world's tallest freestanding structure. When completed this year, at 1815 feet, it will surpass both Moscow's 1748 foot Ostankino tower and Chicago's Sears Tower (the world's tallest building—1450 feet). Some TV towers in the US exceed 1800 feet, and one in Poland reaches 2,100 feet, but they are "stayed" or "guyed" rather than free standing.

The topped-out concrete portion shown in the photo shows "skypods" under construction at the 1100 and 1458 foot levels. They will contain a revolving restaurant, communications facilities, and observation decks. A 335-foot steel transmission mast is yet to be added.



#### PARTICIPATING ASSEMBLIES

Agincourt Christian Fellowship **Bedford Park Chapel** Bendale Bible Chapel Bramalea Bible Chapel **Bridlegrove Bible Chapel** Central Gospel Hall Danforth Gospel Hall Doncaster Bible Chapel Faith Gospel Chapel Greenwood Gospel Chapel Hilltop Chapel Leaside Bible Chapel Malton Gospel Chapel Markham Gospel Chapel Mulrinell Gospel Hall Richvale Gospel Chapel Sherway Bible Chapel Shoreacres Bible Chapel Westmount Gospel Hall West Toronto Gospel Hall

# DICK SAUNDERS SPEAKS OUT.





Dick Saunders is a pleasant man, easy to talk to, burdened about evangelism. After the Sunday afternoon Gospel meeting, mid-way through the Toronto Crusade, he shared his convictions with the Editor of INTEREST:

# QUESTION: In your message today you spoke of putting off conviction at the age of 9, and not facing it again until you were 18. Were you converted at 18?

SAUNDERS: Yes, I was. My wife was the instrument of leading me to Christ. She came from an atheistic home. We met at 17 and fell in love. Because of the influence of my parents, she began to search for God herself. I became involved and we both found Christ just a year after our search began.

This was in southern England. We lived near Eastbourne, a seaside resort 60 miles south of London.

# You were raised in a Christian home, then?

My parents were Baptists, my father a preacher and a businessman. So I had a very fine Christian background, but rebelled against God, right from early childhood.

My wife and I were saved in a Baptist church in Eastbourne, one that my family had no connection with. We went there because we were searching on our own to find God. We started our Christian life there, we were baptized there, were married there. When our first child was born we found it difficult to get into Eastbourne on the bus and we decided we'd have to go to a church in our home town.

I didn't know anything about assemblies. My father was a strict Calvinist and the assemblies as such had always been spoken of in our home as the freewill group.

We settled in at a Congregational church for a while, but it was obvious that the minister was not preaching the gospel. I was Sunday School superintendent and was also working with the youth group. After about 18 months we came to a conflict where the minister of the church told me the only place I could ever really be happy was in the Gordon Hall, which was the little assembly not far down the street. He said, "You are an embarrassment to me in this church. I think you'd be happier in the Gordon Hall."

That was late in 1953, and we've been in happy fellowship there ever since.

### How did you get into evangelism?

It came about because of a crisis in our home life. We lost a little girl. Our second child was only with us a week and the Lord took her away. I had a very difficult period of my faith there. I rebelled against God and was very bitter toward Him. After a day or two the Lord brought me back to my knees and I repented. I said, "Lord, if you'll forgive me I'll give you everything that I have." From that point the Lord laid it very heavily on my heart to go out into evangelism.

I didn't start evangelistic work until 1956. There were three years between the time the Lord gave me the call and the time when He showed me where He wanted me to work and what He wanted me to do.

# Are you a commended worker in the sense that we speak of commended workers?

Yes, I am. I was commended in 1956 from my own assembly at Hailsham. Basically that has been my commendation to all of my work since that time. Also, in 1960 a group of assemblies in East Sussex, which is the county in which I live, got together to appoint me to a local work in the county.

# How did your ministry develop into large-scale campaign evangelism?

Not by design, but simply by the goodness of God in following through the work. I started in France, going with two other men to do tent evangelism in Marseille. Later I came home and began doing village work. I was on my own. I'd book a little village hall at the back of a public house or something like this and then call the people in. We saw quite a number of folks converted.

From that point the work grew. Very slowly, but very steadily over the years. I was conducting more and more assembly crusades. In 1965 I went into radio work and that seemed to open up a whole new era for us. We began to get the interest of believers in various denominations across Great Britain, as well as in the assemblies. It seemed to open up a larger outreach.

In 1965 or 1966 John Hall, my pianist, joined me. Later on Alan Wakeford joined the team as organist, and then two years ago Peter Glasgow as soloist.

# Do you hold most of your large campaigns in the British Isles?

Yes. This really is the first united effort that I've held elsewhere. In the U.K. we hold eight to ten crusades per year, three or four weeks to a crusade. From mid-May to early September our crusades are always in tents. Our tent



James Stahr Interviews Dick Saunders in the Seneca College's Minkler Auditorium.

seats 1500. The winter crusades are in auditoriums, town halls, etc.

### Do you operate from an organizational structure, an evangelistic association, or something like that, to give an organized base?

In Great Britain to be able to receive monies and not be taxed we have to be registered as a charity. We are registered with the government under the name, "The Way to Life."

Each of our team members works entirely by faith. We are not paid any money from the organization. Each team member trusts the Lord for his income and his personal needs. We have an office staff of six. Two of them are paid staff, the others volunteers. I would think that 98% of the money that comes in to "The Way to Life" ministry goes directly to the spread of evangelism and not to overhead.

# No offering was taken in today's meeting. Is that normal procedure?

We make it clear in all of our crusades that there will be no offerings at all. We believe that God meets the need of the crusade. The only concession we make on this is that in



some crusades we do allow that boxes be placed at the exits, with nothing more said than that there are boxes for those who wish to have fellowship in crusade expenses. We do this because in Great Britain quite a large percentage of our support comes from denominational Christians who are very used to giving that way and would find it embarrassing to give any other way.

# INTEREST INTERVIEWS THE BRITISH EVANGELIST

# How does your "Way to Life" organization relate to the British assemblies?

Nine out of every ten crusades are sponsored by assemblies. By that I mean that the assembly in a town, or group of assemblies, asks us to consider a crusade. We usually then say to them that if this town is to be effectively touched for God, we must unite with other believers, and we then bring together other Bible believers from the area to share with us.

I think you would find in Britain that most people relate my work with the assemblies and myself as an assembly evangelist. But our crusades are united crusades.

### Are British assemblies generally willing to cooperate with other evangelicals in evangelistic efforts and similar programs?

The Billy Graham Crusades brought a change to Great Britain. Many assemblies joined in. In fact Billy Graham said one time that if it hadn't been for the assemblies, he doesn't think that the London Crusades would have ever gotten off the ground, because they had so many counselors come from Brethren meetings.

I believe the Lord has given me a task of not only preaching the gospel, but also proclaiming positively the one body of Christ. I have worked toward this end and I have seen a tremendous change in many of the cities and towns where the assemblies are now happy and ready to work with other evangelical Christians in the proclamation of the Gospel.

# Can they do that without breaking down separation from unbelievers?

Yes, they can. We never work with unbelievers in our crusades. We work only with Bible-believing groups. Counselor training is done by our own staff member. We don't have any problem of non-Christian people coming in either at committee level or at counseling level. Occasionally an unsaved person has crept into the choir and we have the joy of saying that many of them have been converted. I don't think we need to have any problem with this anywhere in the world if we handle it positively and honestly before the Lord.

# What British groups are the strongest evangelicals? That is, where is the strength of the evangelical movement in England?

The assemblies have many more evangelists out in everyday work in the British Isles than any other group. I believe we have the potential, not always the will, but the potential for evangelism and we are the strongest force in the country. Other than that, I would say that the Anglican Church is the best support of forthright evangelistic thrust. That church is divided, as we know, into two groups, high church and low. The evangelical section of the Church of England is really aggressive in its outreach, reaching souls for Christ.

### How many assemblies are there in the British Isles?

We have on our mailing list a little over a thousand. They wouldn't all be sympathetic with the kind of evangelism that we do.

# Here in Toronto you have something like 20 assemblies supporting this campaign. There are not many cities in the United States where there would be 20 assemblies. What about British cities?

Very few. I believe Cardiff has 32. Birmingham would have about 25. London of course, has around 50 although that's over a very, very large area. There are some 12 million



people in London. Other than that most of the larger cities would not have many more than 6 or 7. And quite a number of the fairly large cities only have one or two.

Scotland is better off. Glasgow, for instance, would have somewhere near 30.

# How then can the assemblies be the strongest evangelical group in the country?

The answer is that every assembly has at least a heart for the gospel. It may not be going out and doing the job as well as it could, but it certainly has a heart for

making known the gospel. Whereas there are scores and scores of denominational churches which once were truly evangelical but now have no witness at all. There are many towns in Great Britain where the only major evangelical witness is in the Anglican or the Brethren church. There may be another six churches there that don't preach the gospel at all.

### Are British assemblies essentially independent churches, or are they organizationally linked together?

British assemblies are totally autonomous in their working. There is no headquarters system that oversees us.

We have one thing that might be interesting here. We have a fellowship of evangelists in the south of England. It covers all of the area from the Humber across to the Severn. That's the whole southern part of the country. There are 21 evangelists, one allotted to each county, and they work under the banner of Counties Evangelistic Work. That's headed up by the assemblies in that southern area.

### Does the government have any particular name that they generally identify the assemblies by?

Fairly recently we have become known across the country as Christian Brethren. Most of the more outgoing and more open assemblies would like to be called Christian Brethren.

### Are assemblies generally premillennial in Britain? We hear sometimes that there is a drift toward a-millennialism.

I would say that the majority are pre-millennial. There are of course individuals who are a-millennial in their view, but I don't know of any assembly which is taken up with that point of view as teaching from the platform.



### We have a couple of Bible Schools in the United States that are assembly sponsored or associated, and a couple in Canada. Do you have any schools like that in the British Isles?

No, we don't. We have some that are supported very well by assemblies, and staffed in part by assembly folks, but not directly run by the assemblies.

# Let me move to another area. Is England a Christian country?

I would have to answer that question, no. The latest statistics that we were given said that 2½% of the people in Great Britain attend church on any given Sunday. And I think that answers that we are far from Christian.

But you commented in the radio conference yesterday [see report, page 19] that there were signs of an awakening. Most of us on this side of the ocean have gotten the impression that things are going from bad to worse over there.

Politically and economically things are going from bad to worse. Many hundreds of people in Great Britain see that the country has hit rock bottom. People realize that mater-



ial things are about to collapse and the only answer is a spiritual awakening. In this last summer's work in our tent crusades we saw more adults converted than in any other period that I can remember. Many, many married couples are coming out to trust the Lord, a lot of them from totally non-Christian atmospheres.

In Great Britain the awareness of spiritual need is more evident in the unsaved than the readiness within the Christians to reach out and meet that need. There is still an awful apathy back home amongst Christians, although there is a growing tendency to become involved in evangelism.

# What is the impact of the occult boom over there?

It has had a tremendous hold on the youth of our land. Many of the universities and schools were plagued with this thing and young people were getting deeply entrenched. There are areas where witchcraft is really strong and there is the growing tendency for the man in the street to read the horoscope every day. These things have brought a terrible darkness into many lives. But this is an indication of spiritual need. So that gives me hope, that even though it brings darkness, Jesus can bring light.

# Would you care to comment as to whether the drug culture is tied in with this, or even the rock music culture?

They were both with us long before

the occult took a hold on our people. But I guess we could say they have opened the way for the occult to gain an access to the hearts and minds of people. Young people on drugs are much more susceptible to the occult than when they are in full control of themselves. The modern rock music does make us vulnerable to evil because it creates an atmosphere that generates a kind of inner sensitivity to the spirit world.

# Is Great Britain still a prominent missionary sending country?

No, I would say certainly not. We still have a great interest in missions because of the vast number of missionaries that are still on the field from earlier days when missions were to the fore. In assemblies we are sending out very few young men.

Some of our readers might be interested in corresponding with you or your organization. Would you care to tell us what address they can write to? Or if someone wanted to send a gift through whom could they send it?

Our home address is: The Way to Life, 3A North Street, Hailsham, Sussex, England. Gifts for the radio or crusade ministry could be sent through Letters of Interest.

# Dick, do you have anything to say, anything you'd like to add to the questions I've asked, or any challenge to Christians in North America?

I believe that we are living in the most exciting times that anyone could be privileged to live through, and the potential for the gospel is tremendous. I feel that the economic and political situation is going to get worse the whole world over. And I believe that it is at such a time as this that we are going to see a turning back to God.

Christians everywhere should realize the opportunity of this hour. Instead of being over-involved in the material world, we should realize that it's now time to redeem the days and to give our all to God. Christ's coming is very near.

One thing that really burdens my heart is the need for united crusades. I really believe that when Christians get together, whether it is a group of assemblies, or whether it is assemblies plus other evangelical Christians, God honors and blesses in a way that He never seems to bless the single church crusade effort.

So may I urge all across the States and Canada to link together, unite and share the faith with the millions who need to hear and to be converted.

# They were interested in tearing her to pieces. He sought to reclaim her and introduce her to a new, abundant life.

# Encounter With Christ

by Arthur Durnan

TWENTY CENTURIES have passed since the quiet teaching ministry of Christ was interrupted by a band of hostile scribes and Pharisees, pushing or dragging into the presence of Jesus a woman caught in the very act of adultery. One can read about this stirring encounter in the first twelve verses of the eighth chapter of John's Gospel. It was a crucial moment for Him. The encounter with the hostile religious leaders threatened His safety and His ministry. The encounter with the woman displayed His glory as the friend of sinners, though the enemy of sin. It was a lesson for all the centuries that have followed.

Her desperate need is our desperate need too. Am I wounded? He is balm. Am I poor? He is wealth. Am I thirsty? He is water. Am I in darkness? He is light. Am I condemned? He is pardon. The Son of God has entered into the meaning of life to show us what genuine humanity is like, to regain the complete toll of damages which Adam's sin took, to effect a total redress of grievances for humankind. This He accomplished on Golgotha's hill.

### I. THE HORRIBLE CRIME

"Master, this woman was taken in adultery, in the very act. Now Moses in the Law commanded us that such should be stoned: but what sayest Thou?" (John 8:4-5).

Make no mistake about it—adultery is one of the gravest sins. Check the Law in Leviticus 20:10 or Deuteronomy 22:22-24. Adultery is the violation of a divine institution in innocency, by the indulgence of one of the basest lusts of man in his degeneracy. The rabbis ranked it with murder and idolatry as the three worst sins.

From the purely legal point of view, the woman's accusers were perfectly correct. She merited the death penalty. The Mishnah, that is, the Jewish codified law, declares that the penalty for adultery is strangulation, and even the manner of strangulation is spelled out. "The man is to be enclosed in dung up to his knees, and a soft towel set within a rough towel is to be placed

Toronto evangelist Arthur Durnan holds Gospel Campaigns in Canada and abroad. He has appeared frequently on Canadian television, and his writings have been used in some of Canada's leading newspapers. He is associated with Bendale Bible Chapel in Scarboro, Ontario.

around his neck (in order that no mark may be made, for the punishment is God's punishment). Then one man draws in one direction and another in the other direction, until he be dead." In God's sight, adultery is no less a sin today,

with judgment to come.

Perhaps we should pause here long enough to clear up a misunderstanding. In dealing with this woman, Christ did not abolish the death penalty for capital crimes. The ones who brought this woman to the Savior were not members of the government. Rome ruled over Palestine at that time, and these men did not have the right to put someone to death. Jesus did not encourage anyone to go against the Roman law or to take the law into their own hands. He was perfectly correct to intimate that they as private citizens had no right to pass judgment on others and put them to death. But this in no way lessens the gravity of the sin of adultery.

Moderns may call sexual fascism a caper, but God still declares it a crime. Sexual adventurism beyond the bounds of true and honorable marriage is scripturally condemned (Matthew 5:28). Sexual experimentation before the binding of true and honorable marriage is

psychologically damaging.

Unethical hedonism has an egocentricity that is the worst sort of idolatry. It is a selfishness that exalts personal pleasure to the status of absolute, reducing womanhood to "thinghood" and sacrificing other people on the altar of its own sexual gratification.

John MacMurray, the English philosopher, brings "thinghood" before us with penetrating simplicity when he writes: "In all enjoyment, there is a choice between enjoying the other and enjoying yourself through the instrumentality of the other. The first is the enjoyment of love; the second is the enjoyment of lust. When people merely enjoy themselves through each other, that is but mutual lust. They do not meet as persons at all; their reality is lost. They meet as ghosts of themselves, and their pleasure is the ghostly pleasure which cannot satisfy the inner needs of the soul, and which only vitiates its capacity for reality.'

To use persons instrumentally, treating them only as "things," involves more than a loss of reality; it involves a loss of integrity, too. To use another person for your own end is to violate their personality by making an object of them; and in violating their integrity, you violate your own integrity as well. The sexual relationship requires the support, the nourishment and the stability that true Christian marriage provides.

#### **II. THE HOUNDING CRITICS**

"What sayest Thou? This they said, tempting Him, that they might have to accuse Him" (John 8:5-6).

These religious zealots had dragged a woman into the Savior's presence in order to embarrass Him, and have Him lose popularity with the people. They sought to hook the Master on the horns of a dilemma. They are like a lot of modern critics who ask questions over and over again with no interest whatever in hearing and acting upon "Thus saith the Lord" answers.

If Jesus were to decide that the woman should be stoned to death, two things would logically follow. First, He would lose the name He had gained for love and mercy. Who in the future could refer to Him as the Friend of sinners? Second, He would find Himself on a collision course with Roman law, for the Jews had no right to bring capital punishment on anyone.

On the other hand, if the Savior urged that she be freed, He would be guilty of breaking the law of Moses. He would also be turning a deaf ear and a blind eye to

the sin of adultery.

That was the trap these plotters had set for Jesus, but the Omniscient Judge of the universe caused it to recoil against the wily accusers. They desired to concentrate on one matter, but He broadened the terms of reference. He turned the spotlight of God's holy Word on them as well as on the trembling woman. They stood over their victim like grim invigilators, watching for the slightest deviation from the law and prepared to strike with savage and ceaseless punishment. Well and good, but what about their own hearts?

This is the consistency of the Savior. He does not deny the charge, but He will not confine it. He will not isolate one particular person. We are all sinners, and we all need His loving compassion and forgiveness.

forgiveness.

Jesus wrote on the ground. He never wrote at any other time in His ministry, so far as the record goes. The normal Greek word for "to write" is *graphein*, but here the word is *katagraphein*, which can mean "to write down a record against someone." Perhaps He wrote, "Levi the bribe-taker" ... "Joseph the murderer" ... "Eli the robber," and so on.

Then, with one sentence He put them all to shame and flight: "He that is without sin among you, let him first cast a stone at her" (v. 7). Missile-flingers were welcome, but only immaculate ones! All sin is an offense against God, whatever form it may take, however it may manifest itself. All sin is rebellion against God. There is not one of us who does not need the forgiveness of God and cleans-

ing in the precious blood of the Lord Jesus Christ.

### III. THE HELPFUL CHRIST

"Woman, where are those thine accusers? Hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more" (vv. 10-11).

With the accusers gone, the Savior spoke to the woman with words of challenge and conviction. He did not refute the charge against her. He did not smile and call her sin a mere "slip." He was fair to the woman, fair to the accusers, and above all, faithful to Himself. Jesus never ignores sin. He never excuses it. Adultery is heinous. Sexual immorality destroys. The Savior insists on nothing less than purity in body, mind and conscience.

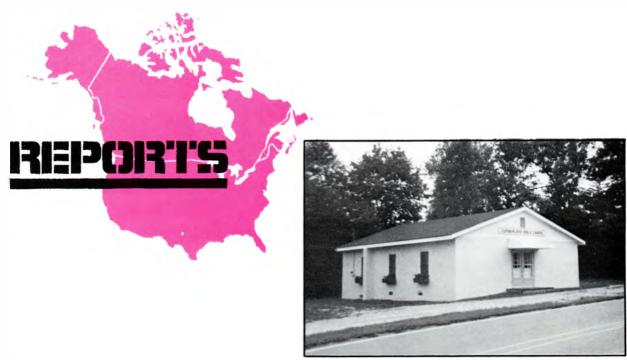
He also offers forgiveness and cleansing. He uses His power and authority to transform the sinner who receives Him. He is holy, harmless, undefiled, separate from sinners (Heb. 7:26), and yet always reaching out to lost man. When He says "Neither do I condemn thee," He speaks as the Lord of Glory. Only those are truly happy whom He does not condemn.

What glorious love he poured out upon that condemned woman. They were interested only in tearing her to pieces. He sought to reclaim her and to introduce her to a new, abundant life. How wise a Physician is Jesus! How merciful a Judge is God's Son! He stooped from glory to earth and to the cross where He took our sins in His own body. God raised Him from the dead. He stooped, He died, He rose, in order that sinners like us, steeped in our sin, might be raised from the death of sin, even to the life of righteousness. Has He raised you yet?

His final words are searching indeed. "Go, and sin no more." He called her to a new life and a new Master. Christ will never condemn those who, though they have grievously sinned, will receive Him and go and sin no more. She was gloriously pardoned in order to be like Him.

Is the pardoned woman's Friend your Savior? Is He your Lord? Is He Lord of your tongue, your temper, your wallet, your thoughts, your body, your all? Will you say with those today, who would say it humbly of the Lord Jesus Christ, "This is my Beloved, and this is my Friend"?

We have only one option: we can receive Jesus Christ or reject Him. But once we receive Him, our option ends. We are then no longer our own but bought with a price. We belong to Him. His command to us is, "... Go, and sin no more."



Cumberland Bible Chapel

### **CUMBERLAND BIBLE CHAPEL**

On your way from north to south or vice versa, the folks at the new Cumberland Bible Chapel in Tennessee would like to have you stop and fellowship with them. Their building was purchased, extensively remodelled by the local Christians, and then dedicated on September 15th. Previously, the assembly met in a home in Tracy City.

Joseph Balsan of Iowa, and Ray Zander of Florida participated in the opening service. Joe continued with nightly meetings on the "Two Roads—Two Destinies" chart. Many local people attended, as well as Christians from the nearby Shelbyville and Murfreesboro assemblies.

To reach Summerfield, leave I-24 at Monteagle, 50 miles northwest of Chattanooga. Travel 3 miles east on 56N. The meeting schedule: SS 10, M 11, BB 6, Thurs. 7:30.

John H. Stadt, Correspondent, P.O. Box 52, Tracy City, Tenn. 37387 (615/592-6638)

### **OUTREACH IN EDMONTON**

In August a new assembly was begun in north Edmonton. It grew out of several years of Sunday School outreach which had been supported by Bethel Gospel Chapel. A 10 a.m. Sunday School and an 11:15 Family Service are held in a local elementary school. The 6 p.m. Lord's Supper is held in the homes of different Christians. The assembly has taken the name, Northridge Bible Church.

About a dozen committed adult Chris-

tians form the nucleus of the new work. They have the aim of reaching a large, new section of Edmonton, and have already been encouraged by some growth and blessing.

Nelson J. Annan, 6707 - 149A Avenue, Edmonton, Alberta T5C 2V8

# TENTH ANNIVERSARY AT MINNEAPOLIS

"Send the Light Mission" was started ten years ago in Minneapolis and is now known as the "Good News Bible Center." An anniversary meeting was held on October 4. **Bob McLellan** showed slides covering progress of the work. There were testimonies, special music and a gospel message by **Truman Manning**.

Don Osbeck

# CHANGE OF CLIMATE FOR THE RICHARDS

Sometimes retirement means only a change of scenery. This is the case with Harold and Mabel Richards who have left Alaska after serving the Lord there faithfully for 37 years. They are settled in El Nathan Home, Marble Hill, Missouri 63764, where brother Richards will work as maintenance man and perform other services as they are required. They are to start a children's and young people's meeting at the home, an activity in which the Richards were much used of the Lord in Alaska. They ask that the Lord's people remember in prayer the J. W. McCormicks who are continuing the camp work in Alaska.

#### FIRE IN CENTRAL HALL

Fire broke out in Central Gospel Hall, Toronto, early on October 22nd. The alarm was turned in by a taxi driver at 5 a.m. Extensive damage was done to the rear of the hall, with much smoke and water damage through the auditorium. Authorities called it a case of arson.

Central Hall is in a downtown location. Built around 1914, it was known as Beulah Hall for many years. The building was taken over by the Central assembly in 1930 when they had to move from their Sussex Ave. building.

The fire came during the first week of the Dick Saunders Evangelistic Campaign. The assembly was offered the use of a room in the Children's Aid Society building, next door, for Sunday meetings. Future plans are uncertain as yet.

November 20



How to work with God in the power of His Spirit!

### Acts: God Working with Us

A new FISHERMAN BIBLE STUDY GUIDE for neighborhood student & church groups. paper \$1.45

at your local bookstore or Harold Shaw Publishers Box 567 Wheaton, IL 60187

Ask for catalog listing all study guides





Venture and Darlene Coy, with Jennifer (4), Julia (8), Kevin (12) and Lori (14).



Peggy Hart



**Gerald McLellan** 

# commendations

# VENTURE COY, 814 Baker, Boise, Idaho 83704

The brethren at Westside Bible Chapel, Boise, Idaho have commended Venture Coy to the work of the Lord. Burdened for some time about the Lord's service, brother Coy recently gave up secular employment to devote full-time to it. At the present time he is sharing in the teaching ministry of the local assembly, conducting a home Bible study in Boise, and another 130 miles away with hopes of establishing an assembly there.

Experienced in black light, flannel graph and chalk talks, Venture is seeking the mind of the Lord as to an additional ministry of providing artwork for others in the Lord's service.

The commending assembly believes he has demonstrated his capabilities in Bible teaching, counseling and pastoral work, and his devotion to the Lord Jesus Christ.

### MISS MARGARET HART, 6 rue des Oeillets, 03200 Vichy, France

After studying the French language all through high school and college, Peggy Hart spent four years teaching it to high school students. She spent her summers

in France studying and helping missionaries. In 1973, she resigned her teaching contract to go to France with the Literature Crusade Nice team. Now she intends to continue in France, assisting in the Lord's work in Vichy. This will include women's and children's work, visitation, the Emmaus office, and other activities carried on by Trifon and Priscilla Kalioudjoglou, who have been serving the Lord for over 24 years.

Peggy is commended to the Lord and to His people by believers meeting in the Fifth Avenue Chapel at Belmar, New Jersey. Peggy has been faithful and active in this assembly since childhood.

### GERALD O. McLELLAN, 874 Queensdale Ave., Hamilton, Ontario

A letter from Queensdale Gospel Hall in Hamilton, Ontario, indicates that Gerald McLellan has been commended to the work of the Lord. He will be participating in the "Gospel Hour" radio work and also ministering in the assemblies as the Lord may lead.

# IMMANUEL MISSION, Box 218, Teec Nos Pos, Arizona 86514

The assembly at the Atascadero Gospel Chapel in Atascadero, California, have commended to the work of the Lord at Immanuel Mission Mr. and Mrs. Laverne Dyck and Mr. Tom O'Malley. The Dycks are serving as dorm parents for girls. Mr. O'Malley is teaching in the mission school.

# conferences

#### FEB. 15—ROOTSTOWN, OHIO

The Women's Mid-Winter Conference will be held at Rootstown Gospel Chapel, 4292 Tallmadge Rd., beginning with a coffee hour at 9:30 a.m.

Contact: Mrs. Milt Krenichen, 337 Birchwood Ave., Cuyahoga Falls, Ohio 44221.

#### FEB. 18-20 SOUTHEASTERN WORKERS CONFERENCE

The 24th Annual Southeastern Workers Conference will be held February 18-20 at North Atlanta Gospel Chapel, 1475 N. Druid Hills Rd., N.E., Atlanta, Georgia. Sessions will include ministry, discussion periods and seasons of prayer.

Registration begins at 1 p.m., Tuesday. Opening session is at 1:30.

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

# address changes

### **ASSEMBLY CHANGES**

## LIMON, COLORADO, Limon Bible Chapel, 385 J Avenue

Correspondent: Roscoe Turner, Kiowa 80117 (303/621-2247).

## BELLEVILLE, ILLINOIS, VIIIa Hills Gospel Chapel, 150 Bernard Drive

Correspondent: John Hammon, Jr., 300 Bethesda Dr. (538-5733).

# IROQUOIS FALLS, ONTARIO, Iroquois Falls Gospel Chapel

Correspondent: Lewellyn Hartwick, Box 251, P0K 1E0

# QUEBEC CITY, QUEBEC, Christian Assembly, 3033 Place Dompierre, Ste-Foy (formerly in Y.M.C.A., 855 Holland)

Correspondent: J. P. Berney, 707 Maskinonge Ave., Ste-Foy, Quebec G1X 2N5 (651-1477 or 651-8570)
BB 9:30, SS 11, G 7:30, Wed. 7:30

#### **NEW ASSEMBLIES**

For listing of a new assembly in Edmonton, Alberta, and a revised listing for a home meeting in Tracy City, Tenn., see Reports (page

### **ASSEMBLY DISCONTINUED**

CHEMAINUS, BRITISH COLUMBIA, Fir Street Gospel Hall.

### **WORKERS' CHANGES**

Douglas Crabb, Box 3731, Butte, Montana 59701

Harold Richards, c/o El Nathan Home, Marble Hill, Missouri 63764

Henry Sanchez, 307 Cornelia St., Brooklyn, New York 11227

Ernest Woodhouse, c/o Park of the Palms, Keystone Heights, Florida 32656

# with the Cord

MISS MARY RICE, 31, of Anderson, S.C. In fellowship in Bethany Gospel Chapel since her youth, and pianist for all the services, the home-call of this young woman is keenly felt by the small assembly.

EDMUND G. SCHRAMM, 74, of Sunland, California, on October 6 after nine weeks in hospital.

Born in New York in 1900, and saved in Los Angeles assemblies at the age of 32, Mr. Schramm was a self-supporting worker among Spanish-speaking people in Los Angeles. In 1967 he began a Spanish meeting in the Glendale Gospel Chapel, the assembly where he had fellowshipped since its inception in 1949. With his wife, Agnes, he operated a Christian book store for 14 years.

The Schramms were in fellowship in Villa Gospel Chapel in Pasadena during the last year of his life.

ISAAC SWANSON, 72, of Chicago, Illinois, on August 23. Born in Oslo, Norway, he was brought to America at 18 months. He was saved at the age of 21 and has been in fellowship with the Christians in the Irving Park Gospel Hall, now known as Norwood Gospel Chapel. He loved the Lord and His Word and despite ill health spent much time over his Norwegian Bible.

MRS. JESSIE WHITELAW, 92, of Santa Cruz, California, on October 17. Mrs. Whitelaw was saved in her youth in the old Cumberland Gospel Hall (now Shuttle Street Gospel Hall) in Paisley, Scotland. In 1908, she and her husband arrived in Oakland, Calif., and came into fellowship with the Christians meeting at Bethany Gospel Chapel. She had a good testimony.

# **Missionary Journey of Paul**

16 Day Cruise—April 7-22

Fly to Cyprus, then sail by luxury liner to countries of the Holy Land, including Rome, Naples,

Pompeii, Asia Minor and Turkey.





### Leave Chicago April 7

TOTAL EXPENSES \$143900

plus a few taxes

For information contact: Dr. R. Winfield Scott 296 W. Wesley Atlanta, Georgia 30305 Phone: 404/355-7780

Most delightful time to be in the Holy Land and to cruise that area

### **NEW** by William MacDonald

### The Letter To Titus

A self study course on Titus **Paperback** \$1.25



### Other books by WILLIAM MACDONALD

Reprint by Alfred P. Gibbs

### Through the **Scriptures**

A five-year course in outline form covering most important events and

paperback \$2.25

doctrinal highlights in the Bible.

Send for free catalog

All material guaranteed Conservative Evangelical and Premillennial

#### Other books by ALFRED P. GIBBS

Christian Renewal Direct Address A Dreamer and His Dream Essentials of Christian Service Facts Worth Facing The Gleam in the Gloom God's Good News Scriptural Principles of Gathering.p The Lord's Supper The Lord's Supper The Preacher and His Preaching.p The Teacher As a Student	.40 .50 .40 .40 1.50 .125 .450 .450 .450 .450 .255 .255
---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	------------------------------------------------------------------------------------------

P.O. Box 2216 Kansas City, Kansas 66110

# book reviews

A CENTURY IN RETROSPECT, by James Gunn, 1974. 73 pages. Available from West Fifth Bible Chapel, 440 W. Fifth, Hamilton, Ontario, \$1.50 post paid.

On June 14, 1874, a few Christians met in the home of William Fenton on Catherine Street in Hamilton to partake of the Lord's Supper. One hundred years later the West Fifth Bible Chapel has issued an attractive booklet recounting the history of the assembly begun on that day. With some 66 photos, many of them of preaching brethren, the book is of value to anyone interested in the history of North American assemblies.

Through half of its history (1921-1968) the assembly met in the McNab Street Gospel Hall. Oddly enough, there is no picture of this Hall, though there are good pictures of an earlier building on the same site, the Fenton home, the new Chapel on West Fifth, and the Halls of three assemblies that were outgrowths of the McNab Street nucleus (Bethany, Kensington Ave., and Oueensdale).

The first convert of the infant assembly became its first missionary. T.D.W. Muir was saved in Gospel meetings held by Donald Munro and John Smith in 1874. Muir became a gifted evangelist, used of God to establish assemblies in Detroit and rural Michigan.

A few minutes after young Muir had trusted Christ, his companion William L. Faulknor took the same step. He, too, dedicated his life to the Lord, sailing for Africa in 1887 to join Fredrick Arnot in Garenganze. Later Mr. and Mrs. J. L. Duff went to China, and Henry Fletcher to Venezuela. T. G. Wilkie served in the homeland.

At the present time Donald Cox is laboring in Quebec and Harold Greene, in Missouri. Both of these brothers were jointly commended by McNab Street and 86th Street assembly in Chicago (now Palos Hills).

The McNab—West Fifth assembly has been widely known for its annual three-day conference. A quote from the biography of Donald Ross calls the first Hamilton conference (Jan. 1877) the first such conference held among North American assemblies.

Reviewed by the editor.

KINGDOM DIVIDED, by William Mac-Donald, Everyday Publications (230 Glebemount Ave., Toronto, Ontario M4C 3T4), 1974. 176 pages, paperbound, no price stated.

Seven Old Testament books (I Kings through Esther) are surveyed chapter by chapter in a style most helpful to someone trying to read or study the Old Testament. Not intended to be a commentary, and not prepared for scholars, the book is written in simple, up-to-date English (see INTEREST, Nov. 1973, p. 12 for a description of the ministry of Everyday Publications). Occasional, brief applications are made (Sample: "Solomon wanted to be like the great kings of the world. He should have obeyed God's Word and been content with the Lord's blessing"). Outlines, maps and review questions supplement the text.

Useful for Bible study groups, as well as for individuals. The author, Bill Mac-Donald, is well known to INTEREST read-

Reviewed by the editor.

# book briefs

by Donald Tinder

With the appearance of The Gospel According to St. Luke, by Leon Morris, New Tyndale Testament Commentaries series is now complete in twenty volumes. The volumes are priced at about \$2.50 each and have a durable soft-cover binding (Luke, being longer than average and later, cost \$3.45). A special price of \$44.50 has been established for the entire set. Unlike most series, this one is consistently excellent. The commentators are all firmly within the evangelical tradition. The volumes are neither unduly technical nor unnecessarily brief. They are not based on sermons, but rather provide additional help in understanding the text for those who are preparing to preach or to lead or participate in Bible study groups. (Eerdmans, 255 Jefferson Ave., S.E., Grand Rapids, Mich. 49502).

Two other especially noteworthy new books from Eerdmans are Jesus and

Christian Origins Outside the New Testament, by F. F. Bruce (216 pp., \$3.45pb) and A Theology of the New Testament, by George Ladd (661 pp., \$12.50). The first informs us in the author's usual readable style of what the ancient evidence reveals of Christ and the early church apart from the primary source, the canonical Scriptures. Chapters consider the pagan writers, Josephus, the rabbis, the apocryphal gospels such as the gospel of Thomas, and what Islamic tradition says of Christ. The second is a textbook for the earnest student which gives a scholarly and systematic introduction to the doctrinal teachings in, respectively, the synoptic gospels, John's gospel, Acts, Paul, the other epistles, and the book of Revelation. One will not, of course, agree with Professor Ladd's understanding of the New Testament on every point but he presents fairly interpretations that differ from his. Moreover he draws together material from throughout the Bible and from extra-biblical sources that will help the student to further his own understanding of the topic at hand.

Within evangelical Christianity one of the key points of division is the doctrine of predestination. The frankly Calvinist position has long been challenged by an Arminian alternative. In addition, probably the majority of those who are in a Calvinistic tradition, historically speaking, have in fact drifted to some middleground. A book which very ably defends such a middle position by a thorough exegetical study of the relevant Scriptures is God's Strategy in Human **History**, by Roger Forster and Paul Marston. The authors describe the nature of the conflict between good and evil as exemplified especially in Job, Daniel, and Christ and His church. Then they look at a history of the conflict, especially its beginnings and the role of Israel involving Abraham, Jacob, Esau, Moses and Pharaoh. Finally they have six topical studies, including election, hardening, foreknowledge, and the causes of Jewish unbelief. This book is for those who are willing to let the Bible itself rather than theological systems, however logical, be the authority for doctrine. (Tyndale House, Wheaton, Ill. 60187; 296 pp., \$5.95 and \$3.95 pb.)

#### **WANTED TO PURCHASE**

Used commentaries and other Bible study books, including small libraries.

Contact:

Vantage Point Christian Book Store 11 N. Northwest Highway, Park Ridge, III. 60068

#### THE BODY OF CHRIST IN 1975

Continued from page 3.

of our history. We emphatically want to avoid repeating the mistakes which have led to heresy, deadness, imbalance, traditionalism, and so on. The other side of the coin is that we want to repeat the experiences of reformation, revival, and spiritual awakening. Examination of the history of the body of Christ will show us factors important in any movement toward renewal.

Therefore it is worthwhile to invest time and money in the study of church history. An inexpensive place to start would be A. M. Renwick's The Story of the Church (Eerdmans, 1958). Other books would do as well, but Renwick is available as an inexpensive paperback and is reliable. While there is much to learn from those in the Catholic, Lutheran, Reformed, and Anglican traditions, it is in the "free church" tradition (Waldensians, Anabaptists/Mennonites, Quakers, Disciples, Brethren, et al) the greatest dividends are paid for historical research. E. H. Broadbent's The Pilgrim Church (Pickering and Inglis, 1931) or Donald Durnbaugh's The Believers' Church (Macmillan paperback, 1968) will serve as introductions to this stream of church history.

The minute details can be left for the professional and the specialist, but we make a real mistake if we fail to get a basic understanding of the history of brothers and sisters who have gone before us. To belittle the value of this is no less than a species of the attitude Paul condemned, that is, "we have no need of those members." For we are not the first to seek a restoration of the "New Testament church." Nor are we the first to deal with creeping worldliness or deadening traditionalism.

#### II. THE SIZE OF THE BODY

The other dimension of the body of Christ is geographical. We are usually as deficient here as in the historical area. Begin right at home. What have you learned from brother or sister so-and-so who sits every Sunday three rows over from you? Is your relationship limited to casual greetings? Or is it that of members of a body who need each other to live fully?

Do you restrict your learning/teaching experience to a handful of your peers? Both young and old, black and white, educated and uneducated must begin to reach out deliberately toward one another with the two-fold expectation of ministering and being ministered to. This is where we begin to solve the prob-

lem of disunity in the body—within our own fellowship.

On a somewhat broader scale, what about the other Christians in your neighborhood and city? A course of action may be difficult to determine and more difficult still to implement. Yet we simply must understand that true believers in the Presbyterian, Lutheran, Pentecostal, or other congregation down the street are members of Christ's body, We need them and they need us!

Those whom God accepts, we must accept. Those whom God loves, we must love. If legitimate efforts are made and rebuffed, that is one thing. For most of us, however, the thought of reaching out to serve (and be served by) believers involved in other ecclesiastical traditions has not crossed our minds.

Geographical appreciation of the unity of the body is especially important in our decade. On all sides the cry is "back to the Bible" and "renewal in the church." Many a "denominational" church these days has pluralized its leadership (i.e., extended beyond one man to include several). Many a congregation has simplified or thrown out formalized liturgical modes of worship in favor of unstructured periods of worship, including the Lord's Supper, and fellowship.

Let me give examples of the kind of fruitful reaching out that I am suggesting. One assembly in California has been blessed with remarkable evangelistic growth, vastly increased involvement in Bible study and prayer during the week, and in deepened appreciation of their simple meeting for breaking of bread and worship. A nearby church was having continuing problems with the "one-man" clerical system. Hearing of the blessing experienced by the assembly, they visited, then invited a brother from the assembly to give a month of meetings on the subject, "The New Testament Church." The end of the story has not yet been written, but it is an exciting example of the possibilities.

I have three friends (one of them the pastor) in a nearby denominational church. They have just finished writing a new and simple "constitution" for their fellowship, attempting to be strictly Biblical in content and spirit. The eldership has been pluralized and the meetings modified in the light of the New Testament teaching. In a recent visit, I found the Christians sitting around the Lord's table holding an "open" and unstructured meeting for worship of the Lord and breaking of bread.

I am not implying that there is only one way to offer sacrifices of praise acceptable to God. But it is most rewarding to watch the process unfold, and be a small part of the consultation as the renewal takes place.

Another example you may read for yourself. *Brethren, Hang Loose* (Zondervan, 1972) tells the story of Robert Girard and a Wesleyan Church in Arizona where he serves as pastor. Girard chronicles his, and the church's, amazing evolution toward the New Testament pattern. A reading of this book should explode the myth that any one particular group has a monopoly on New Testament church principles, practices, and aspirations.

These are only three examples out of a multitude. Many of our brethren in various churches, seminaries, and schools are in the vanguard of today's movement for church renewal along New Testament lines.

The old labels, fences, and terminologies ought to be deemphasized as we reach out to help and even to learn from all of God's people. We dare not be *unequally yoked* together with unbelievers, but we dare not be *unscripturally separated* from real believers either.

This is especially true in our day when the yearning for new life and for purified doctrine is at an all-time high. In practical terms this means making contact with other believers and, wherever possible, actively working together in the task of becoming faithful bodies of Christians before the world.

The New Testament Church Movement has a history far longer than 150 years, and a geographic breadth too great for any address book or denominational register to contain. It is time now to develop an appreciation for the age and size of the body of Christ. While ecumenical councils fumble for unity at the institutional level, and often at the expense of truth, we have the magnificent opportunity to practice and enjoy the true unity of the body at a "people" level, and on the basis of truth. Let us be thankful for what is good in our own tradition. Let us remain appreciative of "those who meet as we do." But let us also resolve to identify ourselves, not primarily with subgroups in the universal church so much as with the body of Christ in the totality of its members.

David Gill, formerly editor of the college level Gospel paper Right On, is now an instructor at California Center for Biblical Studies in Culver City.

Quotations are from the New American Standard Bible.



INTEREST is a publication that has "A" eye appeal. This is very important. It brings response and creates interest.... The content is excellent and meets a great need for the Lord's people.

John H. Stadt, Tracy City, Tenn.

We have a man and wife in our fellowship now who first got interested in the way we meet by reading INTEREST in a college library in Kentucky.

Shockley Few, Columbia, S.C.

My wife and I went on the tour of Colombia advertised in INTEREST. We found it beyond our expectations. The large number of assembly missionaries visited provided us with a wide cross section of the Colombian work. It was a thrill to be on the spot while the Lord called two teachers who were on the tour to start a school for the missionaries' children at Barranquilla.

Lewis L. Doane, Portland, Oregon

Just finished reading the October INTEREST—an outstanding issue. Even more important to me than the articles on Bible translations was the article "Outside the Camp." The final section, "Time-Delay Mechanism," was remarkably incisive and offers a wholesome, Biblical alternative to the current "God is never upset with a believer" fad (Gilquist, Lindsey, Narramore-Counts, others). You ought to consider doing a whole article just on this immediate subject, as a corrective to widespread erroneous teaching which is making the rounds today.

Ray Oehm, Oceanside, Calif.

Enjoying the articles of "others"—this to me shows real spiritual perception, bringing the best from wherever the Lord may lead. We are going to have variety in heaven, so let's get used to it now.

> Frank Bus, Zaventem, Belgium

### MORE ON TRANSLATIONS

Thank you for the excellent issue about The English Bible in the 20th Century. We thoroughly enjoyed it and found it to be most helpful and enlightening. Keep up the good work.

Ken & Dianne Walker, Blumenhof, Sask. Skimming through the October issue has whetted my appetite for a more leisurely digestion. I felt I must write and express my appreciation for your work. I'm sure you have chosen carefully from the supply of material available—there is a refreshing variety of viewpoints presented and a pleasant absence of the foul atmosphere of "dogmatism."

Ralph Clark, Calgary, Alberta

I feel I should register my disappointment with the October edition. The handling of the subject—the English Bible—reflects the thinking that the King James Version is about to abdicate! Liberals and "Neos" and even good sound—but uninformed —fundamentalists are trying to dethrone the good old authorized Bible, but God, I believe, will continue to preserve the purity of His Word in the translation that has been our guide for over three hundred years.

The case for all the translations since 1900 which rests itself primarily on *two* poor manuscripts (Sinaiticus and Vaticanus) is so flimsy and unreasonable to a student of archaeology and manuscript evidence that one wonders how any honest lover of the truth could possibly espouse this very liberal position.

Roy Beverly, Ellsworth, Maine

I do not intend to lay my old KJV (old Scofield reference edition) aside, but have several newer translations on hand for comparison. For private reading we enjoy the easy-to-read Phillips N.T....

We have been told "The New Translation" by J. N. Darby is the most accurate in English. We are wondering if it is known what manuscripts were used for this

translation?

Harry H. Davis, Scranton, Pennsylvania

Darby answers your question in his 16-page preface to the second edition (1871) of his New Testament. Let me quote a little of it:

Since my first edition, founded on the concurrent judgment of the four great modern editors (Griesbach, Lachmann, Scholz, and Tischendorf), following the received text unchanged where the true reading was a disputed point among them, the Sinaitic MS. has been discovered; the Vatican published; Porphyry's of Acts and Paul's Epistles and most of the Catholic Epistles and the Apocalypse, and others, in the Monumenta Sacra Inedita of Tischendorf, as well as his seventh edition. These, with Alford and Meyer's (not yet consulted for the text), and DeWette, furnished a mass of new materials. Tregelles' too was published as a whole since my present edition was finished, though not printed.

All this called for further labour.... I have in every questioned reading, compared the Sinaitic, Vatican, Dublin, Alexandrian, Codex Bezae, Codex Ephraemi, St. Gall, Claromontanus, Hearne's Laud in the Acts, Porphyry in great part, the Vulgate, the old Latin in Sabatier and Bianchini. The Syriac I had from others ... not being a Syriac scholar, I could not use it for myself. The Zacynthius of Luke I have consulted; with occasional reference to the fathers; Stephanus, Beza, Erasmus. The labour

involved in such a work those only know who have gone through it by personal reference to the copies themselves.

It should be obvious from the above that far more than two manuscripts underlie modern translations. A glance at a New Testament with critical apparatus verifies this. For instance, the King James reading "Jesus Christ" in Col. 1:1 is supported by manuscripts D (Bezae), K, 37, 47 and others, according to the footnotes of a 1920 edition of Darby's N.T. The reading "Christ Jesus" found in most modern translations is supported by Aleph (Sinaiticus), A (Alexandrinus), B (Vaticanus), F, G, L, P, 17, Am and Memph.

Darby's preface predates Westcott and Hort by ten years, so of course he doesn't mention them. This should be sufficient to correct the widespread teaching that Westcott and Hort are responsible for the modern lack of confidence in the Textus Receptus (see the editorial in the December issue). The contribution of Westcott and Hort was to refine the techniques developed by earlier researchers, to apply them rigorously to the manuscripts, and to distinguish and name four principal

types of text.

Bruce M. Metzger (The Text of the New Testament), after describing the long dominance of the Textus Receptus, says the first recognized scholar to break totally with it was Lachmann (1793-1851). "The man to whom modern textual critics of the New Testament owe the most is ... Tischendorf (1815-74)." And in England the scholar who was "most successful in drawing British preference away from the Textus Receptus was Samuel Prideaux Tregelles (1813-75)" (pp. 124, 6, 7). All these men were mentioned by Darby; all died before Westcott and Hort published their Greek New Testament (1881).

The fact that Tregelles and Darby were outstanding leaders in the early Brethren movement ought to dispel the notion that the impetus of modern translations comes from liberals, or that assembly involvement is something recent. Darby's second edition, issued ten years before the British Revised Version (1881), is one of the earliest of modern translations.

To return to Darby's preface, his own evaluation of the King James Version might be of interest to our readers:

Its value and beauty are known, and I need not dilate upon. I have lived upon it, though of course studying the Greek myself; I have no wish to underrate it. But now that everything is inquired and searched into, there are some points to be remarked which make it desirable that the English reader should have something more exact.—There is one principle which the translators avow themselves, which is a very great and serious mistake. Where a word occurs in Greek several times in the same passage or even sentence, they render it, as far as they possibly can, by different words in English... Thus in John 5 we have judgment' committed to the Son; shall not come into 'condemnation;' the resurrection of 'damnation.' The word is the same in Greek, and every one can see that 'not coming into judgment' is a very different thing from 'not coming into condemnation.' The whole force of the passage depends on this word, and its contrast with life. Here the sense is wholly changed....

In some cases, as 'elders,' 'the Lord's coming,' 'the law,'

In some cases, as 'elders,' 'the Lord's coming,' 'the law,' theological views have biassed the translators. Thus in Acts 1 we have 'ordained' put in where there is no word at all. All there is in Greek is 'must one be a witness.' So in Acts 14:23, 'They ordained them elders:' it is simply 'they

chose elders for them' ....

Editor

# INTRODUCING:

# ANDREW and OLIVE JOHNSTON



Olive and Andrew on their 50th Wedding Anniversary

It was 1913 when young Andrew Johnston immigrated from Scotland to Canada with his parents. The Radford family came over from England the same year, and both families settled in the Toronto area.

The Radfords came from an assembly in England. Their teenage daughter Olive trusted Christ in Maranatha Gospel Hall the year after they came. Andrew's people were Baptists, evangelical, though he can't remember hearing the gospel clearly in his youth. He was saved in April, 1916, in Central Gospel Hall in Toronto. In 1923 he came into fellowship in the Danforth Gospel Hall assembly.

Andrew and Olive met at a Sunday School picnic. When they were married in 1924 she joined him in fellowship in the Danforth meeting, where they have continued for 50 years.

Andrew is a retired employee of the Canadian National Railroad. He was also a teacher at Shaw College of Business for 12 years. Now he has a part-time job with the CNR employees credit union.

Since 1950, Andrew has been Canadian agent for Stewards Foundation. In January 1970, he added Letters of Interest responsibility to his agenda, and now handles all Canadian subscription and address change matters.

The Johnstons have one son, Mervyn, who with his wife Norma is in fellowship in the Danforth meeting.

### COME FLY WITH

# **EVANGELIST ARTHUR DURNAN BIBLE LANDS PILGRIMAGE '75**

APRIL 7-21, 1975 ● DELUXE ACCOMMODATION inspiring Israel / majestic Rome

### THE JOURNEY OF A LIFETIME!

- \*THE CATACOMBS, VATICAN, COLOSSEUM
- \*COMMUNION IN GARDEN TOMB
- \*SAIL ON BLUE GALILEE
- \*JERUSALEM THE GOLDEN

FREE COLOR BROCHURE AVAILABLE:
EVANGELIST ARTHUR DURNAN,
43 BONNECHERE CRESCENT,
SCARBORO, ONTARIO, CANADA. M1K 4Z1.



ARTHUR DURNAN

# Preach and Teach the Word

Twelve informative, practical lessons on the principles and practice of preaching and teaching.

Emmaus Correspondence School 156 North Oak Park Avenue Oak Park, Illinois 60301

Please send me a brochure on the course Preach and Teach the Word.

.....

Address

City\_\_

State \_\_\_\_Zi

THIS IS COLLEGE LEVEL INSTRUCTION

Exceptional! Splendid! The Best Yet! It's Tops! are some comments about

# HYMNS of TRUTH and PRAISE



- 576 Pages
- 682 Hymns & Choruses
- 61 Scripture Readings
- Hymns For All Purposes
- Topical Index

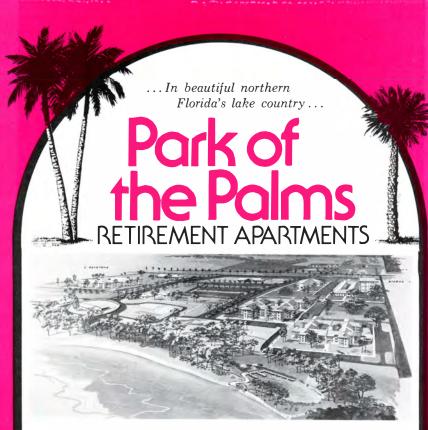
\$3.95 per copy plus postage

Returnable sample copy and quantity prices to assembly leaders on request.

Order From

# GOSPEL PERPETUATING PUBLISHERS

Non-profit organization
Dept. LOI, Box 348, Fort Dodge, Iowa 50501



Roomy and attractive apartments are designed for your comfort and security. Each unit contains range and refrigerator. Included are elevator service, laundry, TV, lounge, library, and screened porch. All units are air-conditioned and have a landscape view. Built around an inspiring Bible Conference program, the new PARK OF THE PALMS is a community designed for people 65 years or older (62 by arrangement) to live out their years enjoying good fellowship, relaxed living, healthy recreation and, above all, the opportunity to serve and worship the Lord Jesus Christ with other Christians.

- Studio, one-bedroom and two-bedroom apartments, all with kitchens.
- Initial construction is now underway.
- A home for adult Christians with a health care program, based on life-lease plan.
- Christian fellowship, Christian care, Christian conferences.

### TRUSTEES:

A. R. Lite, President—Developer of "Starlite," Boca Raton, Fla. Frank Waardenburg, Vice President, Keystone Heights, Fla. Robert W. Mojonnier, Secretary-Treasurer, Wheaton, Ill. Robert J. Willey, Resident Administrator and Conference Director.

David B. Good, C.P.A., Pittsburgh, Pa. Leslie J. Howatt, Portland, Ore.

J. Wilson McCracken, President of Stewards Foundation, Elmhurst, Ill.

John Meyer, Keystone Heights, Fla. Donald R. Parker, Boca Raton, Fla. and Greenwood Hills, Pa. Donald M. Taylor, Monrovia, Calif.

Write for brochure to:

### Park of the Palms

KEYSTONE HEIGHTS, FLORIDA 32656 • PHONE 904 / 473-4842



"MY HEART is overflowing with a good matter." With these words from the 45th Psalm, Larry Darling characterized his twelve years of Spanish-language broadcasting. He began it in Cuba. Now he lives in Texas, and sends eight broadcasts each week into Mexico.

Clifford Beggs has found broadcasting in Angola effective and helpful to soldiers, especially Christians away from their home assemblies. Clifford prepares the messages, an African brother reads them, and Doris Pitman and Elizabeth Davis handle the correspondence and Emmaus courses.

Dick Saunders reaches his own country, England, by broadcasting from Trans-World Radio in Monte Carlo, where 400,000 watts of power will soon be increased to 1.2 million (compare the 50,000 watt maximum in Canada and the U.S.A.). Radio stations in Great Britain are not allowed to sell time for Christian broadcasts, and free time is on an allotment basis that gives only rare opportunities. Very few British assemblies have a vision for Gospel broadcasting.

These reports were given at the afternoon session of the Family Bible Hour Radio Conference. In the evening, Fernand St. Louis spoke of gospel broadcasting in Quebec, and Chester Fisher described the world-wide ministry of HCJB in Ecuador. Arnot McIntee's topic was, "The Family Bible Hour in Retrospect and Prospect."

Three hundred people attended the fifteenth annual FBH conference. Sessions were held in West Toronto Gospel Hall on October 26. The FBH is produced in St. Catharines, Ontario, as a 30-minute program, now heard on 38 stations. The first program was aired by Donald Moffatt in St. John's, Newfoundland, on October 14, 1951. For a full report of the growth of the work, see the INTEREST cover story, March 1972.

In opening and closing conference messages, David Long forcefully reminded the audience that the desire to share Christ's glory, as sought by James and John in Mark 10:37, will be a costly experience. As they learned, it is more than a casual request. He who would be the chiefest must become the "slave" of all. Serving Him, whether through broadcasting or other means, requires the garden experience, "not my will, but thine be done."

To reach men and women, boys and girls, with the gospel takes more than casual prayers. It requires the deep exercise of the Lord's people, and their submission to His holy will.



David Long addresses Radio Conference



West Toronto Gospel Hall



Afternoon session—West Toronto Gospel Hall

JANUARY, 1975





Gioria and Ronald Edgecombe with Daniel (3) and David (5)

# BRIAN T. AGGETT, 413 North 57th Ave., Yakima, Washington 98902

Although my own ministry is mainly resident, I am using this quarter to travel a little. Spent a happy ten days with the Christians in Missoula, Montana, helping set up a regular, systematic visitation program. Was encouraged at the interest shown, the initial thrust made into the community and the determination of the saints to continue on a weekly basis.

The Missoula assembly, now meeting in John Small's home, is about to buy land in preparation for building a chapel.

A brother there introduced me to literature distribution and personal evangelism on the University campus. Can see great possibility for this at the Junior College here in Yakima. I feel this was one of the reasons the Lord allowed me to have this trip.

Am spending a few days this month in the Portland area, helping at Eastgate Chapel, ministering in their new series on the Book of Acts and sharing ideas on visitation, a work that needs constant challenge and attention. *November 1* 

# JAMES K. BOSWELL, 344 Burlington Cresc., London, Ontario N5Z 3G7

Had meetings in Brisbane, Queensland, then three months in assemblies up the Australian east coast as far as Cairns. We flew to Doomadgee Mission in northwest Queensland where there is an assembly work among the Aboriginees. These people have a very fine school system, with high educational standards. The spiritual response and results are most gratifying.

My next stop was Mt. Isa in coppermine country, where there is a good work established. Then we went by small plane to the Outback where we called on property owners (we would call them ranchers) whose next-door neighbors are often 200-300 miles away. They are hungry for the Word and many have

been saved through the ministry of radio and a Postal Sunday School work. Most of these ranchers have runways, but where there is none, we set the plane down on a gravel road. Fortunately I had a splendid pilot. We went to Longreach, in the heart of Queensland, where there is a fast growing assembly, and saw souls saved there.

In January, Lord willing, I go to Fiji and Samos; in February to Hawaii, and in March to Los Angeles. *November 19* 

### CHESTER DONALDSON, P. O. Box 1499, South Porcupine, Ontario P0N 1H0

The construction work on the new chapel building in South Porcupine continues to absorb quite a bit of my time. We are thankful to the Lord for the progress which has been made since the project was started on April 1. The outside of the building was pretty well completed before we moved to Northland Bible Camp for the summer work. As soon as we returned, we installed the furnace and insulated the building so that we were able to remember the Lord on Sunday, September 22. Other regular assembly meetings have been added as the weeks have passed and we are very grateful for the increased room and facilities.

The paneloc building which we had used for 9½ years was dismantled and taken over to Noranda, Quebec where brother Joseph Tremblay is looking for a suitable location on which to erect it for the use of the French assembly there.

November 13

### RONALD EDGECOMBE, 240 rue St-Léon, Cap de la Madeleine, Quebec G8T 6P7

My wife Gloria and I are enjoying working as a team since we returned from three years at Bethel Bible School. Twice a week we go out and hold home Bible studies with young couples. They seem to be more at ease with another couple. We both help with the young people's work on Saturdays. We plan to start Friday night children's Bible classes in our basement after Christmas. I have had the pleasure of leading men and boys to the Lord. We have 20 campers who are taking correspondence courses.

November 11

### PRESTON KEITH, 1005 Solomon Dr., Kernersville, North Carolina 27284

I have just returned from visits to Montgomery and Huntsville, Alabama. In Montgomery they have four families meeting together now and seem encouraged. In Huntsville there is quite a good sized group and at present they are waiting upon the Lord for guidance concerning the possibility of erecting a chapel there.

Lord willing the remainder of the year will be spent near home, ministering in the surrounding area. October 29

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

Recently I have been helping out a little in a small nearby assembly, as well as in Greensboro. The work in the entire Piedmont area continues to progress most encouragingly. The Pittsboro Retirement Community meets a real need for senior Christians.

October 30

### ROD MARTIN, 360 Blvd. Levesque, Apt. 308, Pont Viau, Laval, Quebec H7G 1C8

The Lord is working in a thrilling way in the assembly here in Laval. Quite a number have been saved and baptized recently, and the group has pretty well outgrown the present facilities. Myra and I are praising the Lord that He led us

20 INTEREST

to this exciting corner of His vineyard. After my studies at Bethel Bible School I am now getting some "on the job" training in working with an older brother in the Lord, **Bill Wolitarsky**. We are not sure what the future holds, but we do feel the Lord would have us serve Him amongst French-speaking people. [See Commendation in December issue.]

# EARL MILLER, Apt. 710, 1120 Market St., Meadville, Pennsylvania 16335

We are seeing some blessings from the Lord in the work here in Meadville. For our Tuesday night Bible study, we are using the tabernacle. The young people are constructing a miniature model. After it is completed we plan to use it in the preaching service for the adults. We have a goodly number coming out to the preaching service, many of whom do not come to the breaking of bread. We have from 12 to 18 at the breaking of bread.

October 23

### LOUIS MONTALVO, 126-03—109th Ave., So. Ozone Park, New York 11420

I took a trip to my native Puerto Rico and visited several assemblies there. I remained for a week in a little assembly in Mayaguez which is in great need. Although it was not a rest, it was a change which I needed. I came back to a pile of Emmaus work, so I am in harness again in several activities.

Carl Ostertag has sent us 15,000 copies of *Palabras Fieles* which are being distributed. Some brethren have installed loudspeakers on top of a station wagon. They use a tape recorder to give the gospel and then distribute thousands of tracts.

I just received a letter from a dope addict who claims he was saved through studying a Bible course and is willing to go on with the Lord. Pray for him that he may be a real witness for the Lord in this needy city.

November 1

# BEN F. PARMER, Box 6, Burlington, Colorado 80807

On a recent Sunday night I showed the film "A Thief in the Night" in the Burlington High School Auditorium. Several of the local pastors cancelled their services and supported the showing. We had nearly 600 in attendance. I gave a short gospel message following the film. We know of several who professed faith in Christ. I go next to Valley City, North Dakota for a week of gospel meetings.

Our son Paul is in his third month in Guatemala helping while Jim and Carla Cocking are in the States because of Carla's illness.

November 4

### MRS. CESARE PATRIZIO, 224 W. Louden St., Philadelphia, Pennsylvania 19120

I was encouraged in visiting the Italian assembly in Toronto in seeing their exercise in the gospel toward the Italian people. The Lord was pleased to use my late husband to work among them in his latter years and to see an assembly planted.

October 29

# KARL J. PFAFF, 2613 So. Martha, Sioux City, Iowa 51106

Here we see encouragement from the Lord from time to time. Three are waiting for baptism. There are some good opportunities continuing in this area. Ladies Coffee Hour in which I am privileged to give a word. Bible classes for young believers have been encouraging. The daily broadcast for children continues to be well received also. There is visiting and calling upon interested ones (and some not so interested) which has also borne fruit.

We look forward to a weekend of Winter Conference at Twin Lakes, Jan. 10-12. October 24

# GEORGE J. PIRIE, 1261 Randy Dr., Pottstown, Pennsylvania 19464

Recovery from my surgery is now complete and I am again busy in the Lord's work. It was a joy to share in ministry of the Word with Louis Montalvo at the Hoboken Conference. The Lord not only blessed His Word to His people but to the salvation of one young man as well.

My wife is in much pain but we have a great deal to give thanks for with regards to her health.

November 11

# DAVID G. POLLOCK, Box 777, Mullins, West Virginia 25882

The West Virginia Youth Retreat was held October 18 to 20 at Camp Caesar, Webster Springs with 122 present. Practical ministry from **Jim Redling** was appreciated. There were a number of young people who were restored to fellowship and at least two were saved, one of them during a testimony meeting.

October 28



Myra and Rod Martin, with Rachel

# GEORGE RAINEY, 9257 Caprice Dr., Plymouth, Michigan 48170

I have meetings scheduled in York, Sunbury, and Harrisburg, Pa., during November, and back to Plymouth in December. The weather has been favorable and attendance good at all meetings.

We believe, because of the Word in weakness told out and the visitation to the homes, fruit in the local church will be the result.

November 11

### WILLARD L. RODGERS, P. O. Box 255, Gypsum, Colorado 81637

Our "summer people" are gone for the winter, but attendance at our Family

a new book on a controversial issue

### SECURE FOREVER

by Harold Barker

Can a Christian lose his salvation?



Is "Once saved always saved" Scriptural?

SECURE FOREVER sets forth what the Bible says concerning the eternal security of the believer.

An excellent aid in studying the Bible. Includes extensive references and Scripture index.

Find out for yourself what the Bible says about eternal security.

From YOUR CHRISTIAN BOOKSTORE or

LOIZEAUX BROTHERS, Inc.
Dept. LOI, Box 70, Neptune, N.J. 07753

Bible Hour remains about constant with an average of slightly less than thirty-five. This may appear to be surprising, but is due to the fact that local people attend more frequently during the winter months.

November 18

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

My weekly column in the local paper is printed again after a few weeks of absence. It is bearing some fruit. A lady phoned and asked my wife and I to come and visit her family. They are interested in meeting with us for Bible studies.

With an increase in number in the assembly (Groupe Biblique de la Rive-Sud in Longueuil) it has been necessary to look for a more convenient place to meet. We have been gathering for meetings in a school for two years.

October 23

# HENRY SANCHEZ, 307 Cornelia St., Brooklyn, New York 11227

We continue to work in the inner-city where sin abounds but where we see God's grace super abounding in the lives of boys and girls and young people.

We have been making special efforts in reaching out to the parents of the children we work with and many homes are open to the gospel. A few weeks ago a mother of four came to know the Lord and is now attending our chapel and also a Bible study my wife has for ladies on Tuesday morning.

Our goal is to see many of these families come into the fellowship of God's people.

November 15

# J. EDDIE SCHWARTZ, 2702 Cromwell Rd., Greensboro, N.C. 27407

The responsibility of the radio broadcast "Your Bible Says," which brother **Harold Mackay** conducted here for about 30 years, has fallen to me and it is a tremendous responsibility indeed. This program has many regular listeners in the area.



**George Rainey** 



Louise and Eddle Schwartz

Shannon Hills Chapel continues to draw near capacity attendance at most services and there are activities geared to all age groups for teaching and fellowship. We value the prayers of the Lord's people as we carry a full schedule of ministry, visitation, and radio work.

October 29

# PHILLIPS E. STROUT, 77 Williams Ave., Deptford, N.J. 08096

Our next journey, to begin in early December, will be through the south to San Diego, and up the west coast to Oregon and Washington. There are still many workers and projects not visited as yet.

November 16

# C. ERNEST TATHAM, 737 Teal Way, North Palm Beach, Florida 33408

Have just returned home after nearly five weeks of special meetings in several assemblies in Winnipeg and Vancouver. We were kept pretty busy: in one assembly we spoke 21 times in eight days.

It was a special joy to see the working of God's Spirit among young believers, and to detect their excited responses in the area of living for Christ in today's crazy world. The final conference in Vancouverbrought excellent attendance despite heavy, cold rain.

We are resuming our regular ministry at Palm Bible Chapel. The brethren here

report that over 400 crowded our auditorium on a recent Sunday morning to hear Larry Crabb. November 15

# WILLIAM TIDSBURY, R.R. 2, Sherwood Park, Alberta

We have recently had up-to-date news from the Republic of Honduras. The damage from Hurricane Fifi has been very extensive. It covers the whole of the north coast area where some 70 assemblies of believers are located. The vast majority of crops were destroyed, a great many homes were wrecked or carried away. The government seems to be working on a program to relocate people in certain areas where all the soil has been carried off or buried under sand and debris.

I won't be finishing teaching a class at Mount Carmel Bible School until mid-December. Lord willing, at that time my wife and I plan to return to Honduras to help in the present situation of need. We will be able to remain for about 2½ months.

November 11

# DAVID WILKINSON, Box 699, Ft. St. James, British Columbia

Pioneering isn't quite the same today as in former years when a four-day river boat trip was required to bring our supplies to the village. However, the work is a pioneering effort in that these Carrier Indian people have never before had a New Testament or literary materials in their language.

Just six days ago we received the Central Carrier Bilingual Dictionary back from the printer—all 9,000 lbs. We were delighted with the results, both aesthetically and technically. This will be an important cog in the Carrier literacy program.

October 26



# Finances and the Future

Do you have a question regarding a will, an estate plan, a living trust, income for retirement, an annuity trust or unitrust, tax benefits, etc? Stewards Foundation can help you to obtain qualified legal and accounting advice to produce answers to these problems.

STEWARDS FOUNDATION, Box 294, Wheaton, Illinois 60187
Attention: Robert W. Mojonnier • Tel. (312/653-6550)

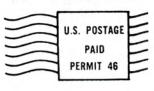
# **1974 INDEX TO INTEREST**

ARTICLES					Helping Hand Beside the Golden Gate, A (Christian Missionary Service, Inc.)	Jan.	74,	р.	16
Adore Him Carl Armerding	Dec.	74,	p.	4	Impressions of Lausanne	Oct.	74,	p.	22
Aspects of Faith Albert E. Horton & Gerald Hawthorne	June		p.	10	Learning by Doing (Discipleship Intern Training	luna	74	_	7
Aspects of Grace Albert E. Horton	Mar.		р.	4	Program) Letters of Interest Annual Report, 1973-74	June Nov.		p. p.	7 20
Aspects of Sanctification Albert E. Horton Belief that Ends in Disaster Donald M. Taylor	Dec. Mar.		р. р.	6 6	Mini-Yo-We	May			
			_	<del>_</del> 4	Park of the Palms, Major Expansion at	July		p.	15
Christian Father, A Ben Strohbehn Christmas Idol, The Allegra McBirney	Sept. Dec.		р. р.	8	Southeastern Workers Conference	Apr.		р.	
"Colson, 'Mr. Tough Guy,' Finds Christ"	Apr.		p.	12	Spanish Workers Conference, The First Stewards Foundation Annual Report, 1973	Nov. Feb.	,	p. p.	7 15
Coming of Kohoutek, The C. Donald Cole	Jan.		р.	8	Summer Camps and Conferences, 1974	May		p.	18
Dally Bible Reading Samuel Ridout	Jan.		p.	6	Terry Winter Evangelistic Association	Feb.		р.	
Dedicated to a Vision (Mini-Yo-We) Glenn Wyper Do We Still Have God-Given	May	/4,	p.	14	Urbana '73 Witness Week at Crowsnest E. C. Bryant	Feb.		p.	6
Prophets Today? C. E. Tatham	July	74,	p.	4	Witness Week at Crowsnest E. C. Bryant Workers Conference, 1974, Denver	July Dec.		p; n	28 16
Energy Crisis Tom Olson	Feb.	74.	p.	20	Workers Together—24th Anniversary		74,		21
Etiquette and the Visiting Preacher William Oglesby	Apr.		p.	18	***************************************			_	-
Fellowship of Saints, The Dick Hopkins	Apr.		p.	19	POETRY				
Part II Fever Left Her, The T. H. Dippy	May Oct.		p.	7 20	A Challenge Donald L. Norbie	Feb.	74,	p.	32
Final Warning and a Final Promise, A	001.	74,	ρ.	20	A Mother's Prayer Margaret M. Griswold	May		p.	6
(Malachi) Leroy Birney	June			18	At Sunset M. J. Michaux God Is like Nanette Kennedy	July	/4, 74,	р. р.	25 15
Give Attendance to Reading Norman E. Roberts	Sept.	. 74,	p.	10	"Kohoutek Or—?" Luci Shaw	Jan.		p.	1
Holy Spirit and the World, The John Williams		74,	p.	20	Men and Governments William Penn	Apr.	74,	p.	32
Independence Forever Don Bailey  Jesus Christ and the Authority of the	Sept.	/4,	p.	9	November Reverie Gorden Whitelock	Nov.		p.	9
Word of God John R. W. Stott	May	74.	p.	8	Pencil Sharpener John Shaw Secret Things Lloyd Mattson	Feb. May	,	р. D.	21 16
Part II	June		p.	4	Stars In Apple Cores Luci Shaw	Dec.		p.	9
Part III	July	74,	p.	20	The Family Reunion Beverly Caviness	Nov.	74,	p.	14
JOHN, SERIES ON Donald M. Taylor The Sculptured Gospel	July	74	p.	10	The Finger of Sorrow Violet Munro The Midsummer Craftsman Llovd Mattson	Jan.	-,	p.	32
In the Beginning		74,	p.	18	The Midsummer Craftsman Lloyd Mattson The Offering Joan Suisted	July Dec.		р. р.	1
The Logos	Nov.		p.	8	Thy Church O Lord Neil Short	Feb.	,	p.	11
The Gift Unwrapped Local Assembly and the Headship of Christ, The	Dec.	74,	p.	4	Where Two Seas Met James Slater		74,	p.	
Robert W. Sawyer	Feb.	74,	p.	10	Worship Him James Montgomery	Dec.	74,	p.	5
Man Unlimited Donald M. Taylor	Jan.	74	p.	4	EDITORIALS				
MOSES, SERIES ON James A. Stahr					A Change in the Masthead	Jan.	74	p.	3
The Ordinances (Ex. 21-23)		74,	р.	30	A Witness In High Places	Apr.		p.	3
Sign on the Dotted Line (Ex. 24) When God Says "Don't Pray" (Ex. 32)		74, 74,	p. p.		An Heir to King James	Oct.		р.	3
Burning the Golden Calf		74,	р. р.		Are Modern Translations Satanic Masterpieces? Current Trends In Missions	Dec. Feb.		p.	3
How God Judges Men	July	74,	p.	30	(Expletive Deleted)	June		р. р.	3
Outside the Camp (Ex. 34)	Oct.	74	p.	30 22	Frozen Shirts	Mar.	74,	p.	3
The Shining Face of Moses		74,	р.	_	Is the Social Gospel Coming Back? Mini-Yo-We and the Local Church	Nov.		p.	3
Old Groans and New Songs F. C. Jennings On the Text of 1611 Edward Angrove		74, 74,		18 10	Pioneers Wanted	May Sept.	. 74,	p. p.	3
Paradox of Lordship, The Samuel J. Escobar		74,	р. р.		Please Pass the Salt (NMG)	Apr.		p.	3
Paraphrase vs. Literal Rendering					Slience in the Church	July		p.	3
John D. Williams & Walter L. Liefeld Poor—Yet Making Many Rich Donald L. Norbie		74, 74,	р. р.	8 10	Take With You Words (AFW) The Resignation of a President		74, . 74.	p. p.	3
Prophetic Visions (Zechariah)  Donald L. Norbie Leroy Birney		74,		16			,	р.	_
Role of Women In World Missions, The Elisabeth Elliot Leitch		74,	p.	8	BOOK REVIEWS				
Self-Supporting Witness Overseas J. Christie Wilson, Jr.	Mar.	74,	p.	18	(Book Briefs not indexed)				
Skylab II		74,	p.	24	Armerding, Carl, Psalms In a Minor Key	Jan.	74,	p.	22
Spanish U.S.A.		74,	p.	_	Clark, Marjorie A., Captive on the Ho Chi Minh Trail		. 74,	р.	20
Temptation of Christ, The John Smart		74,	p.	4	Eerdmans Handbook to the Bible Glibert, Douglas and Clyde S. Kliby, C. S. Lewis:	July	74,	р.	18
There's Gold in Them Thar Hills M. J. Michaux Three Men Hanged on Trees Neil M. Fraser		74, 74,	p. p.	18 4	Images of His World	July	74,	p.	16
Translating the Bible Into English Murray J. Harris	Oct.	74,	р.	4	Good News for Modern Man	Oct.	74,	p.	27
Twentleth Century Translations	Oct.	74,	p.	6	Gromackl, Robert G., The Modern Tongues Movement Howard, David M., editor, Jesus Christ, Lord of the	Jan.	74,	р.	23
Washington Story, The James A. Stahr	Apr.	74,	p.	6	Universe, Hope of the World	Sept	. 74.	p.	20
Why Congressmen Don't Listen to Christians  R. Burnett Thompson	A	74	_	10	Jacobs, Sylvester, Portrait of a Shelter	Jan.	74,	р.	22
Your Child and the Christian Camp Norman West		74, 74,		10 16	Kent, H. Harold, Job, Our Contemporary		74, 74.	p.	
	,	,	-		New International Version New Testament New Testament and Wycliffe Bible Commentary		74,	р. р.	
DEDODTS				_	Norbie, Donald L., He Loved to Plant	Sept	. 74,	p.	20
REPORTS	B.0	74	_	25	Ross, Alex, Fifty Years		74,	p.	
Assembly on the High Plains, An Augusta, Report from	May Jan.		р. р.	25 10	Samarin, Wililam J., Tongues of Men and Angels Schaeffer, Francis A., The Mark of a Christian		74, 74,	p. p.	
Berean Bible Chapel	June			16	Septuagint Version of the Greek Old Testament		74,	р. р.	
Bethesda Hospital	Sept.	74,	p.	7	Six Version Parallel New Testament, The	Nov.	74,	p.	17
Breaking New Ground in Culver City Canadian Edition of INTEREST, The	Feb.		p.	22 7	Solzhenitsyn, Aleksandr, The Gulag Archipelago		. 74,	p.	
Christian Missions Press	July Mar.		р. р.	8	Tatford, F. A., Prophet of Edom's Doom Thompson, Roland F., The Bridegroom and His Bride		74, 74,	р. р.	
Donald Taylor Resigns	Jan.	74,	p.	11	Webber, Robert, How to Choose a Christian College	May	74,	p.	27
Eighty-five and Still Writing (Tom Olson)	Feb.	74,	p.	21	Wilson, Seth, Good News or Bad	Oct.	74,	p.	26

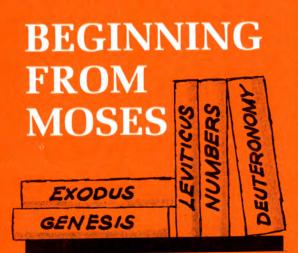
# **INTEREST**

BOX 294 WHEATON, ILL. 60187





Address correction requested



And having begun from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself. Luke 24:27 (JND)

He is
God's Genesis
of purest light
of causeless love
of endless life;
He is
creation's rhapsody.

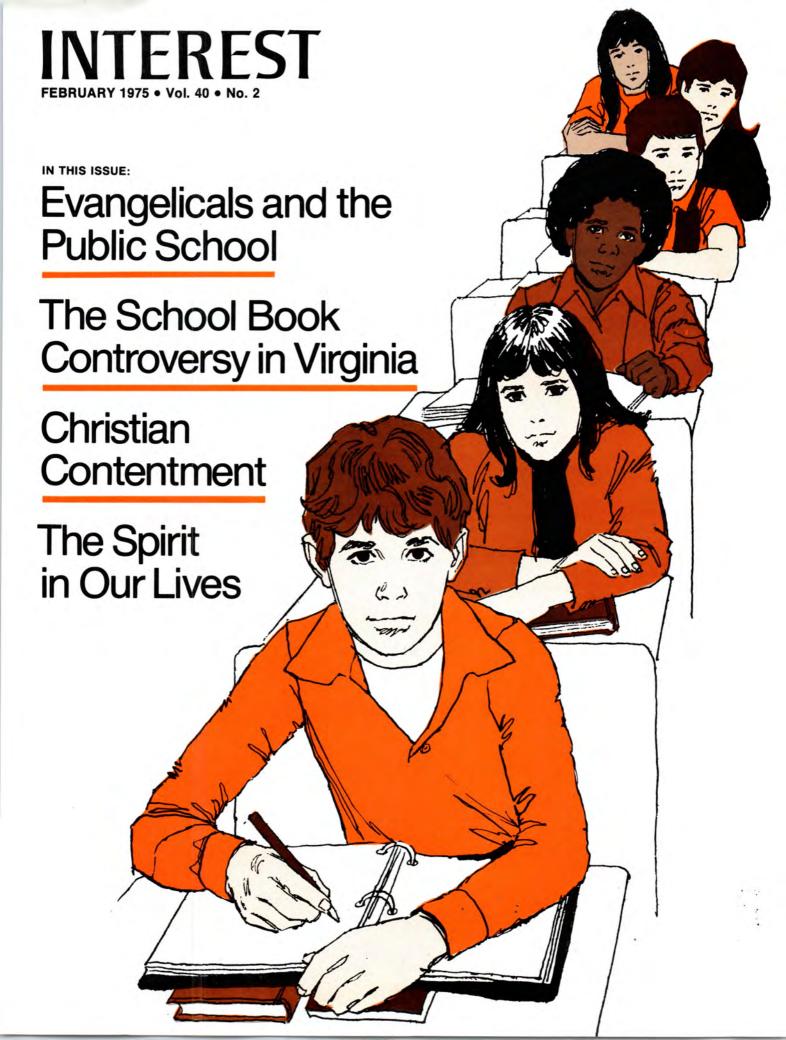
He is faith's Exodus from Egypt's gall and Satan's thrall by sonship's call; He is redemption's festival.

He is
Leviticus,
filling in grace
His priestly place
before God's face;
He is
devotion's sacrifice.

He is
of Numbers
the First and Last,
as Reuben first
as Adam last;
He is
God's wilderness repast.

He is
Deuteronomy
that pleasant land—
no trace of sand
nor Moab band;
He is
possession's Joshua.

Neil Short. Toronto



### INTEREST FEBRUARY 1975 Volume 40, No. 2

### **Articles**

- 4 Evangelicals and the Public School
  - The challenge is ours. Have we something to offer, or only something to complain about?
- 7 The School Book Controversy in Virginia
  - Without violence, some school districts are examining and even rejecting biassed text books.
- 8 On Campus: Twelve from Doraville
- 9 Wild Oats
  - Wild oats take time to grow, but the crop is certain.
- 10 Christian Contentment
  - What would it take to make you really contented?
- 12 The Spirit in Our Lives
  - The baptism, the filling, and the granting of gifts are distinct ministries of the Holy Spirit.
- 14 The Indispensable Man (Poem)
- 23 The Word at Work in John's Gospel
  - The words and miracles of Christ bear witness to the Incarnation.
- 32 I Love You Only, I Think.... (Poem)

### **Departments**

- 27 Address Changes
- 24 Book Reviews
- 26 Commendations
- 26 Conferences
- 28 Letters to the Editor
- 19 Quotes from Workers
- 22 Readers' Comments
- 30 Reports
- 15 Stewards Foundation Annual Report
- 26 With the Lord

All materials for INTEREST should be sent to: The Editor, Box 294, Wheaton, Ill. 60187





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



### MISGUIDED PROFESSIONALS AND NEGLIGENT PARENTS

This month's issue of INTEREST has a lead article entitled "Evangelicals and the Public School." It came about as a result of a short letter intended for the "Quotes from Workers" section of the magazine. The writer commented briefly on his involvement in the school book controversy in Virginia. In contrast to the much publicized violence occurring in the neighboring state of West Virginia, the situation in his state sounded peaceful, with a willingness to listen and reason being in evidence.

I contacted the worker, Gerald Stiles, and suggested he prepare a more extended report for use in the magazine. I felt it would not only be of interest, but also a challenge to our

readers to get involved in public school affairs.

It is easy to criticize the school system. It has many faults. Some stem from the administration or the faculty. Students themselves are often the source of the problem. The parents who brought them up must share the blame, especially those who have failed to teach and practice discipline at home.

One of the problems arises from a misguided sense of professionalism. On occasion it becomes evident that some educators feel that they alone are qualified to determine what is good for the pupils. This is a haughty disdain of the rights of parents. It is also an ignorance that assumes the classroom learning has more validity than the on-the-job training of being a mother or a father. This confusion of college degrees with wisdom is typical of many areas of our modern scientific-intellectual community.

The introducing into the schools of textbooks loaded with sexual immorality and profanity is an example of such disregard of the rights of parents to control the moral and religious upbringing of their children. Children learn these things soon enough in the gutters. The stamp of approval of taxpayer-supported educational institutions is hardly needed. What right do such "professionals" have to force their morality (or lack of it) on my children?

Little is accomplished, however, by simply criticizing. The thing that struck me about Gerald Stiles' involvement was

that it was something more than mere protest.

The attitude evidenced by his approach is of major importance. We need to realize that the majority of educators are not trying to force anything on unwilling parents. If they go along with corrupt texts and anti-Christian philosophies, it is because the pressures from above are not balanced by the involvement of concerned parents. If we turn over the task of education to others, and show no interest ourselves, what can we expect?

Our four children have received all their education in public schools. Generally speaking we have been quite happy with the schools they attended, both in Prince Edward Island and Illinois. Undoubtedly there are areas where public schools are unsatisfactory, and we sympathize with parents in such localities. But our own experience has been that both principals and teachers want parents to be involved, to understand the methods being used, and to express themselves. They encourage parental input rather than suppress it.

The starting places of parental involvement are the visitation days and scheduled interviews between teacher and parent. Then there is the P.T.A. or the Home and School Association. It is in these settings that you come to respect the teacher or principal and to understand something of the problems he faces. He in turn comes to respect you. Remember, it is the person who listens who will be listened to.

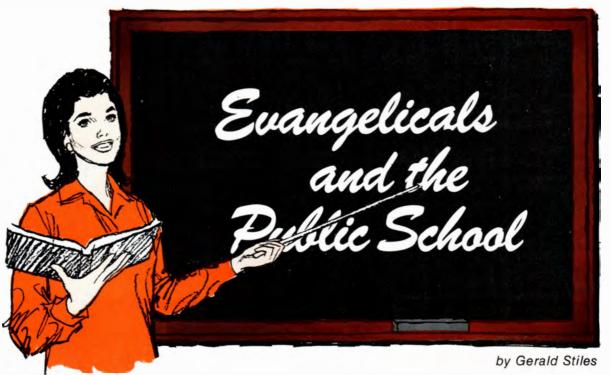
I, like a typical, busy father, have left most of these contacts to my wife. When I was able to participate I discovered something. Because it is the mothers who usually attend interviews or P.T.A. meetings, men are in demand. Influential opportunities often quickly appear when men show any interest at all. For example, my wife and I were asked to serve on a principal's advisory committee in the local grade school last year, and this year I was put on a similar committee in the high school. Men who read these paragraphs may get similar opportunities by demonstrating even minimal interest.

Evangelical Christians often find themselves especially welcome, even though they represent a minority viewpoint (and we are a minority even here in Wheaton). This can be true even in communities hostile to our position. Perhaps it is because educators can respect our integrity, can anticipate fairness from us, and may even share many of our moral values. From evangelicals more than anyone else they have a right to expect a concern for the well-being of all the children of the community, not just our own. We must not be self-centered parents or a special interest group. Our area of concern must be as wide as theirs.

In the situations open to us we need not be afraid to express disapproval of textbooks, or educational philosophies, or school policies. But let us always state our views with the assumption that our school officials are just as concerned for what's best as we are. And let us be willing to learn as well as suggest. We must not be guilty of the "know it all" attitude of the haughty professionals referred to above. It is the combination of the practical wisdom of the parent and the training and experience of the skilled professional that will produce quality education.

Therefore, don't condemn your school system if its problem is lack of parental participation instead of suppression of it. And don't wait for a school book crisis before you get involved. James A. Stahr

### Far from being neutral, many



UR PROBLEM is not that public schools no longer teach Christian truth. By virtue of being "public," schools cannot, and should not, teach the religious beliefs of any one segment of the population.

"But this is a Christian country!" some will respond. Wrong! This is a democratic country predicated upon the principle of "religious freedom." That includes both freedom TO worship and freedom FROM worship.

Despite the fact that public education in the United States began as an "arm of the Church," and despite the fact that such a beginning took place in an evangelical setting, we are now a people of many cultures and widely differing religious values. Therefore, if we are to have a system of free public schools, they must be neutral. This means that differing value judgments and moral viewpoints must be left out entirely. Or, they must all be included, free from bias and indoctrination.

Such is not the case today. Despite their alleged neutrality, many schools are not only not neutral but are actually hostile to the evangelical frame of reference. This is wrong morally, legally, and educationally. It is this that we must articulate to educators if we are to expect any meaningful change.

### 1 THE MORAL PROBLEM

Most educators will recognize as immoral the existence of what is in practice a law requiring attendance at and financial support of an institution whose net effect is the undermining of a parent's attempts to influence how his child will turn out, what he will believe, and how he will act. Yet this is exactly what the public school has become for many Christian families.

I am well aware of the stock answer given to this moral problem. It has to do with my right to send my child to a private school. Simplistic solutions can always be found where complex problems abound. But the "private school escape" argument fails to treat the basic issue: can we justify lack of neutrality in public education?

Further, such reasoning smacks of an elitist philosophy that in effect says religious freedom should only apply to those able to afford it. It ignores the fact that the Supreme Court has ruled (Brown vs. Board of Education—1954) that all children have the right to a free public education without discrimination due to creed.

### TEACHERS AND TEXTBOOKS.

If evangelicals can get public school authorities to see this problem, we will

then be in a position to document the many ways teachers and textbooks (often unwittingly) are working to undermine our efforts at home. From talking with many educators, I am convinced that very few of them actually know what we do believe. Consequently, they tend to be oblivious to things meaningful to us. Even when faced with things we find objectionable, many fail to see why "that" got us unhappy.

Thus, what many evangelicals are assuming to be a "conspiracy" often proves to be the result of ignorance, usually due in part to the lack of positive communication by us. For example: we must let educators know that while they are teaching that truth is relative, we at home are teaching truth to be absolute. While they are teaching that man is here as a result of blind chance, we are explaining that he was created by a Divine Intelligence. While they are attempting to demonstrate that everything is subject to scientific analysis and therefore measurable, we are teaching that there is a spiritual dimension not bound by scientific measurement.

Unless enlightened by us, these educators will continue to assume that all religionists have accepted these and other fundamental doctrines of liberalism.

In communicating these things, we

### public schools are actually hostile to Biblical Christianity. Something can be done about it.

must not forget that our boldness is to be tempered with "meekness and fear." We must reject manners of protest that are inconsistent with Scripture. Too often in the past, action taken has seemed to be negative, emotional, and militant. In making our appeal we must make sure that the manner in which it is being done reflects the character of Christ.

### 2 LEGAL IMPLICATIONS

Not only are many educators unfamiliar with our beliefs, many are unacquainted with the legal implications of our present concern. As evangelicals we can boldly, yet humbly, present the following principles spelled out in the very decision cited for the "absence of religion in public schools" (Abington-Schempp—1962):

- 1. It is legal and desirable to study objectively religion and religious values in public education.
- 2. It is illegal for public schools to allow a favoring of one religious belief over any and all others.
- 3. The Constitution not only forbids domination by a "religion of secularism," it goes as far as to even prohibit an "atmosphere" where as much as a "passive" devotion is given to the secular.

It is our responsibility to make these facts known, and underline that most school divisions are in violation of them. They violate them (1) by favoring the religion of humanism over all other beliefs, and (2) by an "atmosphere" in which at least a "passive" devotion is given to the secular.

### **HUMANISM AS A RELIGION**

That humanism should be viewed as a religious belief is attested to by no less a humanist philosopher than Julian Huxlev:

Religion of the highest and fullest character can co-exist with a complete absence of belief in revelation in any straightforward sense of the word, and of belief in that kernel of revealed religion, a personal god.<sup>2</sup>

Despite the fact that some humanists claim theirs is simply a scientific or philosophic point of view, Paul Kurtz, a leading contemporary humanist, admits that "many humanists ... agree that humanism often functions as a religion." Even if we concede the semantical point of whether to apply the specific term "religion," by virtue of



Gerald Stiles, the author of "Evangelicals and the Public Schools," holds a BA degree from Kean College, the MA in educational administration from Virginia Polytechnic Institute and State University, and the Certificate of Advanced Graduate Study, also from V.P.I. He is a candidate for the Doctor of Education degree. He was involved with public education for 9 years, as a teacher of high school social studies, an elementary principal, and then Supervisor of Social Studies Student Teachers for V.P.I. In 1974 he went into the Lord's work fulltime, commended by the assembly in Roanoke, Virginia (INTEREST, April, 1974, p. 14). He is now codirector of Aletheia Springs Christian Education Center, a program designed to assist Christian young people in facing the rigors of public, secular schools. For information on the summer programs write Aletheia Springs, Rt. 2, Box 220, Ferrum, Va. 24088.

functioning as such, humanism creates the very dilemma the Court said must be avoided.

Showing that humanism is more than "non-sectarian thinking" will not of itself solve anything. Our goal is not "indictment" but change. Therefore we must identify those specific teachings, exclusions, and methods permeated with humanism that are indicative of the bias we protest.

One of the several educators currently exposing the "passiveness" of secular devotion is Michael B. McMahon of the University of Virginia:

Indeed so great has been the reliance on objectivity and scientism in modern education that not only learning experiences, but the whole enterprise of schooling have been cast in a positivistic mold <sup>4</sup>

By pointing out that the devotion extends to the "whole enterprise of schooling," McMahon adds another dimension to the problem—teacher training. Nearly all teachers today receive their training in schools of education unreservedly maintaining humanist and secular bias. Their study is of the works of leaders in these frames of reference (Dewey, Skinner, Maslow, Rodgers, etc.). They are conditioned to think in terms which lead them to consider only that which is consistent with secular and humanist dogma.

Although not illegal on the college scene, this "one-sided" education pro-

duces teachers in the public schools who lack a background in values distinct from the secular-humanist one. So they tend to omit them. This situation demands not only reform in the colleges but intensive in-service programs designed to acquaint teachers with the various values not taught in college but represented in the communities where they teach.

# 3 EDUCATIONAL THEORY, AND THE WILLINGNESS TO CHANGE

The challenge to evangelicals involves more than moral and legal implications. Inherent in much of contemporary educational theory is justification for change. And there is the wherewithal for what educators can accept as a viable solution.

Let us keep in mind that school people tend to be more willing to effect change if such change can be seen as "in vogue," "contemporary," "innovative," or otherwise indicative of that which gives an air of professional respectability.

### **CULTURAL DIVERSITY**

Educators today are much concerned with a concept called "cultural diversity." Generally, this concept has dealt with the plight of Blacks, Chicanos, Spanish Americans, Indians, and other minorities. The goal has been to create understanding and foster preservation of each group's "way of life."

The President of the American Association of Colleges of Teacher Education has gone so far as to say that "any educational enterprise which does not incorporate cultural diversity as an undergirding principle is neither socially congruent nor morally functional." Evangelicals might do well to show that they too constitute a cultural minority. If their position is left out of textbooks and discussions of values and morals, the educational enterprise is, as a result, socially incongruent and morally inflexible.

### **VALUE CLARIFICATION**

Another theme in educational theory today is the need to deal with value clarification in more than an indirect way. It is being recognized that the times demand an inquiry into basic questions of ultimate orientation. Phillip Phenix of the Teachers College of Columbia University asserts:

The kind of question which many serious students are asking today is: "What is really worthwhile? What does existence really add up to? What is the meaning of the human situation?" 6

Recognizing this need, Prof. McMahon has called for "open forums within established courses which would facilitate the interchange of ideas and beliefs relating to comprehensive life orientations and ultimate values."<sup>7</sup>

Phenix and McMahon are not isolated examples of radical educators. They are representative of one of the principal schools of thought in educational theory today. We will see more of it in public education. Whether it will include an evangelical representation will in large measure depend on how effectively we speak out now.

### 4 A VIABLE SOLUTION

Thus far we have seen how evangelicals can make public educators aware of a problem with moral, legal, and educational implications. Also, we have shown that inherent within current educational theory lies a possible solution—the "open forum." Let us now look at some of the effects this solution would have for evangelicals.

Rather than having children indoctrinated with values potentially alien to the home, the open classroom would provide an atmosphere in which teachers could truly respect diversity. It would encourage open debate both between students and teachers and their "intellectual opponents." Here the evangelical student would be free to express what he believes without fear of ridicule. The untrained teenager would no longer be forced to articulate the evangelical position in opposition to highly trained adult teachers

In effect, we would have what Donald Erickson of the University of Chicago has suggested is the purpose of public education: not to "disparage one way of life or exalt another, but to make self-determination possible." In distinction to current practice, non-evangelical students would have open to them a whole new "way of life"—evangelical Christianity.

Does this mean that a teacher would be equally obligated to allow the satanist position? If such a frame of reference were present in the community, it would. Such is not a problem to us. Is not He that is in us greater than he that is in the world?<sup>10</sup>

The opportunities of the open forum

would apply equally to Roman Catholics, Jews, Jehovah's Witnesses and any other value groups present in the community. Such groups face the same problems with the school system that we face, and often side with us on moral questions.

On Mars Hill Paul confidently held forth the Word of Life, convinced that what he proclaimed was of God Himself.<sup>11</sup> Can we not say that Mars Hill is representative of the "open forum"? And is it not the other groups who have something to fear?

#### THE CHALLENGE IS OURS

Assuming that we want objective inclusion of our beliefs ("way of life") in public education, and assuming that this can be attained, Christian parents and local churches must re-evaluate what they are doing with their children. Do the young people "know what they believe"? Elders 'apt to teach" must expose the "deceivers ... entered into the world, who confess not ... Jesus Christ."12 And parents must re-assume responsibility for raising their children in the "nurture and admonition of the Lord."13 The day has passed when we can ignore what happens to our children 6 hours a day, 5 days a week, 180 days a year, for 12 years.

The open, unbiased interjection of evangelical thinking into all classes involving value judgments and moral issues could prove to be a significant development in the history of the Church. It might well result in the most widespread evangelistic outreach many communities have ever had. On the other hand, if our young people go into such an environment unprepared, the result would be the opposite. Those who have considered evangelicals to be nothing more than hyper-emotional fanatics would be confirmed in their thinking.

The challenge is ours. Have we something to offer, or only something to complain about?

# THE SCHOOL CON

### A discussion of the issues



<sup>&</sup>lt;sup>1</sup>I Peter 3:15

<sup>&</sup>lt;sup>2</sup>Religion Without Revelation, Mentor Books, 1957, p. 13.

<sup>3&</sup>quot;What is Humanism?" Moral Problems In Contemporary Society. Essays in Humanistic Ethics, (Paul Kurtz, editor), Prentice-Hall, 1969, p. 5.

<sup>&</sup>lt;sup>4</sup>McMahon, Michael B., "Religion, Scientific Naturalism, and the Myth of Neutrality", *Intellect Magazine*, April 1974, p. 431.

<sup>&</sup>lt;sup>5</sup>Hunter, William A., "Cultural Pluralism: The Whole is Greater than the Sum of its Parts," *Journal of Teacher Education*, Winter 1973, p. 262.

<sup>6&</sup>quot;Religion in Public Education: Principles and Issues," Journal of Church and State, Autumn 1972, p. 415.

<sup>&</sup>lt;sup>7</sup>McMahon, p. 430

<sup>&</sup>lt;sup>8</sup>Pearl, Arthur, (of the University of Oregon), "There is Nothing More Loco than Loco Parentis," *Phi Delta Kappan*, June 1972, p. 36.

<sup>9&</sup>quot;States as Super-Parents of School Children," Intellect Magazine, April 1974, p. 414.

<sup>10</sup>I John 4:4

<sup>11</sup> Acts 17:18-34

<sup>&</sup>lt;sup>12</sup>II John 7

<sup>&</sup>lt;sup>13</sup>Eph. 6:4



Photos by Lynn Davis

# THE RESPONSE AGAINST "RESPONDING"

# BOOK FROVERSY IN Virginia

THE SCHOOL BOOK controversy boils on in West Virginia. Occasional violence draws the network TV cameras like a magnet, and the national commentators delight in the simplistic explanation that "fundamentalist" parents and some coal miners (obviously an uneducated class) are up in arms.

In the neighboring state of Virginia, the same controversy goes unmentioned by the national networks, even though it surfaces repeatedly on the front pages of some local newspapers. There has been no violence. The "Responding" series of six literature textbooks (for grades 7 to 12) has come under fire in several counties. Published by Ginn and Co., and approved by the Virginia State Board of Education in 1973, the series has been adopted by 45 school divisions in the state. Negative responses have been coming from parents in Roanoke and Washington Counties. By a vote of 5 to 1, the Bedford County school board dropped the series from its schools (Roanoke Times, Nov. 14, p. 1). A few days later the Carroll County board took the same step.

In Franklin County a discussion with the school board was initiated by Gerald Stiles (see accompanying article). Mr. Stiles is the father of four children, three of whom attend the public schools. He is a former principal of an elementary school in Franklin County. The Franklin County Times reported the meeting:

Stiles, saying he was not a "bookburner," did not make [one] particular book an issue but questioned the board as to whether or not books such as "Responding Six" leave out points of view which represent the values of the entire community.

He said he was not asking that any currently used textbooks be removed but that parents and community members be allowed to study all books used in the school system and recommend and add other books or materials representing viewpoints and value systems not included in the textbooks.

Specifically, he pointed out that the evangelical viewpoint—which he said is a viewpoint held by a large segment of the population in Franklin County—is completely left out in the textbooks and materials used in the schools.

In a letter submitted to the Superintendent of Schools well in advance of the meeting, Stiles submitted the following questions for school board consideration:

1. Do we as parents and taxpayers have a say in the determination of curriculum our children are taught?

a. If so, what are the proper channels we should go through?

b. If not, what are the ethical and legal reasons for being so denied?

2. Do we as parents and taxpayers have a voice in the manner in which content is presented?

a. If for an example a student and his parents object that certain material is being taught inconsistent to their values, do they have the right and opportunity to present an alternative viewpoint?

b. Do you or would you encourage open dialogue in the schools involving community people when class content may be interpreted differently due to the holding of different values?

c. Would you uphold the right of a teacher to invite guests to his class for a discussion of a religious subject pertinent to the nature of the class and providing that such discussion did not involve the "practice" of religion?

3. Are county taxpayers allowed to come to the central office and look over the textbooks that the children are currently using? What are the proper procedures to use in such a case?

4. Would the board have any objection to a school receiving free material for its library that would be accessible to students desiring to gain perspective of secular material from a position more in line with his particular religious values?

For example, a critique of the objectionable portions of the Ginn volume from an evangelical Christian viewpoint.

Stiles concluded his letter by saying, "I know the above questions will be received by you as they are given in the hopes that greater cooperation will result between schools, parents and the community."



Gerald Stiles addressing a P.T.A. meeting

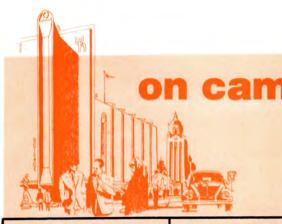
Designed to reduce the boredom long associated with reading literature incomprehensible to modern youth, the "Responding Series" has added to traditional writers like Shakespeare, Whitman, Sandburg, Twain, Poe, and Wordsworth, modern writers like Bob Dylan, Langston Hughes, Erskine Caldwell, Malcolm X, James Thurber, Gwendolyn Brookes, Alice Walker, and Albert Murray.

Protestors, primarily evangelicals, claim that the books contain "filth," "trash," "anti-Christian teaching," and "outright pornography." They have especially reacted to the inclusion of what has been traditionally recognized as profanity, the "overwhelming philosophy of despair," and sexual innuendoes reflective of the "new morality."

Despite the claim that "Responding" presents a "representative selection" of literature designed to evoke response to the "realism" of life today, the reader comes away without the hint of a reflection of evangelical life. In fact, one cannot even find a "contemporary" writer in the series who can be identified as an evangelical. This means that all "regenerated are to nonsponses" evangelical life styles. The result is that the evangelical student tends to respond negatively. If he continues to respond he then becomes identified both in the mind of his teachers and classmates as a "negativist." This situation generally results in social alienation, a pressure which tends to force the student to stop vocalizing his "response."

As a solution, it is being pointed out that an inclusion of contemporary evangelical authors like Tom Skinner, David Wilkerson, C. S. Lewis, and Eugenia Price (as examples) would not only maintain interest but would greatly add to the desired goals of "realism" and "response." It remains to be seen, however, what will be the RESPONSE of educators to this RESPONSE to "RE-

SPONDING."



"We at Northwoods are thankful for our college young people," says James Rawls, an elder in the Doraville assembly. "They become windows to those of us who are older, to a different pace of life with its increased perplexities. We are often startled and goaded into further study of the Word as we see their very real needs. We are also rebuked for our lethargy and inaction."

Doraville is a suburb on the northeast side of Atlanta, Georgia. The Northwoods Bible Chapel, built in 1961,



JON GRESHAM
Age 18; a Freshman
AUBURN UNIVERSITY
Agricultural Engineering

"I am working with some great brothers and sisters to get a Christian coffee house going. Please pray that outreach on campus and in the community will meet people's needs with Biblical truths. I am really excited about things to come. More Christians are becoming involved every day."



LINDA RUTH CAMPBELL Age 20; Third Year EMMAUS BIBLE SCHOOL Christian Education

"I was saved at an early age after thinking about the Gospel and what the word 'eternity' meant. Please pray for me as I work with girls as a floor leader, and as a club director for children at the River Forest Gospel Chapel. My deepest desire is for Christ to be glorified, not my own selfish being."



LAURA DAWN BLEVINS
Age 21; a Senior
BOB JONES
UNIVERSITY
Home Economics

"At the age of 6,I received the Lord Jesus Christ as my personal Savior. My wonderful mother led me to know God's love. Toward the end of high school I woke up to the fact that the Lord brought me into the world for a purpose—to be His disciple and to be a disciple maker."



KENNETH CARRILLO
Age 19; a Sophomore
GEORGIA INSTITUTE
OF TECHNOLOGY
Chemical Engineering

"When I was 7, I received Christ. In high school I appropriated the power of the Holy Spirit to live the Christian life. At Tech, I began going regularly, with a partner, to share Christ in the dorms. Now I am on a Campus Crusade for Christ action group, committed to saturating the Campus with the Gospel."



DERIK ROGERS
Age 18
LeTOURNEAU COLLEGE
Mechanical Engineering

"I became a Christian at a Bible Camp when I was 14. Since then I have had some rough times but I still put my faith in the Lord. I have been able to grow a lot, since this is a Christian College. Pray for the leaders and the people here."



JEAN GRESHAM
Age 17; Freshman
FLORIDA BIBLE
COLLEGE
Biblical Education

"I work on the staff of a Kid's Bible Clubhouse in a low-income area. The Lord has really been showing the importance of witnessing. This responsibility is not a burden but a joy and privilege. This summer I must choose between working to pay for my schooling or helping on an Indian reservation."



DIANA THOMSON
Age 19; a Sophomore
FLORIDA BIBLE
COLLEGE
Biblical Education

"I trusted Christ at Northwoods Bible Chapel when I was 11. During orientation week at College I dedicated my life to Him. My goal in life is to share the Good News with others and to serve the Lord to the best of my ability."



BARRY McINTOSH
Age 18; a Sophomore
GEORGIA STATE
UNIVERSITY
Business Administration

"I am a transfer student from DeKalb College. It is 5 years since my family started attending Northwoods Bible Chapel, and I thank God it was the right choice. Pray for the many college young people who do not know Christ. There is a great need for Christian activities on the campuses."

houses an assembly of Christians that encourages, and

is encouraged by, its young people.

This year, a number of those young people are off at college. Mrs. June Rogers, observing the occasional "On Campus" column in INTEREST, decided we ought to have pictures and testimonies from the Northwoods students. Here they are—a great challenge to every assembly to be as much concerned about the future as it is about the past.



LARRY RIDLEN
Age 20; a Junior
GEORGIA INSTITUTE
OF TECHNOLOGY
Civil Engineering

"Though raised in a Christian family I had never really known the Lord's love for me. I came to the realization of that love nine years ago. Since then the Lord has been with me each step of the way. I need faith in Him especially now with the pressure of college."



SHARON NOLLER Age 20; a Freshman BOB JONES UNIVERSITY Home Economics

"I'm just really thankful the Lord led me to Bob Jones to get an education centered around the Lord, and for the wonderful way He opened doors for me to go. Please pray for the Child Evangelism group at Overbrook Gospel Chapel that I have an opportunity to be involved in."



MARTIN LUNDBERG
Age 24; Second Year
EMMAUS BIBLE SCHOOL
Bible Languages

Martin graduated from Georgia Tech (Electrical Engineering) in 1973. The living and academic situation there forced him to grow spiritually. He enrolled at Emmaus to get formal Bible study. He heads an inner-city student group that has Bible clubs and a tutoring program.



DOUGLAS ROGERS
Age 21; a Junior
GEORGIA INSTITUTE
OF TECHNOLOGY
Chemical Engineering

The Lord saved Doug at 8 during family devotions. While at Georgia Tech, Doug participates in Inter Varsity and at Northwoods. Since he is in the school's co-op program, involving work sessions elsewhere, he has opportunity to fellowship with Christians in other states.

# **WILD OATS**

by C. DONALD COLE

Is it good for people to sow their wild oats while they are young?

No, it is not good; it is folly of the wildest sort!

There are several reasons why it is foolish to sow wild oats in one's youth—or at any other time, for that matter. In the first place, it doesn't really get anything out of your system. Instead, it puts vile things in. Youth is basically a time for storing up experiences that must be relived in the mind in the years to come. An older person's mind is a kaleidoscope of shifting

images collected in his youth, and many evil deeds done in youth cast dark shadows over an entire lifetime. They fill the mind with evil

shapes that will not leave.

Sowing wild oats also brings a harvest of evil results. Why do many people refuse to believe that we reap what we sow? The Bible says we do, and life confirms it.

This truth is enshrined in adages such as, "You get out of life what you put into it." Everybody knows that. But young people need to realize that evil done in youth brings a harvest of evil in later years. The Bible says that if a man "sows seed in the field of his lower nature, he will reap from it a harvest of corruption" (Galatians 6:8 NEB). Wild oats destroy one's character.

We find it difficult to believe this when we are young. The explanation may be that Satan's first lie to Eve denied the fact of punishment. "You shall not surely die," he told her. Millions since Eve have believed the same lie, especially in their youth when there seemed no evidence that the harvest was inevitable.

Wild oats take time to grow, and young people think they are getting away with their sins. But the crop is certain; there will be a harvest.

Is there no remedy? Well, there is of course. That's what the Gospel is all about. "Remember now your Creator in the days of your youth." That's great advice for young people.



OMEONE has said that "a contented man is one who enjoys the scenery along a detour!" In the light of this amusing statement it might be well for us to try and recall what our reactions have been when we encountered highway detours.

Contentment is defined as a condition of "being satisfied," yet this basic definition needs clarification. For instance, I know people whose idea of ultimate pleasure is antique hunting, but to me personally that would be the essence of absolute boredom. In other words, what is satisfying to one is highly unsatisfying to another.

What would it take to make you *really* contented? This question would evoke many different answers. Some would reply, "Lots of money," others, "Health," still others, "A happy home." Yet some people have all of these and are not content, so it is safe to conclude, that true contentment goes beyond what a person *has*. It is more what he *is*.

Let's look at Paul's song of contentment and discover what it was that made him a truly contented man.

But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished, again; wherein ye were also careful, but ye lacked opportunity. Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me.

Philippians 4:10-13

Paul strikes his keynote of joy in verse 10 as he says, "I rejoiced in the Lord greatly." The sphere of his joy was "in the Lord," while the fulness of his joy is con-

veyed by the adverb "greatly." Issuing out of the apostle's heavenly joy and rejoicing was true contentment.

The expression "now at the last" refers to the then immediate present and the indefinite past, for it's possible that some twelve years had gone by since the Philippian church had sent financial help to Paul (vv. 14-16). They had been continually mindful of him, but they had lacked opportunity to minister on behalf of his material needs (v. 10). They finally learned that he was in prison at Rome, so had sent Epaphroditus to him with their gift (v. 18). Thus Paul said, as one has translated verse 10, "You caused your thinking of me to bloom afresh," the verb for *flourished* meaning "to revive" or "to blossom again."

### THE SPOILER OF CONTENTMENT

"Not that I speak in respect of want," continues Paul (v. 11). God's gracious meeting of our needs brings much joy, yet the point here is that neither poverty nor plenty should disturb the contentment of the soul. Our trouble lies in majoring on what we think we lack, or being taken up with what we want, and this, at the expense of realizing that true contentment is not dependent on what we have or don't have, but on what we are.

This is the reasoning behind the admonition of the writer to the Hebrews: "Be content with such things as ye have; for He hath said, I will never leave thee, nor forsake thee."

Lord Congleton overheard one of his servants say, "Oh, if I only had five pounds, I would be perfectly content." He thought the matter over and decided he would like to see someone "perfectly content," so he walked into the kitchen and handed the servant a five-pound note. She thanked him profusely. He left the kitchen, but paused outside the door for a mo-



ment. As soon as she thought he was out of earshot, the woman complained bitterly, "Why on earth didn't I say ten pounds?"

All too often we are like that servant. Such an attitude is the spoiler of contentment.

### THE SECRET OF CONTENTMENT

The Apostle Paul was not content with his imprisonment, but he was content in it<sup>2</sup> The word for content actually comes from two words meaning "self-sufficient." When Paul says, "I have learned, in whatever state I am, to be content" (v. 11), he means that he was independent of his circumstances as to their effect on his spiritual well-being. God wants His people to be contented, but He has promised to make us contented only if we meet the conditions. Essentially, the secret of true contentment is found only in that heart which is fully yielded to Him. The issue, then, is: Are we really submissive to the Lord and His will for us?<sup>3</sup>

A godly bishop was asked the secret of his contentment and cheerfulness through a long period of deep trial. He replied: "I will tell you. I make a right use of my eyes." When asked to explain, he said: "First, I look up to Heaven and remember that my principal business is to get there. Then I look down upon the earth and think about how small a place I will occupy when I am dead and buried. Then I look around and see the many who are in all respects so much worse off than I. My contentment comes when I realize where true happiness lies, where all my cares end, how little reason I have to complain."

In verse 12 Paul is saying: "I know how to live when things are difficult and I know how to live when things are prosperous. In general and in particular I have learned the secret ... of facing either poverty or plenty."<sup>4</sup>

Regarding the words of verse 12, W. E. Vine has thoughtfully written, Paul "neither tries the evils of the self-inflicted Stoical asceticism nor does he entertain the modern delusion that poverty is to be destroyed by destroying wealth. The believer who humbly accepts what God provides, and is happy concerning what God withholds, avoids the two dangers of murmuring discontentment and self-satisfied pride." 5

W. Ross Rainey is a Bible teacher and evangelist commended to the Lord's work in 1954 by four assemblies. He spends much of his time in a pastoral type work in Plymouth, Michigan. He recently became editor of *Focus* magazine, after serving as assistant editor for several years.

H. G. Spafford, a Christian lawyer and close friend of D. L. Moody, lost four daughters in a mid-Atlantic ship collision. Mrs. Spafford's life was spared, and on his way to join her in England he was given the inspiration, insight, and courage to pen the following well-known and frequently sung words:

When peace like a river attendeth my way, When sorrows like sea-billows roll, Whatever my lot, Thou hast taught me to say: It is well, it is well with my soul.

### THE STRENGTH OF CONTENTMENT:

Had Paul learned contentment through some extraordinary innate ability? Not at all! His strength was in and through Christ. He writes: "I can do all things through Christ who strengtheneth me" (v. 13).

Its Sufficiency: "I can do all things...." This was not the expression of a proud boast, but of a positive belief, in the all-sufficiency of Christ's strength.

Its Source: The apostle had no such strength in and of himself. Rather, the source of his strength to carry out the will of God in all circumstances was solely "through," or literally "in Christ."

Its Steadiness: "... who strengtheneth me." The verb for strengtheneth is in the present tense and is causative, meaning "to empower" or "to pour power into." It contains the same Greek root from which we get our English word dynamite. With the Lord Jesus there is never a power crisis or energy shortage. That same power which continually strengthened Paul is continually available to every believer today.

I am told that there is a beautiful lily native to southern India which wilts and atrophies in fertile, moisture-laden soil. Transplanted among the cacti, thorns and scrub of the desert, it thrives. Because of its ability to flourish in such adverse conditions it was named "Gloriosa."

Do you and I qualify for such a name midst the desert and hostile circumstances of this world?

It was the saintly Fanny Crosby who wrote:

Oh, what a happy soul am I! Although I cannot see I am resolved that in this world Contented I will be.

How many blessings I enjoy, That other people don't! To weep and sigh because I'm blind I cannot, and I won't!

<sup>&</sup>lt;sup>1</sup>Heb. 13:5; Cf. I Tim. 6:6

<sup>&</sup>lt;sup>2</sup>"Therewith" in the King James version is set in italics to show that it was added to verse 11 by the translators.

<sup>3</sup>Compare II Cor. 12:7-10

<sup>&</sup>lt;sup>4</sup>J. B. Phillips translation

<sup>&</sup>lt;sup>5</sup>The Epistles to the Philippians and Colossians, p. 101

<sup>&</sup>lt;sup>6</sup>Compare I Tim. 1:12

# The Spiritin

The Holy Spirit's power is best appropriated when His distinctive ministries are clearly understood



OMETIMES it seems as if there will be no end to the debate as to what the Holy Spirit can do ... will do ... is doing ... or won't do ... in our lives.

Despite all the discussion, a proper understanding of how He works is hampered by a confusion about the distinct ministries of the Holy Spirit. Terms like "the baptism" and "the filling" of the Spirit are thrown around loosely and sometimes interchangeably. And that is dangerous.

I would suggest that there are three major, distinct ways in which the Holy Spirit works in Christians' lives today. In order to get these ministries into a proper Scriptural perspective, we must be able to distinguish between these areas.

They are: (1) The Baptism of the Holy Spirit; (2) The Filling of the Holy Spirit; and (3) The Granting of Gifts by the Holy Spirit.

# I. THE BAPTISM OF THE HOLY SPIRIT

Perhaps no term is more sadly misused than "the baptism of the Spirit"! Just what is it?

There are many references to the baptism of the Holy Spirit, but *only one* passage where it is treated doctrinally. All of the other references are predictive of historical—descriptions of events. The one passage of teaching about the baptism of the Holy Spirit is I Corinthians 12:13.

By one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.

From this key passage we learn three crucial facts. First, all Christians have been baptized by the Holy Spirit, for Paul writes to the Corinthians, "we were all baptized." This is significant, for the church in Corinth was far from exemplary! Believers there were quarreling among themselves (1:11). Some were "fleshly" (3:3), some "arrogant" (4:18), and the grossest of immorality was present (5:1). Nevertheless, Paul says "all" were baptized! Obviously their spiritual condition had no bearing on their baptized state. All the Christians were bap-

tized by the Spirit.

Second, this baptism was a once-for-all event that had already occurred. It was not a continuing or changeable state, for Paul says "we were all baptized." He uses the very precise agrist tense of the Greek verb, specifically indicating a once-for-all past action

Third, we learn the purpose of this baptism: "we were all baptized *into one body.*" The whole context of the passage is speaking of the oneness and unity of the body of Christ. It is the Spirit who forms that body, through the baptism of each

born-again believer.

Every believer, then, has received the baptism of the Spirit. He has been baptized by the Spirit into the body of Christ. It happened the moment he put his faith in Jesus Christ as Lord and Savior and was born again. This is a fact that can never change nor happen again in a believer's life, for his salvation is eternally secure.

### II. THE FILLING OF THE SPIRIT

Many Christians today are avidly seeking the experience of the baptism when they should be seeking to be "filled with the Spirit." What is the filling? How can it be achieved? Let us turn to Ephesians 5:17-18.

Do not be foolish, but understand what the will of the Lord is. And do not get drunk with wine, for that is dissipation, but be filled with the Spirit.

Immediately, we see that this is a command! Paul is instructing us to be filled with the Spirit, using a form of the Greek verb implying a continual action. (Williams translation reads: "but ever be filled with the Spirit.") Then, too, Paul contrasts the filling with drunkenness—certainly not a once-for-all event, but rather a temporary condition that needs to be "achieved" and "maintained."

Obviously, then, the filling is not a once-for-all event like the baptism. Rather, it is a condition or state that can be achieved and later lost, and that needs to be maintained by the individual Christian.

An insight into "how" we can achieve the filling of the Spirit can be obtained by comparing Ephesians 5:18-22, 25 with the nearly-identical passage in Colos-

# Our Lives

sians 3:16-19. Phrase by phrase the two portions parallel each other. However, in the Colossians passage instead of the opening injunction, "Be filled with the Spirit," we read:

Let the word of Christ richly dwell within you.

In other words, the results of a Spirit-filled life and a Word-filled life are the same! That's interesting, isn't it? How many Christians do you know who are searching desperately for a Spirit-filled life ... rushing to hear this speaker, dashing to a meeting over there ... buying this book, reading that one ... and yet never taking the time to dig into God's Word.

Clearly one of the requirements of a Spirit-filled life is to allow the Bible to permeate and saturate our total being. This intimate relationship between the Spirit of God and the Word of God should not be surprising, for the Holy Spirit is the inspirer of the Scriptures (II Peter 1:20-21).

However, anyone who wishes to discover an easy, "do-it-yourself" formula that insures "Spirit-filling" is going to be sadly disappointed. There is no magic "filling formula." It is clear that closeness to God and familiarity with His Word are necessary. Also, there are definite hindrances that can crop up in our lives to obstruct the Spirit's ministry (Ephesians 4:30-32):

Do not grieve the Holy Spirit of God.... Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. And be kind to one another, tenderhearted, forgiving each other, just as God in Christ also has forgiven you.

#### **MEASURING STICKS**

Scripture gives us a set of measuring sticks, results to look for, whereby we can judge the degree to which the Holy Spirit is working in our lives (Galatians 5:22-23):

The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control.

Sadly, many Christians look for something else as an evidence of the Spirit's filling—namely, the ability to speak in tongues. In doing so, they are making the serious mistake of confusing the

third area of the Spirit's ministry, the granting of gifts, with the filling.

Before discussing that third area, we shall touch upon the relationship between the baptism, the filling and the granting of the particular gift of speaking in tongues. Three historical, narrative passages in Acts might seem to suggest that speaking in tongues follows the filling of the baptism of the Spirit. Best known of these is Acts 2:4.

They were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance.

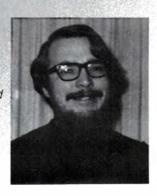
Does this passage teach that the early apostles were filled with the Spirit and then, because they were filled, began to speak in tongues? Or could it be that they were filled with the Spirit, and then also given the distinct ability to speak in tongues? We can't tell from the passage in Acts. We need more facts! We need to look at the clarifying doctrinal cross-references.

To illustrate, suppose a man were to enter his study and sit down. He takes a drink from a cup on his desk. Suddenly he leaps up. Then he collapses on the floor.

What would you infer from this story? It would seem that all these events were connected. What he drank must have affected him, causing him to leap up (in alarm, no doubt) and then to collapse. It would seem he had been poisoned.

But what if these actions were the results of *non-related* events? Suppose the drink was perfectly harmless water. Then, suddenly remembering an important errand, the man had leaped up. Finally, by coincidence, he had suffered a heart attack and collapsed?

Far fetched? Perhaps. But obviously the outward events alone are insufficient to draw a valid conclusion. If you were investigating the collapse, you would obtain background facts: a medical examination of the man, a chemical analysis of the contents of the cup, and so on. In exactly the same way, we need to obtain facts on the historical events in Acts to properly evaluate them! We need to cross-reference these historical-narrative passages with doctrinal-



teaching passages.

Much harm has been done by those who have mistakenly pushed the idea that speaking in tongues is to be expected as a sign of salvation (confusing the gift of tongues with the baptism) or as a sign of spirituality (confusing the gift of tongues with the filling.) An examination of the doctrinal passages will show that tongues are not a sign of either, but rather just one of the many gifts that can be or has been granted by the Spirit. The next section will consider some of these passages.

### III. THE GRANTING OF GIFTS

The third major area of the Spirit's ministry in our personal lives is the granting of spiritual gifts (I Corinthians 12:4, 7-11):

Now there are varieties of gifts, but the same Spirit.... But to each one is given the manifestation of the Spirit for the common good. For to one is given the word of wisdom through the Spirit, and to another the word of knowledge ... to another faith ... to another gifts of healing ... to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another various kinds of tongues, and to another the interpretation of tongues. But one and the same Spirit works all these things, distributing to each one individually just as He wills.

Every believer ("to each one") has been granted one or more gifts. (See also Romans 12:6-8; Ephesians 4:7, 11; I Peter 4:10-11.) The purpose of these gifts is to build up the Body of Christ, helping and aiding one another, and to perform the outward ministries of the church.

Many local churches are seriously hampered because one man or a small group of men is trying to perform *every* gift and "carry the load" alone. In order for a body of believers to be completely effective, everyone must be "pulling their weight," exercising the gifts they have been sovereignly given by the Spirit.

Now someone is sure to say, "You must

### The Indispensable Man

Sometime when you're feeling important,
Sometime when your ego's in bloom,
Sometime when you take it for granted
You're the best qualified man in the room;

Sometime when you feel that your going
Would leave an unfillable hole,
Just follow this simple instruction
And see how it humbles your soul.

Take a bucket and fill it with water,
Put your hands in up to the wrists,
Pull them out and the hole that remains
Is a measure of how you'll be missed.

You may splash all you please when you enter, You may stir up the water galore, But stop, and you'll find in a minute That it looks just the same as before.

The moral of this is quite simple—
Do just the best that you can,
Be proud of yourself, but remember,
That there's no indispensable man.

—Author unknown



After 43 years of fruitful ministry, David Kirk was called into the Lord's presence on July 28th (INTEREST, October, p. 17). In the last months of his life, as his illness progressed, the poem above so impressed him that he sent copies to many friends. May those of us less successful than David Kirk be able to look at our own work with the same humility. To do so would be in the spirit of John the Baptist, who said of the Lord Jesus: "He must increase, but I must decrease."

be mistaken about *every* Christian having gifts. I don't seem to have any!" We must realize that these gifts are not given to us fully developed. Like Timothy, we must "stir up" the gifts that are already within us (II Tim. 1:6).

We must also differentiate between spiritual gifts and natural talents, which are not necessarily related. Just because someone is an excellent high school teacher, he is not automatically also able to teach spiritual truths effectively. A proficient public speaker and orator is not necessarily a good preacher or evangelist. To have the maximum effectiveness in communicating spiritual truths, he would need the spiritual gifts of exhortation or evangelism.

Not all of the gifts are "public" gifts. Many are "behind the scenes" gifts, such as helps, or giving, or acts of mercy (I Corinthians 12:28; Romans 12:8). These are often exercised in private. Paul exhorts us not to be jealous of those with public gifts, nor to belittle those with behind the scenes gifts (I Corinthians 12:15-17, 21).

We must not feel that just because we don't have any outstanding public gifts

we have been left out.

Ray Stedman, in his excellent book on the subject of gifts in the church, *Body Life*, gives three criteria for discovering what your spiritual gift might be:

- 1. Do you enjoy exercising the gift? Is it a satisfying, fulfilling experience?
- 2. Do you get better at it as you go along? Does it develop as you "stir it up?"
- 3. Do others recognize the gift in you? Are they helped and edified by the exercise of the gift?

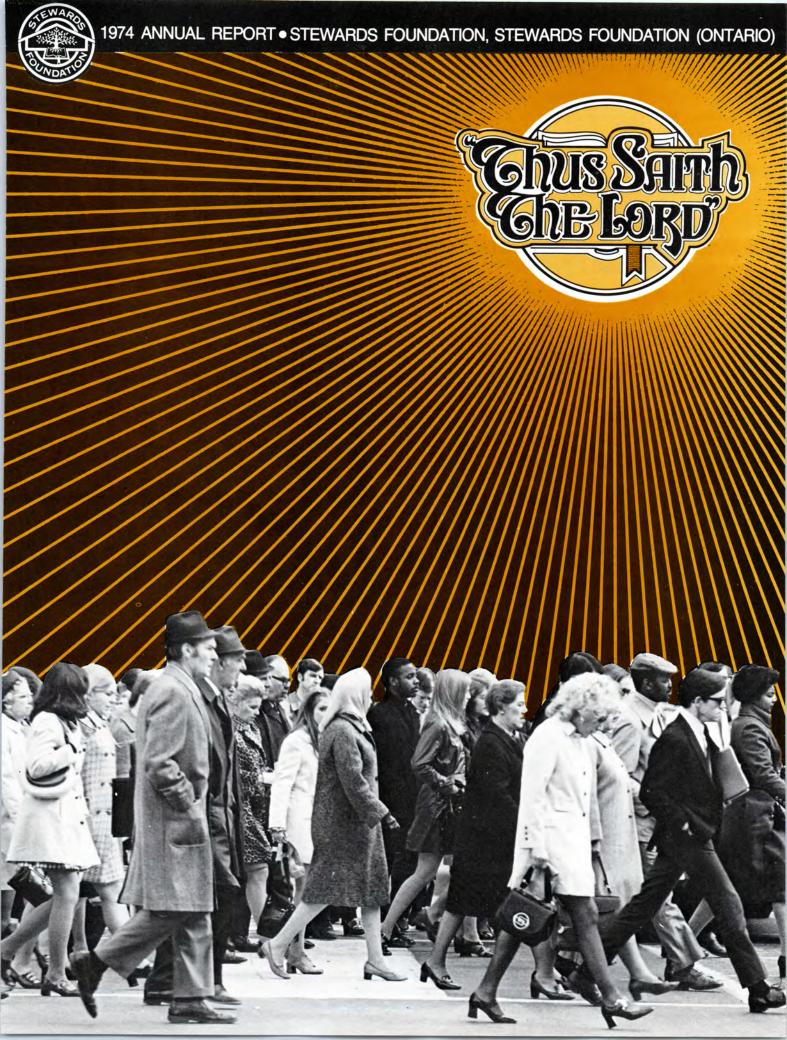
Each of us should have the goal of being a functioning member of the Body of Christ, using the gifts we have been given for the honor and glory of Jesus Christ.

#### IN CONCLUSION

The Holy Spirit is at work in the lives of His people. He already has baptized us, bringing us into the Body of Christ forever. That "baptism" we do not need to seek!

We are commanded to be filled with the Holy Spirit. That is an injunction each of us should seek to obey *daily*, walking in harmony with His desires.

Continued on page 29.



# Stewards Foundation and STEWARDS FOUNDATION (ONTARIO) CONDENSED FROM ANNUAL AUDIT REPORTS FOR THE YEAR ENDED JUNE 30, 1974

### **BALANCE SHEET**



Cash Marketable Securities—at cost Accounts Receivable—Net Loans and Accrued Interest Property Accounts—Net Properties—Investment Due from Affiliate	(U.S. DOL HOSPITALS*  255,962  676,348  3,702,931	259,986 2,115,801 706,338 7,494,416	(CANADIAN DOLLARS)
Marketable Securities—at cost Accounts Receivable—Net Loans and Accrued Interest Property Accounts—Net Properties—Investment	676,348 —	2,115,801 706,338	149,66
Marketable Securities—at cost Accounts Receivable—Net Loans and Accrued Interest Property Accounts—Net Properties—Investment	676,348 —	2,115,801 706,338	140,00
Accounts Receivable—Net Loans and Accrued Interest Property Accounts—Net Properties—Investment		706,338	
Loans and Accrued Interest Property Accounts—Net Properties—Investment			
Property Accounts—Net Properties—Investment	3,702,931		2,016,06
Properties—Investment	0,702,001	3,859,067	2,010,00
		245,233	
	32,836	32,836	
Plant Improvement Funds	967,818	967,818	
nventories	150,773	150,773	53,00
Other Assets	79,607	79,607	33,00
TOTAL ASSETS	5,866,275	15,911,875	2,218,73
LIABILITIES AND FUND BALANCES	A 147 72 13	7.2.2.2.2.2.2.2.2.2.2.2.2.2.2.2.2.2.2.2	
Notes and Accounts Payable	447.055	716,540	66,87
Amounts Due Third Parties	447,855		00,07
Bonds Payable		13,216	1 000 50
Annuities	_	8,904,238	1,992,52
	10.404	147,370	-
Long-Term Indebtednsss Fund Balances	10,434	10,434	150.00
FC 177117	5,407,986	6,120,077	159,33
TOTAL LIABILITIES & FUND BALANCES	5,866,275	15,911,875	2,218,73
REVENUE			
Hospital Patient Revenue	5,016,239	5,016,239	-
Hospital Allowance and Free Services	(561,605)	(561,605)	
nterest Earned	52,639	840,247	163,25
Dividend Income	-	6,853	
Loan Service Charge	, <del></del> ,	9,259	5,76
Annuity Services	_	34,648	-
Office Services	_	91,150	-
Rent		8,230	_
Other Income	19,896	81,491	1-
Gifts Received		515	_
Gross Revenue	4,527,169	5,527,027	169,01
EXPENSE			
Hospital Total Expense	3,895,576	3,895,576	-
		522,948	130,86
Interest Expense		195,019	16,96
	_	. 50,010	
Administrative Expense	Ξ.	14,313	
Administrative Expense Annuity Expense	38,074	14,313	
Administrative Expense Annuity Expense Other Deductions	38,074		5,00
Interest Expense Administrative Expense Annuity Expense Other Deductions Gifts Made Depreciation	38,074 — 219,137	14,313 115,788	5,000
Administrative Expense Annuity Expense Other Deductions Gifts Made	A -	14,313 115,788 56,085	5,000 ——————————————————————————————————

<sup>\*</sup>Riverton General Hospital, Seattle, Washington and Centralia General Hospital, Centralia, Washington

In the world today most people do not believe the Bible. They question the supremacy of God, or live as though He did not exist. His Word is blocked out of their lives with the result that wars, hatred, moral degeneration and outward sin are becoming the norm.

The only remedy that exists is the Lord Jesus Christ whose atoning death,

burial and resurrection are revealed in the WORD OF GOD.

Stewards Foundation is a corporate tool, available to and supported by many gatherings of Christians in the United States and Canada, to assist them in their day by day task of proclaiming to a lost world the WORD OF GOD.

Funds managed by the Trustees of Stewards Foundation come from the sale of bonds to Christians scattered throughout the United States and Canada. These funds are, in turn, loaned to local churches, to camps, and occasionally to a nursing home or hospital to help finance their work for the Lord.

Stewards Foundation (Ontario) is the Canadian counterpart of the U.S.

corporation, serving Canadian assemblies.

This was a fruitful and eventful year in the expansion of local churches. During the year it was our privilege to participate in the financing of 34 separate projects in the U.S. with a total value of \$986,886 and 11 projects in Canada totaling \$472,760. Here are some of the projects: A new dormitory building for the California Center for Biblical Studies; buildings for new assemblies at Tequesta, Florida; Augusta, Georgia; Macon, Georgia; North Farmington, Michigan; Amherst, New York; Wilmington, North Carolina; and Raleigh, North Carolina. We also financed a building for an interesting new youth work in Phoenix, Arizona. Add to these replacing or enlarging eight Canadian chapels and ten U.S. chapels, and doubling the capacity of a nursing home.

The Trustees of Stewards Foundation are truly grateful to the Lord for the privilege of sharing in an outstanding year in the expansion of facilities used for the spread of the Gospel, instruction in the Word, and healing the

sick.

This report covers the financial operation of both corporations during the fiscal year ended June 30, 1974 and lists the assets and liabilities as of that date. We invite you to examine carefully the Balance Sheet and Operating Statements shown on the facing page.

Active loans in the U.S. rose from \$7,220,775 to \$7,494,416, and in Canada from \$1,805,520 to \$2,016,065, while Bonds payable dropped in the U.S. from \$8,964,394 to \$8,904,238 and in Canada from \$2,059,024 to \$1,992,524.

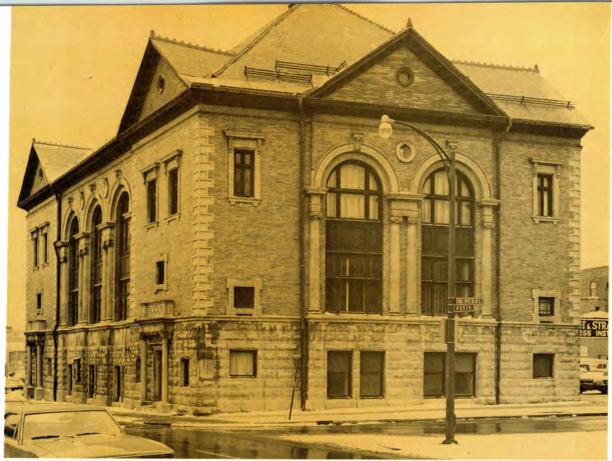
Included in this report are the income, expenses, and assets and liabilities of the Centralia General Hospital of Centralia, Washington, and the Riverton Hospital of Seattle. Both of these are wholly owned subsidiaries of Stewards Foundation. Not included are data on the separately incorporated hospitals (Belmont and Bethesda in Chicago, and



Evergreen Bible Chapel, Federal Way, Washington



Markhaven, a Christian Retirement home in Markham, Ontario



Mid Town Bible Chapel in Buffalo, New York, newly acquired meeting place of the assembly formerly known as Kermit Bible Chapel

Auburn in Auburn, Washington) which operate independently but in close cooperation with Stewards Foundation. Chaplains are provided in each of these five hospitals to minister daily to the sick. Their ministry could very well be the subject of a report much more extensive than this one as their influence reaches into the homes, cities, and churches in the neighborhoods, and is a truly fruitful activity.

From time to time, as needs become evident, Stewards Foundation is able to allocate funds to smooth over a rough spot, or to expand some deserving ministry. One such continuing opportunity is Scholarships. During the year there were eleven scholarship grants made to deserving students, amounting to \$7,100. These went to children of commended workers and were divided between the medical and nursing fields.

Another continuing ministry of Stewards Foundation is a share in the support of the magazine INTEREST, a vital link between work, worker and assembly.

Stewards Foundation is standing with Park of the Palms, Inc. in the development of the new Christian Retirement Center in northern Florida. As this is written, the model apartment is being furnished, the winter conference season is about to start, and the new lodge for visitors is nearing completion. Write to Park of the Palms, Keystone Heights, Florida, 32656 for information.

Bond sales are essential to this continuing ministry. We invite each of you reading this report to consider a new or increased investment. Interest on Stewards Foundation bonds is paid twice yearly at competitive rates and any amount from \$100 up in \$50 increments can make you a participant in this work for the Lord. Maturing bonds can be redeemed or renewed as you instruct us. There is currently a great need for funds both in the U.S. and in

Canada. In Canada we have a waiting list for loans, to be approved as soon as funds are on hand.

The only change in the Trustees of Stewards Foundation resulted from the home call of our beloved brother Howard Domeck on February 11, 1974. We continue to praise the Lord for the fellowship and help that he provided to us during the years he served on this board.

We share with you the great hope that the trumpet will soon sound and the Lord will take us all to be with Himself. Then mortgages, bonds, reports, payments and all such problems will cease to concern us and we will be occupied solely with the eternal glory of our Lord and Savior, Jesus Christ.

Donald R. Parker, Chairman

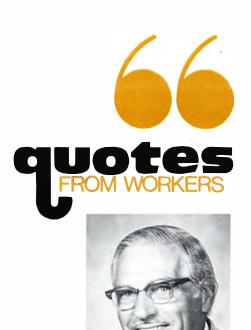
J. Wilson McCracken, President

Stewards Foundation

Robert W. Mojonnier, President Stewards Foundation (Ontario)

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





Ken Ashton

### EDGAR AINSLIE, West Hillcrest Infirmary, Room 45, LaVerne, California 91750

My father has suffered several apparent strokes since July. These have weakened him quite noticeably. His vision is almost gone and there is difficulty swallowing.

Mary E. Sharkey December 9

# KEN ASHTON, Route 9, Box 1320, Sanford, North Carolina 27330

We look back on our year in Sanford and see the finger of the Lord touching and blessing many lives, some in salvation, some in restoration and others in dedication.

Our men's prayer breakfasts, held once a month, have proved a blessing. It has been a joy to see prayers answered on behalf of relatives and friends.

Attendance at the Sunday services is good and we are happy to see that some who have come to the Lord recently are now coming regularly to the meetings. Almost every seat in the chapel is filled for the Sunday morning service.

December 8

### KINGSLEY M. BAEHR, 1512 Kenyon Avenue, South Plainfield, New Jersey 07080

We have had the privilege of conducting children's meetings in Shelbyville, Tennessee, Williamstown, Massachusetts and at an evangelical church about 20 miles from Williamstown. In each placethe saints were encouraged by a number of new contacts and professions of faith in the Lord Jesus.

Please pray for us as we try to discern the Lord's will in which invitations to accept and how to incorporate them with the opportunities in the area of our local assembly, Cedarcroft Bible Chapel, South Plainfield, N.J. We are encouraged by growth there. A number of new converts have recently come into fellowship and need teaching.

I am no longer the director of the community center called "A Place to Turn," but a fine young Christian brother in the area has taken on that responsibility, so the work there continues for the glory of God.

December 2

### PAUL R. BITLER, 22 McCollum Place, Yonkers, New York 10704

We observed the 31st Spanishspeaking Anniversary in New York City in November. Guest speaker for the occasion was **George Walker** of Miami, Florida. The Sunday meeting was filled to capacity with some standing on the



George Walker speaking in New York (see Paul Bitler letter). Behind him, I. to r., Paul Bitler, Brother Otera of Argentina, and Louis Montaivo.

sidewalk. We had a blessed time of fellowship.

The Bronx assembly, located in a very tough area of the Bronx, has purchased a lot to build a chapel. It is about eight blocks from our present location.

With over a million Spanish-speaking people in this city, it continues to be a mission field in the homeland. Many of these assembly buildings or storefront chapels are located in tough areas with a high crime rate. Recently one of our brethren was held up by two men who placed a gun in his stomach and in his back. We ask your continual prayers for God's protection in these areas.

November 15

### WILLIAM JAMES COLEMAN, 9344 Elsa St., Detroit, Michigan 48214

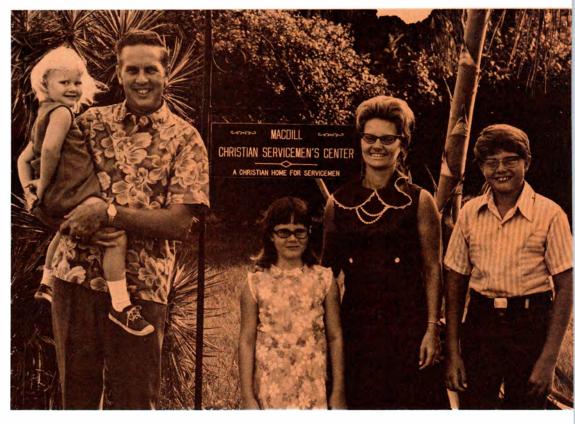
The Lord has been good to us here in our local assembly and the saints are encouraged in spite of difficulties. In August four were baptized and added to our fellowship.

The Russelites are invading our area and because of this we thought it wise to teach these young believers how to defend the faith. A "contemporary cults" class has been started.

December 6

### DAVID CROMPTON, MacDill Christian Servicemen's Center, 6107 S. Fourth Street, Tampa, Florida 33611

In October we began laying block for the recreation room we are adding to the house. The men have seen the Word of God in action as He has provided material, knowledge, finances, and all else that is needed. We can see the Lord's wisdom in working this way, because this has been a very practical lesson for them in learning Christian attitudes, as well as how the Lord would have us conduct His business. They are unable to give a lot of time with the labor, but just when I need



Dave and Eunice Crompton, with Beth Ann, Deborah and David.

another man on the end of a heavy load, one of them drives up.

Several of the men who were given to us the first year that the Center was opened have developed into solid men of God. They are all due to get out of the service the first half of 1975, so it will be interesting to see how the Lord will lead them in their civilian lives.

December 2

# LAWRENCE DARLING, 11619 Stroud, Houston, Texas 77072

Recently Mariano Gonzalez and I visited various parts of southern Texas for the purpose of procuring more radio time in the Spanish language. We arrived at a radio station in Pharr just as they were rearranging their schedule. As a result Mr. Gonzalez was able to offer three weekly programs and I, two. We will also be able to provide them with some of Louis Montalvo's broadcasts.

Presently I am responsible for 14 weekly broadcasts. One of the products of the broadcasts is the entrance into prisons with Emmaus courses. Many listeners from Mexico are also taking the courses.

December 10

Larry Darling married María Diaz Sanchez in Saltillo, Mexico, on December 14. María was an instructor of nurses at Saltillo Hospital. Our best wishes to Larry and María.

Editor

# AUBREY DELLANDREA, 247 Greenhill Ave., North Bay, Ontario

Sam Dalton and I held a three-week gospel crusade at Bethel Bible Chapel in Sault Ste. Marie, Ontario. Overflow crowds attended on some nights and a number confessed faith in our Lord Jesus. The majority of these were teenagers.

From there I went to Hamilton for a conference and then to St. Catharines for a week of meetings with Scottlea and Brockview assemblies. Now I am in Forest, Ontario.

November 18

# ARTHUR W. DEWHURST, 430 Park St., North Reading, Massachusetts, 01864

I have been in New Hampshire twice recently. I took some used Scofield Bibles up to a brother in the Lord who has a demand for them. Another brother to whom I have been able to supply Bibles for his Bible class among the High School students where he teaches, said, "The Lord seems to always send you at the right time for we have just given the last Bible away and now this will give us a fresh supply."

The Concord, New Hampshire, assembly moves along nicely and has the foundation for a real good assembly as time goes on.

December 2

# ERNEST A. GROSS, Box 612, Shelbyville. Tennessee 37160

I went to Morgantown, West Virginia, for a conference and a week of evangelistic meetings. Am getting adjusted in Shelbyville. Opportunities for radio work have presented themselves. Expect to be in Nashville in early January.

December 1

# J. DOUGLAS IBBOTSON, Rt. 1, Box 123, Ladson, South Carolina 29456

After nearly 20 years of happy ministry at the Belmont Hospital and in the Chicago area assemblies, the Lord is leading us to our former location, Charleston, South Carolina. We served the Lord in the Charleston and other southern assemblies from 1942 to 1955.

The years at Belmont Hospital have been happy and fruitful, working in close association with **Wilson Mc-Cracken** whom I esteem highly both as an able administrator and a wise man of God.

My place as Chaplain is being taken by Nick Guikema of the Norwood assembly. He will covet your prayers for his ministry, as my wife and I will appreciate the prayers of the Lord's people as we return to our former field of labor.

December 3

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

Recently eight were baptized, one of them a man of 75. He had been very active in his former church and now has a deep feeling for all who are in spiritual darkness. In December we expect to have another baptismal service for a young woman who was in a convent. She came to the meeting many times and I spent many hours with her to teach the Word of God. But she got saved alone in her room. One Sunday evening she read all the Gospel of John and she understood about her salvation. The next morning, she came to our home and was so happy to tell us the good news. The Gospel is still "the power of God unto salvation."

November 26

# FRASER McKENZIE, Box 203, Prospect Heights, Illinois 60070

There are 33 young people in the training program here at Literature Crusades this fall. It is a challenge to face them in the classroom and try to anticipate problems they will face in a few months time as they seek to serve Jesus Christ in various fields of service.

We praise God for increasing opportunities in a conference type ministry and look forward to spending a fair amount of time in Canada in the spring and summer months in that kind of ministry.

December 11

# ARTHUR M. MILLER, 74 Karland Drive N.W., Atlanta, Georgia 30305

It was my privilege to spend three weeks in Nassau, Bahamas, at the Shirley Heights Gospel Chapel and minister from the book of Romans. My wife spent the last week with me and had the opportunity to speak to the sisters. It was a joy to get acquainted with the saints and enjoy their warm fellowship.

I help in the assembly activities in the North Atlanta Gospel Chapel where I fellowship when at home.

December 3

### CARLOS OSTERTAG, 54 Steeplechase Dr., St. Peters, Missouri 63376

Early planning is most important since we have found that it takes 4 months for "Palabras Fieles" to reach Bolivia and 4 to 5 months to reach Argentina. So we ordered the paper for the 1975 issue in February 1974 and received the first



Larry Darling



Arthur Miller

shipment of our publication on June 28th. We were only able to have 900,000 copies printed due to increase in cost of paper and postage. Ten mailings have gone out. This is the largest portion of shipments.

Requests continue to come in, some having seen a copy for the first time. Many of our missionaries have told us that "Palabras Fieles" is the best publication that they receive and, because of its attractive appearance and the calendar on the back, it is readily accepted by the people, even in house-to-house visitation.

November 19

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

In November I conducted a one-week Gospel Campaign in the coal mining town of Otsego. We noted good attendance and some that seemed under deep conviction.

November 23

# SAMUEL STEWART, 2925 Glasgow St., Victoria, British Columbia

I have just returned from 140 miles "up-island" where I had a series at Elim Chapel with good interest. Directly across the Georgia Strait is the busy town of Powell River that boasts the largest pulp mill in the world. In November, I had a 2-week series in the Gospel Hall there.

William Foster and helpers are faithful in a work 15 miles south of Powell River. A new chapel has been built recently. They did a good deal of the labor themselves. It is free of indebtedness and they get a fine number to their Family Bible Hour.

At Nanaimo the brethren have sold their building and are erecting a new and bigger chapel.

December 9

# PHILIP E. TATE, 44 Hemlock Road, Cardiff, Ontario K0L 1M0

The little township where the Lord has led us to make our home for the present is 11 miles from Bancroft where there is a large' meeting. There are also several small assemblies within a radius of 50 or 60 miles. Two Bible study groups meet here each week, and visitation is another outlet which we find rewarding.

News from our old fields is quite encouraging, especially from Bolivia. There has been a rapid growth of the assembly testimony in that land over the past few years.

December 6

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

I have just returned from meetings in Chicago, Virginia, New York and New Jersey, and plan to be at home for this month. In January, Dad and I are going to Abaco in the Bahamas for meetings with the Christians there. This is where I was born and where my father devoted some 13 or 14 years of labor.

December 5



# Readers' Comments



Enjoy the magazine very much

especially letters to editor and book

The magazine is much appreciated.

I have a feeling there are some things that the magazine is going a "little way

out" when it comes to the traditional stand taken by Christian brethren.

British Columbia

reviews. Could we have something on

music in the assembly?

Please keep it coming.

INTEREST is not always right but its motivation cannot be questioned.

Massachusetts

Publish more reports like the article on evangelism in Colorado and spare us the disappointment of seeing articles by Church of England clerics on the authority of God's Word. Shame on you. You should know better.

Rhode Island

More articles on the home and relating in marriage. Also, why are Christians so racist?

New York

The quality of INTEREST is the best I can recollect. We have been receiving it for at least 20 years. It is a steadying influence in times when our teaching is so greatly challenged from within.

Pennsylvania

Appreciated article on how we (some of us) were taken in to equate Christianity with conservative politics. Appreciate honest looking at ourselves in print!

Ohio

I'm glad to see the church finally doing work in a professional manner with top rate color, pictures and articles.

Michigan

Really enjoy the Word-centered articles in Interest.

Quebec

Ontario

Alberta

Trust you will do all you can to see that the Word of God is upheld as you know there is a falling away in the things of God. There is no doubt we are in the last days.

Nova Scotia

I appreciate receiving Interest.

Newfoundland

It is good that you warn sinners that they need to repent and believe on the Lord Jesus for soul salvation.

Wisconsin

I like your moderation in some things and your firm stand in others.

Minnesota

How about publishing some of the history of the Brethren Movement now and then?

North Dakota

I think a majority of the men who so easily undertake to translate or paraphrase our sacred Bible would profit themselves and also students of the Word if they engaged their energies growing potatoes or raising a calf for beef.

Washington

Shocked to see Mayor Daley's picture on the new issue. Have not had time to read it yet to discover the reason.

California

I appreciate the liberty given for the expression of various opinions.

Colorado

You show a refreshing awareness of the existence of other evangelical groups in the world. Much of value can be learned from them without the sacrifice of Biblical principles.

Illinois

I especially liked the article titled "A Christian Father." Now how about one on "A Christian Mother."

West Virginia

The article on Santa Claus was way past due. It is time that Christians put pagan customs away and draw nearer to Christ.

North Carolina

The issue on the Bibles was most informative in a field where everyone seems to be an expert, or wishes he were. The maturity of your well-balanced attitude was refreshing.

Florida

Always look forward to the magazine. Appreciate also the services rendered to the Lord's people through this channel and your office.

Texas

# THE WORD AT WORK IN **JOHN'S GOSPEL**

by DONALD M. TAYLOR

When the Jews demand a sign that will demonstrate His authority for having cleansed His "Father's house" of the merchandisers who were defiling it. He answers, "Destroy this temple, and in three

night of fishing ends with a great catch.

days I will raise it up."2 They assume He is speaking of Herod's temple, from which He evicted the defilers. Rather it is that temple, His body, in which unceasingly God is worshipped in thought, word, deed. When they do "destroy" that body and He does raise it up on the third day, then His disciples, to whom His response was doubtless as enigmatic as it was to His opponents, understand and

believe.

His voice provides for the feeding of five thousand from five loaves and two small fish, but His hands distribute the broken bread and the fish to His disciples to give to the guests. Of necessity it is His feet with which He walks across the stormy sea to His beleaguered disciples. The instant He comes aboard their boat it arrives at shore.

These are the obvious, visible signs, each with its own significance, each declaring that He is the eternal Word, the Creator, the Son of God. And in some. if not in all, there is more than a demonstration: there is eternal consequence. It is the Word at work, achieving results for

Take, for example, His first recorded words in this Gospel. John, standing with two of his disciples as Jesus comes by, has exclaimed, "Behold the Lamb of God!" The disciples leave him and follow Jesus. He turns and asks, "What do you want?" Or, "What are you looking for?" They answer, "Rabbi (Teacher), where are you staying?" He says, "Come and see."3 What could be more prosaic? Yet for them and for the world these words have eternal import.

They accept His invitation and spend the balance of the day with Him. What

they learn sends Andrew off to find his brother Peter. This incident starts the assembling of the Lord's chosen apostles. Peter becomes their leader and the chief apostle to the Jews.

So we see the Word at work throughout the Gospel of John, whether in character as the Son of God, ever obedient to His Father; or as the Son of Man, living in the world as God intended man should live; or, the Lamb of God, come to bear away the sins of the world by the sacrifice of Himself; or the Good Shepherd, laying down His life for the sheep, and taking it up again; or the Way, the Truth and the Life, who alone can bring men to the Father.

Dull as we are, we often fail to perceive the significance of the words and works of the Word. But we may be assured that "the Word became flesh, and dwelt among us," that the Word came into the world to do a work greater than the initial creation of the heavens and the earth.4 That He accomplished it fully is declared in His report to His Father, "I have finished the work you gave me to do," and in His cry from the cross, "It is finished!"5

He is introduced as the One through whom all things were made, and throughout this Gospel He is either creating or laying the groundwork for creation.

Making his Father known through His own human life was another major task He accomplished. Because our finite minds have difficulty with the concept of an incorporeal being, a Supreme Being without body such as we have, the Word became flesh and lived among men. And how could man be made in the image and likeness of God, if that God was spirit, not flesh? Again the answer was for the Word, who was God, to become flesh and live among men, then retain that manhood still when, risen from the dead, He ascended to God's right hand. There He sits, our Forerunner, and there He serves as our Advocate and High Priest while awaiting the arrival of the many sons He is bringing to glory by the work He accomplished on earth. Coming there, we shall be like Him, for we shall see Him as He is.

ONLY IN THE PROLOGUE of John's Gospel is Jesus Christ called "The Word." Yet, as an earlier article stated, "Every name and title of Jesus throughout John is an exposition of the Word, as is also every word He speaks and every act He performs."1 That sweeping assertion calls for some demonstration.

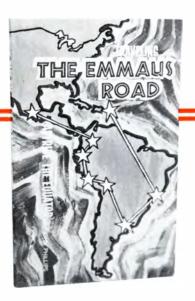
A good place to begin is with the signs, a term John employs in speaking of our Lord's miraculous deeds. John records nine or ten signs, including the Lord's resurrection and one following that resurrection. With two exceptions that are performed manually, these signs are achieved with no other action by the Lord Jesus than speaking-even as in Genesis creation came about solely through the spoken word.

Is it not appropriate that the Word should speak words and these miracle signs should follow? He speaks and water becomes wine, a nobleman's son is healed, a cripple is made to walk, a man born blind is given sight, Lazarus is raised from the dead, and a fruitless

<sup>1</sup>INTEREST, November, 1974, p. 8

<sup>&</sup>lt;sup>2</sup>John 2:19 <sup>3</sup>John 1:35-39

<sup>¶</sup>ohn 1:14 ⁵John 17:4; 19:30



# book reviews

TRAVELING THE EMMAUS ROAD: ASTRIDE THE EQUATOR, by John Phillips, Emmaus Correspondence School (156 N. Oak Park Ave., Oak Park, Ill. 60301), 1974. 64 pages; copies available from Emmaus free upon request.

"The forests of the Amazon are a more formidable barrier than the Sahara Desert. Only the rivers give real access to the interior. It is no wonder that after 400 years Brazil is still living along the

"Quite a number of priests and nuns are taking Emmaus courses. Some time ago Don DeWeese discovered that two priests (born again while studying *What the Bible Teaches*) are now studying at the Word of Life Seminary and are preparing themselves for Christian work."

These are samples of John Phillips' fascinating description of Brazil, a description that in a few pages makes the beauty, the poverty, the racial and religious pictures, and the progress of the Gospel come alive. Ultimately the account focuses in on the Emmaus Correspondence School. Far from being a recital of boring statistics, it is more like a personal visit to the homes and offices of the workers—with an opportunity to make friends with some of those who have found the Lord through the courses.

Brazil was the seventh of nine Latin American countries visited by the author in mid-1973 when he was director of the world-wide correspondence program of Emmaus Bible School. Short as the little volume is, it describes each of those lands. The book is a sequel to an earlier "Emmaus Road" volume entitled. A Safari for God (covering parts of Europe and Africa).

Reviewed by the editor

SECURE FOREVER, by Harold Barker, Loizeaux Brothers (P. O. Box 70, Neptune, N.J. 07753), 1974. 190 pages, \$2.50 paper.

"The emphasis in this book has been placed upon the Word of God," says the Introduction. And so it has. In short chapters, usually 2 to 6 pages, Barker presents 17 arguments for eternal security. They are not lengthy, hard to follow reasons, but simple statements of simple truth, displayed in Scripture after Scripture. Many of them are quite forceful.

A second section of the book considers objections to the doctrine that a believer cannot lose his salvation: "It leads to careless living"; "I know someone who..."; "what if I stop believing?" Finally a long chapter (54 pages) examines passages that might at first sight appear to teach that salvation can be lost.

The author, an Illinois Baptist pastor, is not be be confused with Harold P. Barker, a Brethren writer of an earlier generation, author of *Christ's Vicar* and other books.

Reviewed by the editor

BY THE POWER OF THE HOLY SPIRIT, by David M. Howard, Inter-Varsity Press (Box F, Downers Grove, III. 60519), 1973. 172 pages, \$1.75 pb.

Every Christian receives the baptism of the Holy Spirit at the moment of conversion. This is the conclusion reached by David Howard after examining all the related passages and classifying them as prophetic, historical, and didactic.

Emphasizing that there is no command to be baptized with the Spirit, the author notes that there is a command to be filled with the Spirit. True to style, he immediately turns to instances in the book of Acts of people being filled. In every case, the result was powerful witnessing for Christ.

From the Scriptures relating the Holy Spirit to world-wide evangelization, we learn that we can carry out the Great Commission only in the power of the Holy Spirit. This truth is abundantly illustrated from the author's experiences as a missionary in Colombia.

In a short chapter on tongues, Howard notes the possibility of psychologically caused utterances and satanic imitations, as well as what he considers to be a genuine gift. He finds seven differences between the tongues of Acts and those of Corinth. He notes that not all receive the gift of tongues and that tongues are not the sign of the baptism of the Holy Spirit nor of the fullness of the Holy Spirit.

The final chapter of the book is a beautiful exposition of four commands related to the Holy Spirit. Two are negative: "Do not grieve the Holy Spirit" (Eph. 4:30), and, "Do not quench the Spirit" (I Thes. 5:9). Two are positive: "Walk by the Spirit" (Gal. 5:16), and, "Be filled with the Spirit" (Eph. 5:18). Spirit-filled Christians are characterized by self-control, fellowship with other Christians, worship of God, and submission one to another (that is, love).

This is a book that is highly readable and personal, and at the same time solidly based on biblical exposition.

Reviewed by Leroy Birney

PROPHET OF THE JUDGMENT DAY (Joel), 88 pages, 35p; PROPHET OF SOCIAL INJUSTICE (Amos), 144 pages, 55p; PROPHET WHO DESERTED (Jonah), 89 pages, 35p; PROPHET OF MESSIAH'S ADVENT (Micah), 110 pages, 65p; PROPHET OF ASSYRIA'S FALL (Nahum), 67 pages, 35p. All by Frederick A. Tatford, Prophetic Witness Publishing House (Upperton House, The Avenue, Eastbourne, Sussex BN21 3YB, England), 1974.

Here are five more in the continuing series of paperback commentaries on the prophetic books of the Bible. With these 1974 additions, the series now includes a volume on each of the twelve minor prophets, plus Balaam (Prophet from the Euphrates), Daniel (Climax of the Ages), and Revelation (Prophecy's Last Word).

In business life F. A. Tatford was a director of the United Kingdom Atomic Energy Authority, and a specialist on contract law. He is now chairman of the Prophetic Witness Movement. His commentaries are usually verse-by-verse ex-

positions, thorough, and both doctrinally and prophetically sound.

Reviewed by the editor

# THE NEW INTERNATIONAL DICTIONARY OF THE CHRISTIAN CHURCH, J. D. Douglas, General Editor, Zondervan (1415 Lake Drive, S.E., Grand Rapids, Mich. 49506) 1974. 1074 pages, cloth \$24.95.

If it has anything to do with Christianity, or Christendom for that matter, you will probably find a short article about it in The New International Dictionary of the Christian Church. You will find Ira D. Sankey, Wolfgang Mozart, Rudolph Kittel, Peloubet, Jonathan Edwards, John Burgon, Lewis Sperry Chafer, and the Apostle Paul. You can look up the Salvation Army, the United Church of Canada, the Evangelical Foreign Missions Association, the International Council of Christian Churches, the Catholic Apostolic Church, or even the Muggletonians. There are articles on India, Lourdes, the Appian Way, the Social Gospel, Nestorianism, Evangelismin-Depth, and the Eighteenth Amendment. Most doctrinal areas are covered—election, pacifism, transubstantiation, atonement. An article on Traducianism could have been helpful in view of the current abortion controversy (try "Creationism" instead). An inadequate article on the Nicolaitans postulates a Nicolaus as the sect-leader, with no mention of the strong possibility that the term is doctrinal ("conquering the laity," i.e. setting up a clergy class).

Brethren history is well covered by an article by G.C.D. Howley. Unlike so many histories, it presents the Open Brethren as the mainstream of the movement, rather than the Darbyist or Exclusive groups. The article concludes:

Brethren have firmly rejected the term "Plymouth," believing that a distinctive name placed a barrier between them and other Christians. Today, however, many feel that the term "Brethren" or "Christian Brethren" could be used without establishing denominational status or plunging them into sectarianism. Brethren have always exercised an influence among evangelical Christians out of all proportion to their numbers; they can be found in most parts of the world today.

There are other articles on important Brethren leaders (Groves, Darby, George Muller, F. S. Arnot, Pollock, Tregelles, Kelly).

The General Editor, a Britisher, is widely known as editor of *The New Bible Dictionary* (Erdmans, 1962). The 180 contributors, all apparently evangelicals, come from many countries, but primarily U.S.A., Canada and the United Kingdom. Unlike many of the reference volumes, which are produced in England and also issued by a publisher in the U.S.A., this is an American production (Zondervan).

The 4800, all new, articles are arranged alphabetically in double column pages. O.T. quotations are from the King James, and N.T. quotes from the New International Version. Aside from this, the volume has no connection with the NIV. It is called "International" because of a determined effort to widen the outlook of older dictionaries. The church history of each country is written by a specialist on that country. American figures and the American scene are not neglected as in some dictionaries. Nor are twentieth century evangelical leaders.

All in all, a valuable volume.

Reviewed by the editor

# book briefs

by Donald Tinder

A major commentary entitled Acts: A Study in New Testament Christianity is now offered in one volume instead of the

original two (Walterick, Box 2216, Kansas City, Kansas 66110; 652 pp., \$6.95pb). The author, John Heading, finds in Acts the principles of church gathering generally preached among the congregations served by INTEREST so his commentary should be of special interest.

Black evangelist Tom Skinner is confronted by all sorts of questions in the course of his ministry. He has gathered many of the most common and gives his response in the collection titled **If Christ is the Answer, What Are the Questions?** Some of the issues treated in this way are clothing and hair styles, black-white relationships, and the purpose of life (Zondervan, 1415 Lake Dr., S.E., Grand Rapids, Mich. 49506; 219 pp., \$2.95pb).

E. M. Blaiklock is widely known among evangelicals as a professor of classics (now retired) who can write for the ordinary reader. His latest work, **Who Was Jesus?** brings his archeological and literary knowledge together to focus on this all-important question. The accuracy of the Gospel accounts is demonstrated and some of the charges about our Lord's character are examined (Moody, 820 N. LaSalle St., Chicago, Ill. 60610; 124 pp., \$1.95pb).

An excellent aid to personal devotions is **This Morning With God**. The brief sections for each day are not meditations which can be read instead of the Scriptures, but rather questions to ponder which require the user to read the related Bible passage. Each of the four volumes in the series guides the user through one of the Gospels and several of the Psalms. Likewise epistles are scattered throughout as well as prophets. Thus in somewhat over four years, the user would cover the whole Bible.

The editor is Carol Adeney. Paperback volumes are between 120 and 162 pages long. The first three sell for \$1.95 each and the last is \$2.50. In addition to the primary purpose of personal Bible study, the questions are also good to use in group meetings (Inter-Varsity, Box F, Downers Grove, Ill. 60515).

# GOD'S TIMETABLE David Boyd Long

A new book on Prophecy, \$1.50

Everyday Publications 230 Glebemount Avenue Toronto, Canada M4C 3T4

### **WANTED TO PURCHASE**

Used commentaries and other Bible study books, including small libraries.

Contact

Vantage Point Christian Book Store 11 N. Northwest Highway, Park Ridge, III. 60068

# commendations



Renee Dawn Bullock

# MISS RENEE DAWN BULLOCK, P.O. Chavuma, Zambezi, Zambia, Africa

After waiting a year for a visa, Renee Dawn Bullock left in September for Zambia to work with Mr. and Mrs. Paul Logan at Chavuma Mission. She will be teaching Bible classes in the schools, helping with ladies meetings, the book store and the hospital.

Miss Bullock was a school teacher in Louisiana for five years. The Bullock family moved to Tennessee in 1973, and Renee Dawn worked as a substitute teacher in the public schools. She faithfully attended the Gospel Chapel in Shelbyville, teaching Sunday School and helping with youth activities. Miss Bullock was commended to the work in Zambia in 1973 by two Louisiana assemblies (Southside Bible Chapel, Lafayette, and Lake Park Chapel, Belle Chasse). In 1974, the Gospel Chapel in Shelbyville added its commendation.

# WILLIAM A. THRALL, 8602 N. 9th Ave., Phoenix, Arizona 85021

Several letters have come to INTEREST in connection with the commendation of Bill Thrall, who works with young people in Arizona. The first signed by Mr. Thrall and three brethren of Palms Gospel Chapel, Phoenix, reads as follows: "After prayerful consideration and with mutual love and understanding, Bill Thrall and the oversight of Palms Gospel Chapel have agreed to dissolve an earlier commendation. We continue to be in happy fellowship confident of God's belssing in both the ministry He has entrusted to Bill and Grace and that of Palms Gospel Chapel."

The second letter, from the elders of the Bible Chapel in Tucson, Arizona, refers to an August 1973 commendation from the Bible Chapel, commending Bill and Grace Thrall for the Lord's work in Arizona and elsewhere. The letter continues: "At this time we wish to reaffirm that commendation with particular recognition of their usefulness as they labor in the city of Phoenix and in the yearround work of Arizona Bible Camp." The Wauwatosa Community Chapel in Wauwatosa, Wisconsin has also written reaffirming their earlier commendation.

The Christians of Immanuel Bible Chapel, Winslow, Arizona, wish to join in the commendation of the Thralls, according to a letter from that assembly. "We have known them and have worked closely with them for over a decade. They carry our highest recommendation."

#### LITERATURE CRUSADES

Christians of Victoria Gospel Chapel, Victoria, British Columbia, have commended **Miss Mary Hinshelwood** to the Literature Crusades team scheduled to leave for Belize in March.

### **CAMP DIRECTOR RESIGNS**

Led of the Lord to commence a three-year elementary teacher training program at Victoria's Camosun College, Jon Taylor has resigned from the work of Camp Imadene. He now resides at 7081 Maber Rd., R.R. 2, Saanichton, B.C. He has written INTEREST requesting that he be no longer listed as a commended worker, but that he would value the continued prayer fellowship of God's people.

# with the Cord

**EDWIN T. CHASE,** 90, of Brantford, Ontario, after a long illness. He was born in St. Catharines and saved at age 23 under the ministry of William Mathews. Active in the fellowship at Bethel Chapel in Brantford, brother Chase was an elder and Sunday School teacher there for many years.

**SARAH H. MAHLOY**, 91, of Detroit, Michigan, on October 19. Mrs. Mahloy came into fellowship in Pittsburgh and was for many years at the Harwood and Martin Road assemblies in East Detroit.

# conferences

### FEBRUARY 8-9—LIMON, COLORADO

The Limon Bible Chapel, 385 J Avenue, will hold its winter conference, beginning on Saturday evening at 7:30. Accommodations provided. Contact: Roscoe Turner, Kiowa, Colorado 80117 (303/621-2247).

### FEBRUARY 28-MARCH 2—PHOENIX, ARIZONA

The Annual Conference of Palms Gospel Chapel, 1906 West Orangewood Ave., will begin with a Friday evening meeting. Speakers expected: Carl Armerding, William Morgan and George Leest.

Hospitality chairman: David Hammond, 12219 N. 36th Pl., 85032 (602/992-6018).

### MARCH 21—BRANTFORD, ONTARIO

Bethel Chapel, 192 Darling St., will hold their annual Easter Conference with William Belch and Colin Anderson as speakers. Meetings: 2:30 and 7.

Contact: Garfield Alguire, 309 Terrace Hill St., Brantford.

# address changes

#### **ASSEMBLY CHANGES**

HAYWARD, CALIFORNIA Community Bible Chapel

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

OVERLAND PARK, KANSAS The Bible Chapel

Correspondent: H. S. Baldwin, 9041 Cottonwood Dr., Lenexa 66215

HAGERSTOWN, MARYLAND Hagerstown Gospel Chapel

Correspondent: Virgil L. Long, 2504 Northvalley Dr. 21740 BB 9:30, SS 11, G. 7, Tues. 7:30

WINSTON-SALEM, NORTH CAROLINA Fair Oaks Gospel Chapel

Correspondent: G. Barry Long, 5762 Harpers Ferry Rd. 27106 (919/767-4893)

WESTBANK, BRITISH COLUMBIA Westbank Bible Chapel (formerly Westbank Gospel Hall)

PEMBROKE, ONTARIO Emmanuel Gospel Chapel

Correspondent: D. J. Axford, 26 Kramer Ave., Petawawa, K8H 2A2 (613/687-2461)

### **NEW ASSEMBLY**

MUNSTER, INDIANA Believers Fellowship

Meeting 10 a.m. Sundays Correspondent: Donald G. Drechsel, 242 Sycamore Lane 46321 (219/836-8074)

### **ASSEMBLY DISCONTINUED**

CHEMAINUS, British Columbia Fir Street Gospel Hall

### **WORKERS' CHANGES**

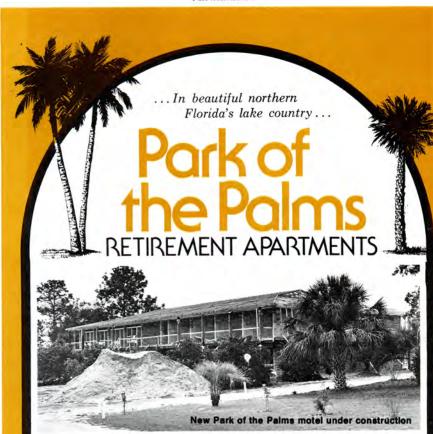
J. Douglas Ibbotson, Rt. 1, Box 123, Ladson, South Carolina 29456

Melvin G. Wistner, 178 Vernon Ave., Yonkers, New York 10704

Barbara Marks, 8725 S.E. 132nd Ave., Portland, Oregon 97236 (Correction of earlier listing)

### **WIDOW'S CHANGE**

Mrs. Archie Field, Ste. 18, 1705 Feltham Rd., Victoria, British Columbia



Roomy and attractive apartments are designed for your comfort and security. Each unit contains range and refrigerator. Included are elevator service, laundry, TV, lounge, library, and screened porch. All units are air-conditioned and have a landscape view. Built around an inspiring Bible Conference program, the new PARK OF THE PALMS is a community designed for people 65 years or older (62 by arrangement) to live out their years enjoying good fellowship, relaxed living, healthy recreation and, above all, the opportunity to serve and worship the Lord Jesus Christ with other Christians.

- Studio, one-bedroom and two-bedroom apartments, all with kitchens.
- Initial construction is now underway.
- A home for adult Christians with a health care program, based on life-lease plan.
- Christian fellowship, Christian care, Christian conferences.

TRUSTEES:

A. R. Lite, President—Developer of "Starlite," Boca Raton, Fla. Frank Waardenburg, Vice President, Keystone Heights, Fla. Robert W. Mojonnier, Secretary-Treasurer, Wheaton, Ill. Robert J. Willey, Resident Administrator and Conference Director.

David B. Good, C.P.A., Pittsburgh, Pa. Leslie J. Howatt, Portland, Ore.

J. Wilson McCracken, President of Stewards Foundation, Elmhurst, Ill.

John Meyer, Keystone Heights, Fla. Donald R. Parker, Boca Raton, Fla. and Greenwood Hills, Pa. Donald M. Taylor, Monrovia, Calif.

Write for brochure to:

### Park of the Palms

KEYSTONE HEIGHTS, FLORIDA 32656 • PHONE 904 / 473-4842



Your editorial on modern translations [December, p. 3] is one of the finest brief summaries of that longstanding problem I have seen anywhere. You handle it in a dispassionate yet understandable way. I appreciated the sane approach-without panic or alarm—which you use. I hope this editorial receives wide circulation.

Also it was good to see Donald Norbie's review of The Gulag Archipelago [Dec., p. 20]. I commend you for reviewing such a book in your pages. Every Christian and every American should read it.

David M. Howard, Missions Director Inter Varsity Christian Fellowship

Some of your articles and editorials are very helpful in my spiritual growth and in my teachings to our Spanish brethren here in this neighbor island of Puerto Rico, my native land.

> Emilio Ramos Santo Domingo

We have found INTEREST informative to our staff men. The Bible study and Bible doctrine articles have shown a broad knowledge of Scripture and a wise presentation of Bible truths. Layout and design make reading easier.

In Reports we have found "alumni" of our high school born-againer clubs serving Christ as an extension of our and their chapels' strong emphasis of "Go ye." Keep reaching out for Christ to a lost world.

> A. Brandt Reed, Director, Hi.B.A. International Tenafly, N.J.

### THE SOCIAL GOSPEL

We want to congratulate you on your editorial, "Is the Social Gospel Coming Back?" [November, p. 3]. It was accurate, timely and courageous and should awaken the readers to the very real danger in this movement. As you nicely pointed out, really consecrated evangelicals have not been lacking in concern for the needy in the homelands and they have certainly sent their best young (and sometimes older!) doctors, nurses, and teachers to the mission fields of the world. Their opposition to the older "Social Gospel" was exactly as you suggest, its tendency to deny or belittle individual salvation through faith in Christ sacrifices and risen.

...The new movement shows great interest in the so-called "liberation theology" which is so strong in Latin America and seems to have only a nodding acquaintance with the spiritual liberation of the cross. Its emphasis is almost exclusively political and economic. Furthermore, (and, I fear, quite logically) the new social propagandists, in many instances, tend to dissociate themselves from the hope of the imminent return of Christ, claiming that this has worked against social concern in the last 50 to 60 years.

Marchant A. King Newhall, Calif.

I have read lots of articles in recent years on this subject, and while I think I knew the Christian's position and attitude, I still could not sort out my thoughts and put them in orderly form like you have done, particularly in view of what seems to be a trend in orthodox evangelical Christian circles in Latin America.

It would be my desire that this editorial have a wider circulation.

> Don Harris Puebla, Mexico

As a whole I would agree with your article "Is the Social Gospel Coming Back" but when all is said and done it amounts to just another "preach the gospel only" emphasis. The social gospel always existed and never left us though it appears in varied degrees in different times in history. When a woman broke the alabaster box of ointment on the head of the Lord Jesus Christ this social gospel popped up. "Why was not it sold and the money given to the poor?"

The social gospel when on the uprise will always generate toward the left because it is there it finds common ground with do-gooders and leftist and atheistic opportunists that use these causes as a righteous front for social action, violent or otherwise.... There is another side and that is the right. God's children are to hate sin .... I do not mean the pseudo right, referring to the conservatism represented by the Nixons and the Fords. I mean what has been tagged the far right .... Though it is by no means all Christian it certainly is not atheist and in no uncertain terms takes a vehement stand against atheistic communism and its

liberal sympathizers.

It is a sad commentary that Christians are not protesting the loudest about pornography, abortion, gay liberation and all the judicial and legislative assent to a myriad of other catalysts of decay in this heretofore great God-blessed land of freedom. The "gospel only" cry has served to neutralize the presence of sin and evil to a point that one wonders if the cry did not originate somewhere on the left. Many of our evangelists find themselves quite comfortable on the left but very much opposed to the anti-communist right. Just as Christians in the church have to guard against apostate infiltration, Christians in a nation must guard against infiltrators that will take their Christian liberty away. The prophets of old cried out against kings and nations, against nations veering away from God and warning the people. These men would be in the doghouse with the "gospel only" evangelicals of our

God warned against making alliances with the uncircumsized Philistines vet the leaders of this nation which has "In God We Trust" on its currency would make alliances with and give aid to the nations which proclaim themselves to be atheistic, and which diabolically torture unfainting Christians who will not deny the faith. It is non-involvement of Christians in the so-called political affairs that is causing this nation to plunge deeper into sin ....

> Glen Victoreen Cudahy, Wisconsin

### THE SPIRIT IN OUR LIVES

Continued from page 14.

Each of us has been given distinct gifts. We should seek to discover what our gifts are, to develop them to maturity, and to exercise them in the right way, remembering that no one has or should expect all of the gifts.

May God grant us the ability to fully appropriate the Holy Spirit's power in our lives, for the honor and glory of Jesus Christ!

Quotations are from the New American Standard Bible (1963).

The writer, Allan Wood, is a commended worker, currently on the home office staff of Literature Crusades, Prospect Heights, Illinois.

# Preach and Teach the



Twelve informative, practical lessons on the principles and practice of preaching and teaching.

**Emmaus Correspondence School** 156 North Oak Park Avenue Oak Park, Illinois 60301

Please send me a brochure on the course Preach and Teach the Word.

Name

Address

State

THIS IS COLLEGE LEVEL INSTRUCTION

#### Other books by WILLIAM MACDONALD **NEW** by William MacDonald

### The Letter To Titus

A self study course on Titus Paperback \$1.25



4.00 .25 3.95 True Discipleship
Grace of God
Think of Your Future
God's Answer to Man's Questions
To What Should We Be Loyal?
There's a Way Back to God
Where is Your Treasure?
Seek Ye First
Grasping for Shadows
P
Lord Break Me

### Reprint by Alfred P. Gibbs

### Through the Scriptures

A five-year course in outline form covering most important events and

doctrinal highlights in the Bible. paperback \$2.25

Send for free catalog

All material guaranteed Conservative Evangelical and Premillennial

### Other books by ALFRED P. GIBBS

Believer's Biography \$ The Christian p. 2.50, cl Christian Baptism p. 2.50, cl Christian Renewal Direct Address A Dreamer and His Dream Essentials of Christian Service Facts Worth Facing The Gleam in the Gloom God's Good News Scriptural Principles of Gathering.p The Lord's Supper cl The New Birth The Preacher and His Preaching.p The Teacher As a Student	.40 .500 .400 .400 .125 .450 .125 .450 .450 .450 .450 .450 .450 .450 .45

P.O. Box 2216 Kansas City, Kansas 66110

# What's the State of Your Estate?



Do you have a question regarding a will, an estate plan, a living trust, income for retirement, an annuity trust or unitrust, tax benefits, etc? Stewards Foundation can help you to obtain qualified legal and accounting advice to produce answers to these problems.

Contact:

STEWARDS FOUNDATION, **Box 294** Wheaton, III. 60187

Attention: Robert W. Mojonnier Tel. (312/653-6550)

Exceptional! Splendid! The Best Yet! It's Tops! are some comments about

### HYMNS of TRUTH and PRAISE



- 576 Pages
- 682 Hymns & Choruses
- 61 Scripture Readings
- Hymns For All Purposes
- Topical Index

\$3.95 per copy plus postage

Returnable sample copy and quantity prices to assembly leaders on request.

Order From

GOSPEL

### PERPETUATING PUBLISHERS

Non-profit organization Dept. LOI, Box 348, Fort Dodge, Iowa 50501



This year's DIT Program Interns Top row (I. to r.): Steve Kennedy, San Leandro, Cal.; David Jonker, Grosse Point, Mich.; Bruce McNicol, Forest Grove, Or.

Middle row: Mike Hamei, Denver, Col.; Gary Blankenship, Colorado Springs, Col.; Jim Matthews, Hayward, Cal.

Front row: Mack Weaver, Las Cruces, N.M.; Keith Greenaway, San Lorenzo, Cal.; Tom Douglas, Hayward, Cal.; Larry Marshail, Detroit, Michigan.



# TAKING THE GOSPEL TO THE ARMENIANS

One of the least known of the racial minority groups are the Armenians. They are found in nearly every major country, with 300,000 in the United States, 10,000 in Montreal and 5,000 in Toronto.

Active in the evangelization of Armenians is K. Kasparian, a commended worker who was born near Haran and saved in Damascus in 1924 as a teenager. He came into fellowship in the assembly in Jerusalem. It was a multi-language assembly in those days. For forty years he has travelled among Armenians scattered around the world, holding Gospel campaigns and preaching. He has been active in establishing many Armenian assemblies in Europe, the middle East, and South America.

In 1967 Mr. and Mrs. Kasparian came from Buenos Aires to Canada, spending over a year evangelizing Armenians in Canadian and U.S. cities. In midsummer 1974, they came again to Canada, this time from France, and have settled at 369 Balliol St., Toronto M4S 1E1.

### FLORIDA CHAPEL PLANS ENLARGEMENT

The Lockwood Ridge Gospel Chapel was built five years ago when fewer than 20 were in fellowship in the Sarasota assembly. This number has now doubled and five people have been baptized in the last year. Plans are under way to increase the auditorium seating capacity by 40% and improve other facilities. As with many other Florida assemblies, there is a large seasonal increase during the winter months.

Isaac D. Selby, Corr. 6330 Nutmeg Ave. Sarasota, Florida

#### THE UPPER ROOM

A new Bible school has been opened in Toronto. Evening courses, offering Old Testament Survey, Studies in Ephesians and Romans, and lessons for new Christians, are being offered in rented High School facilities. It is planned that a much more extensive curriculum be offered in the Fall of 1975 and, as the Lord wills, a full day school program in the near future.

The new school will be known as The Upper Room. The prayer of the Committee is that something of the character of the original Upper Room will be reflected in its program.

As a complementary function, The Upper Room has been appointed the Regional Directorship for Ontario for the Emmaus Bible School Correspondence Courses. All inquiries and requests for courses may be mailed to The Upper Room, 230 Glebemount Ave., Toronto, Ontario, M4C 3T4.

Patrick Long, who has had considerable experience with Emmaus Courses in Colombia, will be spending part of his furlough in the Toronto area setting up the program and visiting assemblies making the work known.

### UPDATE ON THE D.I.T. PROGRAM

Would God cause Christian men to leave their secular occupations and give themselves to an intensive, nine-month program of Scriptural study and practical work in order to better serve His interests in the local church?

Ten men from five different states believe He has done just that in leaving them to become part of the second class of the Discipleship Intern Training Program at Fairhaven Bible Chapel in San Leandro, California. Seven are married and the age range is from 21 to 33. In two years the educational range has been from virtually no college to PhD's. Primarily the qualifications emphasize spiritual life and purpose.

Last year's class has scattered. Some are working with established assemblies. Pioneer work by others is now going on in Grand Junction, Colo., Stockton, Calif., Columbus, Ohio, and Lawrence, Kansas. Letters indicate the training has been invaluable and intensely practical. Materials from the training program are also flowing out to several places for the benefit of various fellowships.

The unique balance of 15 hours each week in all three areas of classroom work, study, and practical field training has been continued. Sometimes the total demand has exceeded the allotted 45 hours. Evangelistic visitation, pastoral training and visitation, home Bible classes, campus witnessing and leadership, personal discipling (One-On-One) plus various Sunday activities (preaching and teaching) maintain exposure to all forms of Christian outreach and shepherding.

Teaching responsibilities are shared by William MacDonald and Jean Gibson, aided by occasional visiting speakers. Jack Davies handles administration.

Older men have expressed interest in the program and are encouraged to correspond. There is no upper age limit. Housing accommodations are arranged by the administrator, who may be contacted at 401 MacArthur Blvd., San Leandro, California 94577.

For a report on the first year of the D.I.T. Program, see the INTEREST cover story, June 1974.

### **TEACHERS NEEDED**

Good teachers will be needed, come September, at the Immanuel Mission School on the Navajo Indian Reservation. Anticipated openings are in the kindergarten and first three grades. Those interested should contact the principal, Robert T. Staley, at Immanuel Mission, Box 218, Teec Nos Pos, Arizona 86514.

Teachers are desired who (1) are convinced of the importance of Christian

education, (2) have a God-given concern for the American Indian, (3) feel a definite calling from the Lord to teach in a mission school, (4) are willing to forgo position and a regular salary, looking to the Lord to supply their needs, and (5) are capable of living and working closely with other staff members.

### HELP WANTED: SKILLED CONSTRUCTION TRADES-MEN

The following paragraphs are taken from a letter from Robert McLellan:

My original concern came as the result of a "gentle pressure" by a godly elderly sister to "get busy and do a little something for the Lord." The thought took root. Many opportunities to help in local camp construction appeared. Then a notice came telling of a building need in Colombia. The Lord indicated that I should write the Gorings there and as a result, one of the most gratifying periods of my life was experienced. Being able to work in a totally different culture, amid great frustrations at being unable to obtain the vast supplies available in the USA and learning first hand of the dayby-day life of God's servants, and of their dedication made a real change in my

overall spiritual outlook. Later the Lord opened opportunities in South Carolina, France and again in Colombia.

The present need is for other skilled tradesmen, such as carpenters, electricians, bricklayers, decorators, etc. to join together to make a worthwhile work force who can, on occasion, help speed up a missionary's necessary side work in order that he may proceed with his primary work. Perhaps only an occasional period of a week or two, or maybe just a few days would be of great help. The cost involved, such as lost work time and travel expense, is far overshadowed by the joy of being able to work together with those who have given over their lives for the Lord. Age is not a barrier; perhaps there are retired tradesmen, or younger men with vacation time available. As the missionaries realize the availability of helpers, they will advise of their need. If you have a building skill, why not share it with the Lord?

For further information write to: Robert McLellan, 5301 N. Hampshire Ave., Minneapolis, Minn. 55428.

### **INDIAN BRETHREN ASSEMBLY**

Christians from the land of India have formed an assembly in New York City.

Meetings are held in Malayalam, a language of Kerala, the southern-most state on India's west coast. There are 55 believers in fellowship, most of them immigrants of three years or less. Evangelist M. K. Thomas, a full-time worker has applied for resident status so he can work with the new group.

The assembly began in November 1972, meeting in different homes. Since May 1973 it has been sharing the facilities of the Bronx Gospel Hall, 899 Teller Avenue, with the Englishlanguage assembly at that location. Indian meetings are held Sunday afternoons from 2:30 to 5 and include both Sunday School, Bible Study, and Breaking of Bread.

The assembly has a vision for evangelism. There are 20,000 people from India in New York City, and others in the surrounding cities. Two people were recently won to Christ, baptized, and brought into fellowship.

Visitors are welcome. Contact Samuel Varghese, 1225 Sheridan Ave., Apt. 2C, Bronx, N.Y. 10456 (212/681-3528).

Indian Brethren Assembly Thomas George, Correspondent 19 Van Wagenen Ave. Jersey City, N.J. 07306

The Malayalam-speaking assembly meeting in the Bronx.









Address Correction Requested



# I Love You Only, I Think...

Valentine cards-racks of them! but one said it all so right from its first line on: "I Love You ONLY-"

Price: 25¢

Nothing out of the ordinary—until the double-take: "Special: 6 for \$1."

"I love you only....and YOU only....and YOU only, dear select half-dozen...."

"And I love YOU only, Lord." I've told You that all along.

But, God, those secret mailings to a list of other loves.... Self heading the list....

Those were no secret to You.

"Thou shalt love the Lord thy God with ALL thy heart, and with ALL thy soul, and with ALL thy mind."

All is not one-sixth.

And whole-hearted isn't a percentage.

Those other loves-Your heartbreak.

O, God, forgive me! Let's go back to the beginning! or even better.

Loving YOU ONLY....

The kind of love that costs.

You know all about that kind.

You invented it.

Lord, help me!-this isn't going to be any six-for-a-dollar Love affair from here on!!

BY ALLEGRA McBIRNEY

# INTEREST

MARCH 1975 • Vol. 40 • No. 3



Christ the seal of death has broken, Forth He comes with power divine; Heavenly guards behold Him rising, Heavenly glories round Him shine.

At the tomb that cannot bind Him,
Angels linger robed in white;
While the watchmen, pale and trembling,
Fall in terror from the sight.

Ye who bore the joyful tidings
Of a Prince and Saviour born,
Higher raise your song of triumph
On the resurrection morn.

Christ the seal of death has broken; Let the world before Him fall; Lift your heads, ye saints, and hail Him, Hail the mighty Lord of all.

Fanny Crosby-1892



IN THIS ISSUE:

Attractive Assemblies
The Woman and the Church Meeting
Raleigh: Fifty Years



### INTEREST MARCH 1975 Volume 40, No. 3

### **Articles**

3 Attractive Assemblies

Six New Testament principles were a vibrant reality in a Connecticut assembly.

4 Fifty Years of Testimony in Raleigh

An INTEREST Photo Report

7 Victory Over Satan

If the Son shall make you free, you shall be free indeed.

8 The Woman and the Church Meeting

Old Testament background and New Testament practice are examined in this careful Bible study of a controversial subject.

24 Open for Cleaning (Poem)

### **Departments**

22 Address Changes 23 Notices

20 Commendations 12 Quotes from Workers

21 Conferences 20 Reports

8 Letters to the Editor 17 With the Lord

Change of address notices, requests for the magazine, and all materials for INTEREST should be sent to: The Editor, Box 294, Wheaton, Ill. 60187

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

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

**COPYRIGHT** © 1975, by Letters of Interest Associates. Permission is granted to readers to photocopy INTEREST articles in small quantities for personal, school or church use. The following should be written or typed on the original before copying: "Reproduced from INTEREST magazine by permission." This permission does not apply to articles reprinted in INTEREST from other publications, or articles bearing copyright notices. Nor does it apply to large quantity reproductions, or to reprinting in any quantity. For such purposes, permission in writing must be obtained from the editor.

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

MINISTRY FUND: Gifts will also be received for the "Ministry Fund". Monies so designated are directed into the Lord's work at home or abroad without deductions by the Letters of Interest office. Suggestions as to distribution are welcomed. Make checks payable to Letters of Interest. Gifts to L.O.I. are tax deductible.



"There was something about that strange group of Christians that made a deep impression on me."



Attractive Assemblies

A Personal Testimony by Norm West

Where the assembly met in 1959 when the author first visited.

HAT ARE the characteristics that make some assemblies so attractive to outsiders? As an outsider who was attracted some years ago, I would like to share my own experience.

I was raised in a church that is affiliated with a large, evangelical denomination in the South. I was converted at an early age and joined that church. In 1959, I enlisted in the Air Force and was stationed in New Haven, Connecticut. There were no churches in the area affiliated with my own denomination, so I visited a number of evangelical groups, looking for a church "home".

One day I met a Christian fellow, Donald Tinder, who invited me to attend church with him the following Sunday. I accepted. His church turned out to be the West Woods Bible Chapel—at that time it was called the Gospel Hall. It seemed so different from what I was used to that at first I considered getting up and walking out (they were celebrating the Lord's Supper). However, I decided to stay and to see what went on. I did not partake of the elements that day.

While I was puzzled by the way the meeting was conducted, there was something about that strange group of Christians that made a deep impression on me. Not only did I return the following Sunday, but I continued to attend all of the meetings faithfully for the rest of my time in New Haven. Subsequently, I sought out similar groups in Baltimore, Chicago and other places where I was stationed. That was over fifteen

years ago, and I have been in fellowship with such assemblies ever since. For almost half of those fifteen years, I have been in fulltime Christian work, first in Connecticut and now as a missionary in Colombia.

What was it that first attracted me? As I look back, there are five things that stand out in my memory.

### I. HOSPITALITY

I had visited a number of evangelical churches but in none of them had I been invited to someone's home for a meal. That first Sunday at the assembly, a couple invited me to have dinner with them and really made me feel at home. The following Sunday, another couple took me home, and the third Sunday yet another family!

It wasn't long before several of my Air Force buddies began attending with me and enjoying the warm hospitality. At least one was saved as a result of this, and another drawn into assembly fellowship.

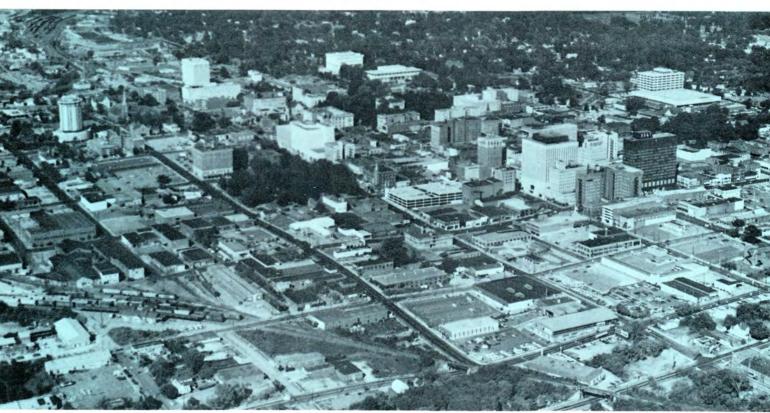
Some might think it strange that I should list hospitality as the first characteristic of an attractive assembly. However, the main thing that kept me coming back those first few Sundays was the friendliness of the people. It was only later that I learned to appreciate the other good points of the group. I am convinced that even if an assembly is faithful in these other points, it still will not grow as it should if hospitality is neglected!

continued on page 10



Norm and Frances West with Debbie and Karen. The Wests are missionaries in Medellin, Colombia.

# 50 Years of Testimony



Downtown Raleigh, looking to the northeast



James C. Chappel, called home in 1972



W. G. Smith and David Allen at the fiftieth anniversary.

# in Raleigh

NORTH CAROLINA

★
RALEIGH

THE NEWEST ASSEMBLY in Raleigh began in a rather unique manner. It was not a hive-off from another group. Instead, a small number of Christians, anxious to have a testimony for the Lord in their part of this North Carolina city, started meeting together about eight years ago. A large home was available and the meetings were held in the basement, using other rooms for the Sunday School.

Some of the number wanted to establish a Baptist Church. Others had been reading booklets like "My Reasons," "Return to First Principles," and "Assembly Principles of Gathering." They wanted to form an assembly of Christians along lines described in the Scriptures referred to in these books. In time this view prevailed, and the group called itself simply, Faith Bible Fellowship. A new building was erected in 1974. It is located just across the southern boundary of the City of Raleigh.

Assembly work began in Raleigh fifty years earlier when three local Christians invited evangelists Sam McEwen and W. G. Smith to hold some tent meetings. The three Christians were Mr. and Mrs. James C. Chappel and their friend David Allen. James Chappel had heard about gathering in the name of the Lord Jesus through a fellow-soldier during World War I, and longed to see such a gathering in his area.

The evangelists began tent meetings in September 1924. On November 1st a small hall was rented on Gaston Street. The first remembrance of the Lord was held on November 16th, with only the two preachers, the Chappels, and Mr. Allen present. By the end of 1924, four others had been added.

The two evangelists returned each year for five years. Souls were saved each year. By 1931, when Fred Nugent and Lester Wilson came for a series of meetings, there was an assembly with 40 in fellowship. It met in a building that had formerly been an Episcopal church. James Chappel, a pharmacist, was carrying on an extensive pastoral and visitation ministry. Brother Wilson stayed on for three years to do visitation and evangelistic work, before moving to other North Carolina cities. He lived in a "prophet's chamber" that the Chappels added to their home.

In 1939 the Raleigh Gospel Chapel was built to house the growing assembly. It was located on Franklin Street, about a mile northeast of the city center. Evangelistic meetings, the Sunday School, and personal work all contributed to further growth. In 1952 the main auditorium was enlarged to hold 420 people. Before long there were more than 200 in fellowship, and the Sunday School averaged 375.

In 1967 forty people hived off from this chapel to start a second assembly on the north edge of the city. The new meeting grew rapidly and soon built its own chapel, called the North Raleigh Chapel. Attendance at the Family Bible Hour now averages over 200 and there is a well-attended Ladies Coffee Hour each Wednesday.

William McNeil moved to Raleigh from his native Scotland in 1959.

Though traveling much of the time, he has been of assistance to all of the Raleigh assemblies through the years since. When the North Raleigh Chapel was opened, he was responsible for the services for the first six weeks. When the third and newest assembly was in prospect, he carried on Bible Studies for some time, and continues helping build the southside work.

William Oglesby of Virginia visited the area frequently, then moved to Raleigh in 1970. Both men continue to minister in assemblies in Virginia and the Carolinas, while concentrating their main efforts to build and broaden assembly testimony in Raleigh. In mid-1974 they were joined by Donald Pelon, who, after five years in Florida, came to work with the North Raleigh assembly.

In November 1974, more than 400 people filled the Gospel Chapel on



The Gospel Chapel on Franklin Street, the oldest assembly

Franklin Street for a service commemorating the fifty year history of the Raleigh work. W. G. Smith, now 90, reminisced about tent work in the early days. Lester Wilson, currently working in Albany, Georgia, spoke of the burdens and blessings of pioneering days in North Carolina, and brought a message of encouragement for continued outreach in the winning of souls and planting of assemblies.



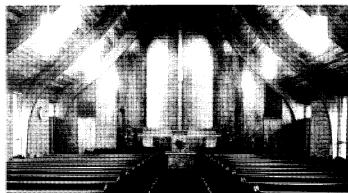
North Raleigh Chapel



William Oglesby



Lester Wilson



Interior of North Raleigh Chapel



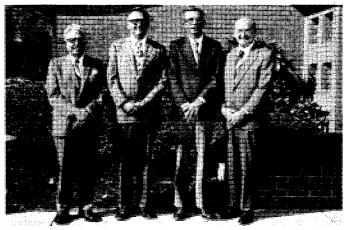
William A. McNell



Faith Bible Fellowship on the south edge of the city



North Raleigh Male Quartet at the fiftleth anniversary



Four brethren responsible for the establishing of the North Raleigh assembly: (i. to r.): Comma Danielly, James Flythe, William Walton, and T. Jeffreys.

A DEMON-POSSESSED MAN challenged Jesus as He taught in the Capernaum synagogue, saying:

Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God.

Mark 1:24; Luke 4:34

The demon knew who Jesus of Nazareth was—"the Holy One of God." This phrase is used of Christ only in the two reports of this miracle. In the Old Testament, God was often called "the Holy One of Israel" and in both Testaments Christ is frequently referred to simply as "the Holy One."

"What have we to do with Thee?" asked the demon, as though it spoke for all the demonic host. "Art thou come to destroy us?" Other demons asked Christ, "Art thou come hither to torment us before the time?" The demons knew their end would come with the setting up of the millennial kingdom. But Satan's puzzlement and consternation at the Lord Jesus' continuing presence on earth, when it was evident that the Jews were not about to receive Him as their Messiah, apparently prompted these questions.

#### A ROARING LION

It is important to note that this demon was found among Jews gathered in a synagogue. Satan concentrates his efforts where the faithful or potentially faithful are to be found.

Christians, the faithful of today, are warned that the devil is like a roaring lion seeking to devour some.<sup>2</sup> Believers are in a battle against principalities, powers, the world rulers of this darkness, and spiritual wickedness in the heavenlies.<sup>3</sup> In I John it is pointed out that the whole world (including the world rulers) "lieth in the wicked one."<sup>4</sup> This warfare is not a result of the soldier of the Lord seeking out the enemy, but rather that Satan attacks him, so the believer is told to take on the whole armor of God that he may withstand in the evil day, "and having done all, to stand."<sup>5</sup>

Satan also seeks to blind the minds of those who are lost. He tries to take away the Word of God from the hearts of the unsaved to prevent their salvation. His ultimate goal, acceptance as Israel's Messiah, is suggested by our Lord's words: "If another shall come in his own name, him ye will receive."

The demon in the synagogue was there to do the devil's work. And whether his purpose is for warfare against the faithful or to try to prevent or



hinder salvation for the not-yet saved, the devil has continued to work in the churches through the centuries.

### A MUZZLED DOG

Our Lord refused to converse with the demon, other than to command it to be silent and to come out. The word translated "hold thy peace" basically means "be muzzled"—as one would muzzle a biting dog. The demon, unable to utter another word, caused the man to have a convulsion and to cry out. Then it left him.9

The symbolic spiritual truths taught by this miracle can be applied to three separate issues. First, the healing of the demon-possessed man could picture what Christ might have done for Israel. The religious leaders were being dominated by Satan (their "father, the devil").10 Had they been willing, Christ could have expelled the evil one, and healed the nation of its sins. He offered: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them who are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."11

Secondly, much of the professing church today is dominated by teaching of satanic origin. For example, many theology schools have teachers who deny the deity of Christ or the Trinity of Father, Son, and Holy Spirit. These teachers have won many ministerial students to their unbelief. Their teachings are part of the marks of false prophets and of the spirit of antichrist.<sup>12</sup> A house-cleaning of demon-influenced teachers and ministers could be done by the Lord, but the churches are like Israel—they will not.

Thirdly, when individually applied, this miracle represents an invitation to all under satanic influence—whether they are possessed by a demon or whether simply, because they are sinners, the servants of sin<sup>13</sup>—to come to the One who can heal and save. The convulsion and the cry of the man set free can be likened to the anguish and remorse the convicted sinner often experiences. The deliverance of the man in the Capernaum synagogue can be likened to the forgiveness and new birth available today.

Our Lord demonstrated by his miracles his authority and power over Satan. No wonder, then, that He could say, "If the Son therefore shall make you free, ye shall be free indeed."<sup>14</sup>

 ¹Matthew 8:29
 8 John 5:43

 ²I Peter 5:8
 9Mark 1:25-26

 ³Ephesians 6:12
 ¹⁰John 8:44

 ¹¹ John 5:19
 ¹¹ Matthew 23:37

 ⁵Ephesians 6:13
 ¹²I John 4:1-5

 ¹I Cor. 4:3,4
 ¹³John 8:34

 ¹Luke 8:12
 ¹⁴John 8:36

The author is a medical doctor in Orlando, Florida, in fellowship with Christians at Hiawassa Hills Bible Chapel.

# The Woman and the Charch Meeting by Donald L. Norbie

THE ROLE OF THE WOMAN in the Western World has changed dramatically in the past one hundred years. Once a second class citizen, she now has freedom to vote and to run for public office. New opportunities are open to her in the business world and other areas as well. There are still some inequalities, but women's liberation has come a long

Our concern is the role of the woman in the church. Most churches have felt the current of the times. Many changes have been made in major denominations. Women are ordained to the ministry and some are active as national officers. Leadership roles are taken in local congregations.

Is it time to restudy the Bible and reevaluate the position of women in the

### **OLD TESTAMENT BACKGROUND**

Heathen religions from ancient times encouraged female leadership. Priestesses were common, both in the public cults and the mystery religions. Judaism broke with these practices. Moses under God established a male priesthood to serve in the tabernacle. There were no priestesses in Israel.

This did not mean women were excluded from public worship, but theirs was a silent, supporting role. Aside from the public worship, their activity was less restricted. At times God raised up women to give His message. There were prophetesses like Miriam, Deborah and Huldah. Their ministry was more on a personal basis, rather than leading a congregation in worship.

When the temple replaced the tabernacle, women were permitted in the outer courts. In the inner courts only men ministered.

By Jesus' day, synagogues had become common. In them, women sat in special places, often galleries, and were usually screened from the sight of men. They took no leading or audible part in the synagogue services.

Tabernacle, temple and synagogue, especially the latter, are the background of the early church. Edersheim calls the synagogue "the cradle of the church." Its practices were often formative for early Christianity.

### **NEW TESTAMENT PRACTICE**

This is not to say that there could not have been a radical break with synagogue custom. There was a new beginning in many areas. The seventh day was displaced by the first as the day of rest and worship.<sup>3</sup> The passover gave way to the Lord's supper as the memorial of deliverance.<sup>4</sup> Other festivals and the sacrificial system were put aside, having found their fulfillment in the sacrifice of Christ.<sup>5</sup>

The question we want to consider is whether the early church made a radical break with the temple and synagogue practice concerning women. This, of course, has no bearing on the woman's personal worth or acceptance with God. She is as much made in the image of God as is the man. Like him, she fell into sin and she shares its bitter consequences. Both sexes need to come to God through the same Savior in the same way. In these things "there is neither male nor female."

Upon salvation men and women alike receive the Holy Spirit.<sup>7</sup> Each woman has spiritual gifts and is responsible to develop them for the glory of God. Women are commanded to teach women, and like Priscilla they can share in witness to men.<sup>8</sup> They are blessed for the spiritual impact they have on their children.<sup>9</sup> If their husbands are to be church leaders, their support is vital.<sup>10</sup> Godly women are a tower of strength to the Church of God.

But what is their role in the public meetings of the whole congregation? Three passages of Scripture are critical here:

### **I TIMOTHY 2:8-12**

The instructions of I Timothy 2 were given for public meetings of the church, especially as related to prayer (v. 1). In a gathering of the church the men are to lead in prayer (v. 8). The term "men" (Greek: andras) specifies males as contrasted with the generic term for mankind (anthropos, translated "men" in verse 1). "This difference is not felt in English ...; but in the Greek this is plain. The men only and no women whatever are to do the praying in the public worship of the congregations."<sup>11</sup>

After stressing modesty for the woman's dress (vv. 9-10), Paul passes on to her general role in the meetings of the church. She is to "learn in silence with all subjection" (v. 11). The Greek word for "silence," used twice in verses 11-12, is also used in Acts 22:2. It means to stop speaking.

Her action is to be silent; her attitude is to be subordinate (I Tim. 2:11). "In public worship it becomes the woman to be silent and submissive—that is part of her

true dignity—not to try to take over the reins and direct the man."12

The command for silence in the church seems absolute. Paul has mentioned prayer in verse 8 and now he mentions teaching. He warns against teaching (an activity) and a domineering spirit (an attitude). Male leadership is clearly enjoined. Two reasons are given for this: the priority of the creation of Adam (v. 13) and the priority of the deception of Eve (v. 14).

Again let us note this is for the public gatherings of the whole church. The woman does have her sphere of teaching and ministry (Titus 2:3-5), but it is not in the meetings of the church.

### **I CORINTHIANS 14:34, 35**

The next passage to be considered is found in Paul's instructions to the church in Corinth, where there had been some rather irregular behavior. Instead of order and edification there was confusion and discord. Apparently the conduct of women in the meetings was adding to the confusion.

In I Corinthians 14:33, Paul appeals to the universal practice of the churches: "as in all churches of the saints." He continues with a pointed admonition (v. 34): "let your women keep silence in the churches." (The RSV joins these two phrases into one sentence.) The Greek verb here is sigao. The meaning is absolute: to say nothing, keep silent, cease speaking.<sup>13</sup> This verb is used ten times in the New Testament with this meaning each time. Three of these occurrences are found in this chapter. In verse 28 the person with a tongue must "keep silence" if no interpreter is present. In verse 30, a prophet who is speaking must "hold his peace" if another receives a revelation. He is to stop speaking and be silent. And in verse 34, the women are exhorted to be silent. The sphere of these three restrictions is the gathering of the whole church (v. 23).

Paul continues (v. 34): "it is not permitted unto them to speak." The verb *laleo*, "to speak," is used 23 times in chapter 14 of tongues, prophecy and ordinary speech. Neither the verb nor the context here permit it to be translated as gossiping. The chapter is dealing with those who address the congregation. The woman is forbidden this function.

It is from the general principle of subordination that Paul deduces that women should be silent in the church meetings, as was also the synagogue practice: "they are commanded to be



under obedience" (v. 34). Then Paul states the authority for the subordinate role: "as also saith the law." This clause does not refer to the prohibition on speaking. The Old Testament says nothing about women's conduct in the temple. They were not allowed within it. Nor is there instruction for the worship in synagogues, which did not exist prior to the Babylonian exile. The appeal is rather to the general teaching of the Scripture concerning the subordinate role of the woman.<sup>14</sup>

A majority of commentators support these views. The text is a difficult one to explain differently. It even prohibits asking questions (v. 35), which is hardly taking a leadership role.

### I CORINTHIANS 11:5

In the foregoing passages we have seen that silence is enjoined upon the woman in the church meeting. I Corinthians 11:5 seems to recognize certain occasions when she may pray or prophesy: "Every woman that prayeth or prophesieth with her head uncovered dishonoreth her head." Has Paul completely reversed his position? Neither the inspiration of Scripture nor even the keen logic of Paul will allow this view.

There are several possible explanations. One advanced by G. H. Lang insists that the prohibition concerning speaking refers only to teaching and not to prayer and prophecy.<sup>15</sup> But the prohibition of I Corinthians 14 is so absolute, and the context of chapter 14 is so involved with prophecy rather than teaching, that commentators have difficulty accepting this position. There must be some better reconciliation of the two passages.

Alford suggests that women were praying and prophesying in the Corinthian church with uncovered heads, and that Paul only rebukes the unveiling in chapter 11, waiting until chapter 14 to deal with the speaking itself. This argument does reconcile the two passages and has some appeal. However, one might wonder why Paul does not condemn both practices in the same passage.

Another view held by a number of commentators is that I Corinthians 11:5 refers not to a church meeting but to other public occasions. In the Old Testament women did not take an audible part in public worship, but some acted as prophetesses in other circumstances. There is no reason why women cannot function in the same way today.

This view receives support from the three-fold mention of "coming together" in the church in verses 17-20. It appears that Paul is introducing the subject of church meetings at that point, and that earlier instructions (as verses 4-5) are applicable wherever public ministry is permitted.

Some scholars have argued that Paul has only domestic worship in view here. This seems weak. Paul discusses dress appropriate for public occasion, not the privacy of the home.

### CONCLUSION

One hundred years ago this subject was not much of a problem. Today the social structure is different and many find the New Testament doctrine repugnant. It seems to deny the woman personality, to make her a non-person. Does she not have a mind, a will, a soul? Should she not be able to express herself?

On a flight from Denver to Chicago I gave a college-age girl a tract and opened a conversation about Christ. She was intelligent and frank in her views. Before we had gone very far she expressed her distaste for the New Testament. "I can't stand Paul," she said. "He was a male chauvinist." With this she dismissed Christianity. It cut hard against the grain of her culture. She was liberated!

Even the right to pray but not to teach will hardly satisfy the liberated woman of today. Why can't a woman teach men if she is capable and knows the Word? Do not women hold public office and enter the various professions? Are they not just as intelligent and capable as men? Why this discrimination? From our cultural point of view it seems unfair. And so we accuse God.

Basically we will have to come to the point where we accept God's Word as our mold (Romans 6:17) rather than world culture (Romans 12:2). It must give special delight to the Father to see His child break with the pressure of society and submit to the Word. It is a step of deep faith and confidence.

There are practical values which follow obedience in this area. The Scriptures strongly emphasize the differences in the sexes and the roles of each sex. The man is to be the leader and provider, the woman the follower and homemaker. One of the problems of modern society is an unwillingness to accept and to delight in these differing roles.

To follow the teaching of the silence of women in the church will push men into leadership. Men do not like to compete with women in prayer and discussion. When aggressive women dominate church meetings, the men tend to withdraw into silence. They may rationalize that they make the living and do not have time to study the Word or to pray. And so women sometimes become the spiritual leaders of a congregation, often to their own inner disappointment at the indifference of their husbands (and their sons).

Obedience in this area also stresses the unity of the home. Perhaps in our Western culture we have emphasized individuality too much. To the Hebrew mind there was a unity of life in the nation and a unity in the home. Husband and wife were seen as one flesh. If we can appreciate this unity, the silence of women will trouble us less. The man, when he stands to teach is speaking as the head for this one body. When he prays, the whole family prays through him. Thus in the church meetings, family unity is emphasized. And this is a truth that needs to be sounded today.

In this area as in all areas of the Christian life we will have to act in faith. If need be, we will go contrary to our culture because we believe God's ways are best. Do we really believe He has commanded us these things "for our good always?" <sup>18</sup>

An assembly of Christians should encourage women to be active spiritually. Home visitation is always needed. Children's classes can be held through the week. Women's prayer meetings may be a source of spiritual strength. And there can be smaller prayer meetings or studies arranged where both sexes can feel free to pray and to discuss the Word. A wise leadership will not squelch spiritual interest but encourage it.

But a wise leadership will also guide people into obedience to the Word of God, and that is the ultimate consideration in this matter. God has the right to place restrictions on the use of the gifts and abilities He gives to His people. God has the right to be obeyed.

Upon whom will the Lord look with favor? He will look, He says, "To him who is humble and contrite of spirit, and who trembles at My word." <sup>19</sup>

<sup>1</sup>Ex. 15:20; Judges 4:4; II Kings 22:14

<sup>2</sup>Life and Times of Jesus the Messiah, 1, 431

<sup>3</sup>Acts 20:7; I Cor. 16:2

<sup>4</sup>I Cor. 5:7

<sup>5</sup>Col. 2:16, 17; Heb. 9:1-12

<sup>6</sup>Gal. 3:28

<sup>7</sup>I Cor. 12:12-13

<sup>8</sup>Titus 2:3-5, Acts 18:26

9II Tim. 1:5; 3:14, 15

<sup>10</sup>I Tim. 3:4-5

<sup>11</sup>R.C.H. Lenski, Interpretation of Colossians, Thessalonians, Timothy, Titus, Philemon, p. 554.

<sup>12</sup>D. Guthrie and J. A. Motyer, The New Bible Commentary Revised, p. 1171.

<sup>13</sup>Walter Bauer, A Greek English Lexicon, p. 757

<sup>14</sup>For example: Gen. 3:16

15G. H. Lang, The Churches of God, p. 125

16Henry Alford, The Greek Testament, II, 564

<sup>17</sup>Gen. 3:16-20; Eph. 5:22-28; Titus 2:2-8

18Deut. 6:24

19Isa. 66:2 NASB

### ATTRACTIVE ASSEMBLIES

continued from page 3

One indication of the importance of hospitality is that in both I Timothy 3 and Titus 1 we are told that an elder must be a man "given to hospitality." This means that an elder should set the example for the rest of the group by gladly entertaining newcomers and young Christians in his home. But it is also the responsibility of every believer to practice hospitality (Romans 12:13, I Peter 4:9). If you feel that this is being neglected in your assembly, why not take the initiative and open your own home to entertain visitors? Be especially on the lookout for singles, such as servicemen and college students. Anyone who has been away from home for any length of time, especially as a single person, knows how much a home-cooked meal and a friendly atmosphere can mean!

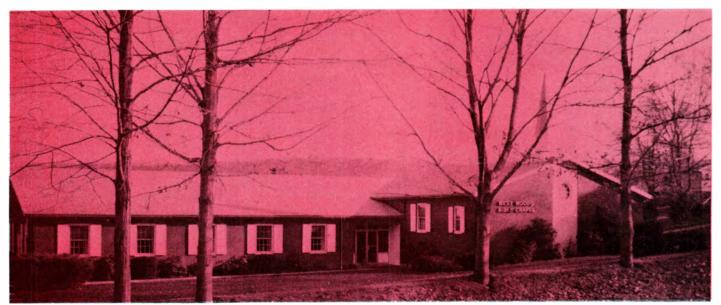
### **II. EVANGELISTIC CONCERN**

The second thing that attracted me to that assembly was their evangelistic concern. I was surprised to see that the youth group (which I attended) spent more time in evangelism and service than in entertainment and socials! In rescue missions, jails, and homes for the aged, we gave out tracts, sang and gave our personal testimonies. I have often thanked the Lord for the practical experience I received in this way.

The evangelistic concern was also evidenced by their interest in foreign missions. It seemed like we had a visiting missionary speaker almost every month. In my home church, we only had a missionary once a year, during "Missions Emphasis Month." Apparently, this assembly believed that every month should be used for missionary emphasis! I met more missionaries during the year I attended there than in all of my previous years in my home church. Such exposure to missionaries was an important factor in my own decision to carry the gospel to South America.

### III. BIBLE STUDY

A third characteristic I had to admire was their knowledge of the Bible. Back home, I had thought the people in our church knew a lot about the Bible. After all, we had Sunday School and Training Union classes for all ages, in addition to two preaching services on Sunday and another on Wednesday night. To my surprise, I soon found out that many of these "laymen," as we would call them, knew the Scriptures as well as my own "pastor," who was a seminary graduate!



The present West Woods Chapel

My parents were good Christians and faithful church members. However, we did not own any kind of Bible study "helps," such as a commentary or a concordance. By contrast, as I visited in the homes of the assembly Christians, I found that most of them owned several such books. Typically, when it was time for me to be transferred to another state, the assembly gave me a going-away present which consisted of three different Bible commentaries!

### IV. SIMPLICITY

I was also impressed by the assembly's simplicity of organization. There was no paid staff, no board of deacons, nor any of the other structures I had known in my home church. In fact, they didn't even have a "pastor"! Instead, I learned, several of the men (known as elders) were responsible for arranging and conducting the meetings, as well as doing the visitation and supervising the work in general.

The insistence of these brethren that "one-man ministry" was not Scriptural was a real stumbling block to me. After all, I had two brothers who at that time were pastors in my own denomination! But after one year of studying what the Bible teaches about this, as well as watching an assembly function without a "pastor," I was convinced that they were right and that I could never go back to a "pastor-layman" situation.

The simplicity of the assembly extended to its financial affairs. Right away, I noticed they never took an offering at public meetings. This was quite a contrast to my home church where they never missed an opportunity to take an offering, and where public appeals for funds were common.

The only time these brethren took an offering was at the Lord's Supper, and it

was always done quietly and apart from any appeal for funds. While I felt that this was a more Scriptural way, I often wondered how they ever got enough money to pay the bills. I have since learned that they not only receive enough money to meet all of their own needs, but that they always have plenty left over to share with those who dedicate their full time to Christian service at home and abroad.

### V. PRIESTHOOD OF BELIEVERS

Another significant difference I noticed in the assembly was the manner in which they practiced the "priesthood of all believers." This was seen most clearly when they celebrated the Lord's Supper or "Breaking of Bread" each Sunday. In my home church (where we took communion only four times a year) the pastor conducted the entire meeting. In the assembly I soon learned that any brother was free to speak or pray at the Lord's Supper—even a young man like myself.

It is true that this freedom is sometimes abused at such meetings. However, it is far better to risk such abuse than to settle for the ritualistic performances found in most other churches.

If I had learned nothing else, I would be eternally grateful to the assemblies for the opportunity they have afforded me to learn something of the true meaning of worship.

### VI. CHRIST-CENTERED FEL-LOWSHIP

In the long run the thing that impressed me most about the assembly was that the people really tried to practice the "unity of the Body of Christ." Having been raised in a church with a "closed communion," I was amazed when the assembly received me into their fellow-

ship solely upon my confession of faith in Christ. And they not only allowed me to partake of the bread and wine, they also encouraged me to minister the Word of God to them!

When I did begin preaching in the assemblies, it soon became apparent that I did not always take the traditional view on secondary doctrines. I must say, such differences have never interfered with our fellowship, for it is Christ-centered and not doctrine-centered.

At first, I was bothered by the assembly's lack of a "doctrinal statement." My home church had a very detailed one. In the years since, I have come to appreciate the absence of such a statement. The trouble with most doctrinal statements is that they tend to divide, rather than to unite, true believers. Rather than stressing the basic truths which unite us, they tend to stress the distinctives which divide us.

But, you may ask, don't such assemblies have any "distinctive" teachings? As I see it, the only two distinctives are the frequency and manner in which we observe the Lord's Supper, and the number (plural) and qualifications (lack of "ordination") of our leaders. An assembly should not hesitate to make public its stand on these two distinctives. In my opinion, they do not constitute us as a sect or denomination. By God's grace, we must remain true to our heritage and always be ready to receive *all* whom Christ has received.

It might be profitable for each reader to ask himself the following question as he leaves his chapel or hall next Lord's Day: "If I had been a visitor here today, would I want to become a part of this group of Christians?" If your assembly is characterized by the six things listed in this article, then the answer to that question will be a definite "yes"!



Charles Baker

# CHARLES W. BAKER, 2687 E. Fairlawn Dr., Winston-Salem, North Carolina 27106

We have just moved here from Durham so we could help the Christians at the Fair Oaks Gospel Chapel. We will be doing pastoral work, youth and camp work. We are no longer with Child Evangelism Fellowship.

January 9

### RONALD G. BENNETT, Family Life Services, 6 West Cheyenne Road, Colorado Springs, Colorado 80906

Earlyin December Air Force Academy Cadets put on a special party for the children. The NORAD Band Brass Ensemble played a Christmas Concert for us and a local Service Club took the children to purchase gifts for friends and loved ones. Many other groups and individuals helped us in special ways.

Just before Christmas the children and mothers in resident care, foster families and the staff and their families gathered for a special Christmas dinner. The building was crowded as 66 joined us around the tables. All the children were able to spend Christmas Day with at least one parent or foster parents.

We have much for which to be thankful. Exciting changes have taken place in several individual and family situations.

January 13

### BYRON BERRY, Servicemen's Christian Home, 4867 34th St., San Diego, California 92116

Four of the young people that used to go to a highly emotional Church have been coming to the Tuesday and Thursday night Bible studies. Three of them often come to the chapel too. The fourth came to the Bible study last night for the first time. He almost had his mouth open, taking in the truth from the Bible.

Our Mexican friends are drinking in the things of Christ too. It is encouraging to us to see some real victories.

December 17

### PAUL C. BEVERLY, 153 S. Schultz Rd., Telford, Pennsylvania, 18969

Since September we have been attending Biblical School of Theology and working with Sam Hart in the Philadelphia area. The new assembly in Germantown is in growing pains but we praise the Lord for the fact that these pains are producing real spiritual strength amongst the believers.

As to the training in seminary, I am finding concentrated book and class research a bit more difficult. I really praise the Lord for His help through the first semester. Your prayers for us during the remainder of the two and a half years will be most deeply appreciated, as we expect the burdens to become somewhat heavier.

January 3

# ROY BEVERLY, 96 Main Street, Ellsworth, Maine 04605

There has been a little encouragement from contact with Mormons in the area. Several missionaries and leaders of this cult have been into the book store and have made purchases. Literature they buy includes references such as concordances, dictionaries, etc. A pamphlet I have written has aroused some interest as it deals with both Mormonism and Jehovah Witnesses. Several Mormons have bought this little book and have come back for discussion. We are praving for one man especially who has said my arguments seem hard to refute. Prayers of God's people are certainly needed for the state of Maine. January 10

# DAVID BOOKER, 75 Victoria Avenue, Apt. 503, Belleville, Ontario K8N 2A2

I have been speaking the last few weeks in the Graphite assembly, and will be there until the Youth Winter Weekend for the young people of the area. Together with Gary and Boyd Robinson, we hope to look at some issues facing the youth of today, such as growing apathy, and a lack of reverential fear of God.

For the months of January and February, I plan to be in the Belleville area, first at the Bethel Chapel and then at Hastings Park.

December 30

# SVEND CHRISTENSEN, St. Peter's Bay, R.R. # 3, Prince Edward Island C0A 2A0

We are very busy and happy back here on P.E.I., our original field of labor. Our first annual Youth Retreat held in our home December 30 to January 1 was a real success. We had 30 young people present. We are using our home because the winterizing of Emmanuel Camp is not complete.

January 8



### DOUGLAS CRABB, Box 3731, Butte, Montana 59701

We have joined with the Emmaus Correspondence School. Individuals we contacted at a booth in a summer trade fair are now being contacted for Bible classes scheduled to start in late January.

In November we moved to the country outside of Butte which is cutting our cost of living. We expect to see returns from a large garden and animals this year. I have been working for the Anaconda Company in Butte since mid-September.

Besides the work in Butte we are concerned about other areas where there are small testimonies for Christ. D.V., I expect to be of help in the late Spring with groups in North Dakota and Alaska.

There was a good Bible Conference at Jordan, Montana. Ministry of Jack Heseltine and Ernest Crabb was spiritually refreshing to all. Jordan was also canvassed with tracts and an offer for an Emmaus Course during the conference weekend.

January 16

### AUBREY DELLANDREA, 247 Greenhill Ave., North Bay, Ontario

Yesterday, in our city, we were dramatically reminded of the uncertainty of life. A medical building was destroyed by an explosion, caused by escaping gas fumes. Among the almost a dozen who lost their lives is a dear sister in Christ, Mrs. Sadie Murdoch, of the South River assembly. (A month ago I preached the funeral service of her husband.) Also her son's girl friend was killed.

On the last Lord's day in 1974, I was at the South River Gospel Hall for the day. The son and his friend were to the gospel service at night.

Part of the time, this month and next, I shall be in the home field. Then away in much of March, April and May for special meetings.

January 9







Byron Berry

Doug Crabb

Rick Knox

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

Besides the regular responsibilities in the local assembly, my wife and I each have two coffee Bible studies each week. Our Awana Club ministry has had a little reviving this year, for which we are thankful.

Recently I've been involved in more marital counseling than ever before. In some cases we are greatly encouraged.

These are some of the activities in which we are engaged and to which we dedicate ourselves afresh for another year, in His will.

January 23

### DENTON GOODALL, Gospel Mission Home, Box 8, Yonkers, New York 10702

The work goes well. God is still working in hearts of seeking men. Tom\_\_\_\_ really shows signs of true conversion. He claims a miracle of blood cleansing from a dread disease and praises God for the opportunity of surgery on his feet. Joe \_\_\_\_ is disturbed, but claims Christ as Savior and a calm has settled on him. Our Lord gives encouragement with the few among so many failures.

Please pray for the completion of our Sober-up Shelter. Intoxicated men will then be taken in for "natural detoxication."

December 13

# VAN D. HAIRGROVE, 1286 Harris Dr., Camarillo, California 93010

I visit approximately 21 different migrant workers' camps in Santa Barbara and Ventura Counties. These people are 40 to 50% Spanish speaking with some speaking English. The rest are from all over the U.S. and all over the world.

At the most I see a worker three times, so it behooves me to get the gospel into their hands the first time we meet, if possible.

I use mostly tracts and New Testaments and Bibles. My Spanish is mostly Scripture memory and I speak a little.

I had cancer surgery some years ago

and some of the after-effects still slow me down some.

My family and I are in fellowship at West Valley Bible Chapel where we work in the Sunday School.

I would appreciate prayer, especially pertaining to my health that I may continue on.

December 23

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

The literature ministry and the missionary information services keep us very busy and we praise the Lord for many opportunities. We have little time for traveling, but in March we go to the Mount Carmel Bible School for the Annual Week of Missions.

January 16

### ROBERT HUTCHINSON, 295 Connor Road, Castlegar, British Columbia V1N 2M6

I have been at Vermilion, Lethbridge and Medicine Hat in Alberta. Now I am in Castlegar, B.C., where I am helping in the meeting. I have been speaking on the radio on Sundays from 11:30 to 12 and on Christmas and New Year's Day for half an hour.

[anuary 6]

### J. DOUGLAS IBBOTSON, Rt. 1, Box 123, Ladson, South Carolina 29456

We are slowly getting settled down in our new abode which is about 500 feet from the new Ladson Bible Chapel, and will soon begin covering the area with tracts. There are thousands of new homes within a radius of a few miles that need to be contacted.

January 5

# GARY INRIG, 104 Oakhill Pl. S.W., Calgary, Alberta.

It is two and a half years since the Lord called us to Bethany Chapel in Calgary where we are involved in a pastoral-teaching ministry. We have seen growth in many areas—lives touched by the supernatural power of God and made into new creatures, as well as Christians

challenged by the Word. We pray continually for quality in lives to accompany the quantity of growth the assembly has enjoyed.

The College and Career and High School groups have been a source of encouragement. With the challenge of the "one-win-one" discipleship method, many new young people have been added to the groups.

January 14

# WILLIAM KING, 306 Apollo Drive, Wilmington, North Carolina 28401

The work here in Wilmington continues at an even pace. In December we had **Worth Ellis** for a week of preaching the Gospel. It was the first Gospel campaign in the new chapel. On the last night, one man stayed behind to talk to Worth and put his trust in the finished work of Christ. He and his wife have been coming faithfully ever since.

Since we opened the chapel in March, 1974, 17 have professed to be saved and we have conducted two baptisms. There are several waiting to be baptized now.

Activity around the chapel is moderate. There is a ladies coffee hour, an Awana program and the regular Prayer and Bible Study plus a Prayer and Bible Study on Thursday morning for the men who work shift work.

Siler City is still going on well with **Julian Stephenson** there now. We go back once in a while to visit and minister.

January 8

### W. RICK KNOX, Jr., 1903 North Monroe St., Arlington, Virginia 22207

We believe that the Lord is going to do mighty things here at Cherrydale. Those in fellowship have grown in the Lord, and we feel the assembly is ready to make some major strides in reaching our community for Christ. One special joy was the salvation of one of our neighbors, a 21-year-old sailor, who is stationed in Norfolk.

We have gotten to know many of our immediate neighbors and trust that we may be able to show them Christ and lead

MARCH, 1975

### HYMNS of TRUTH and PRAISE



- 576 Pages
- 682 Hymns & Choruses
- 61 Scripture Readings
- Hymns For All Purposes
- Topical Index

\$3.95 per copy plus postage

Returnable sample copy and quantity prices to assembly leaders on request.

Order From

### **GOSPEL** PERPETUATING PUBLISHERS

Non-profit organization Dept. LOI, Box 348, Fort Dodge, Iowa 50501 some of them to place their faith in Him.

Beth has had a very special ministry to non-believers by teaching a prepared childbirth course. It has given her many contacts and we hope that some of them will receive Christ.

We have been involved mainly in working with young people, both on a one-to-one ministry and also in groups. The experience gained through working in retreats and youth camps has been very helpful. I have done some preaching and teaching, along with some visitation. More recently I have become involved in studying marriage and family counseling. Beth and I sometimes work as a team in our counseling ministry and sometimes I work alone. I have felt that there is a tremendous need for this type of ministry. January 13

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

The Bible posters (20" x 30") from the Trinitarian Bible Society continue to give forth their messages on Main Street in Lander and in the supermarket. There are fourteen of them which we alternate displaying in suitable frames. We are having another one painted by a local sign painter with the words from I John 5:20: "Jesus Christ. This is the true God and eternal life." January 13

### D. CLAUDE LONEY, 38 Ovendon Square, Agincourt, Ontario M1S 2M5

We are encouraged in this area with the growth, both in numbers and interest in the home Bible studies. Just last weekend at a neighborhood couples' Bible study, it was great to see the open attitude of those involved. Especially one fellow who was so skeptical last fall and now seems close to acceptance. His wife has come to know the Lord and is a good witness in the home. We pray that he will soon give himself to Jesus Christ.

The local New Testament church, Agincourt Christian Fellowship, continues to grow and we praise the Lord for the believers involved who in turn reach out to share Jesus Christ in their own neighborhood. January 16

### MRS. BETTY McGEHEE, 1568 W. Galbraith, Apt. 23, Cincinnati, Ohio

The weekly ladies Bible studies on Wednesdays in a large home on the other side of the city, and on Thursday in the chapel auditorium, continue with our Lord's encouragement. Several have professed to trust the Savior recently and we are always led to praise Him, as the hymn-writer wrote: "Thy touch hath still its ancient power."

For several years the Chinese Christian Fellowship has been using Northern Hills Bible Chapel for their meetings. I try to get to their Bible studies on Friday evenings. They divide up into various groups—some in English, some in Mandarin, and some in Cantonese.

December 16

### BARBARA MARKS, 8725 S.E. 132nd Ave., Portland, Oregon 97236

After camp work last summer in Pennsylvania and Oregon, I settled down to commencing an Emmaus correspondence course work in Oregon, now known as Emmaus Ministries of Oregon, Inc. Initially, our outreach began with camp follow-up. During the summer camps, kids signed up for a free course, if they were interested. A good number have completed their free course and some have continued with other courses. A month ago we held a camp rally for girls and were delighted with all 36 girls who came dripping through the door that blustery, winter day. Nine girls who had completed their correspondence course were duly honored at that time.

So, the work progresses slowly among young and old. To date, 367 courses have been distributed, there have been 80 enrollments; I've processed 549 exams and 26 students have completed a course.

We are just now in the process of ad-

# **Bible Lands Tour**











John Phelan

Vernon Schlief

- 10 wonderful days visiting Jerusalem, Calvary, Sea of Galilee, and much more, with Rome
- The experience of a lifetime—with Christians
- First Class—reasonably priced
- Departure date—October 21, 1975

FOR FULL INFORMATION **CONTACT ONE OF** THESE TOUR HOSTS

Clarence Low 1-B Southgate Dr Jupiter, Fla. 33458 (305) 746-1538

Eddie Schwartz 2702 Cromwell Rd. Greensboro, N.C. 27407 (919) 299-3064

John Phelan 7530 Charlotte Rd. Nashville, Tenn. 37209 (615) 352-1745

Vernon Schlief 201 Schlief Dr. Belle Chasse, La. 70037 (504) 394-4274



**Betty McGehee** 

vertising the courses in the local newspaper and just minutes ago I picked up our first request for "Men Who Met the Master," as advertised. I have a blurb all ready to send to the Christian radio station in town, hopefully to be used on their "Chalk Board."

So do pray for us, that we will be brought into contact with those who hunger and thirst for God and His salva-January 2

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

We are looking to the Lord for wisdom in further student outreach in our new location across from Texas Tech University. The little assembly is becoming more stable in growth through several young couples becoming more consis-January 8

#### CLAUDE W. MINKLER, 9135 Farrington Dr., Santee, California 92071

We are on the Navajo reservation for the winter. We have been doing much visitation and covered many miles this winter.

During 1974 I spoke on ten Indian reservations in all from West Coast to East Coast and Canada to Mexico, every place the door was open. January 3

### PETER J. PELL, 1117 Courtney N.W., Grand Rapids, Michigan 49504

The Lord has answered prayers and given strength and grace to continue in a limited way to minister to His beloved people, and proclaim the unsearchable riches of Christ to those who are strangers to His love

The month of December we took up the study of the book of Esther and rejoiced to know that although God may be behind the scenes He moves all the scenes to put One Man on the throne, to deliver His people and put to naught all the power of the enemy. January 8



Claude Loney



### MARGARET PETRIE, 84 Mountain Park Ave., Hamilton, Ontario L9A 1A3

Since coming home after another visit to Zaire and sharing in the work at Lolwa for eleven months, I've been asked to speak at different sisters' groups so they can hear the most recent news items for praise and prayer.

This winter I'm involved in the usual assembly activities and outreach at Bethany Gospel Chapel. At the Friday night Girls' Hobby Class we are taking a consecutive Bible study as many of these girls do not attend Sunday School and seem completely untaught in the knowledge of the Scriptures.

Visitation in homes and hospitals

keeps me busy.

We are seeing some of the sisters who have come to know the Lord through visitation, women's meetings and coffee hour ministry in the last several years, going on from strength January 7 strength.

### JOHN T. RAE, 305 Bayshore Towers, 84 Pukihae St., Hilo, Hawaii 96720

I have been in Hilo about five months now. Hilo is not Honolulu. It is cloudy most days, and much more rain than Honolulu, but it is warm anyway.

For many reasons I would say it is not accidental that the Lord sent us here after twenty years in Honolulu, rather than before. Everything is much different. Honolulu has had worldwide tourist trade for almost a hundred years, whereas Hilo is out of the tourist trade routes, and does not accept Haoles (whites) as other Hawaiian places. It is noticeable and requires much prayer.

January 14

### DAVID RICKERT, 3310 Longwood Lane, Conway, South Carolina 29526

We have sensed the Lord's hand upon us in so many ways since coming to Conway. Little by little we are seeing this work established for God's glory.

A real evidence of His blessing to us has been the location of an ideal property to build a new chapel on. The location could not be better. This has been a real answer to prayer. Our loan from Stewards Foundation has been approved and purchase will be made early in January. We are rejoicing in the Lord's goodness to us. December 19

### V. M. RIVERA, 327 Fenfield Ave., San Antonio, Texas 78211

The Lord touched a family who have been attending meetings with their five children. Last Sunday they requested a Bible which we gladly provided.

We have been passing out *Palabras* Fieles and attending a Senior Citizens Center of about 130. I am allowed to preach the gospel about once a month and lead in prayer daily.

### ERMAL A. ROBINSON, S.R. 1, Box 52, Criglersville, Virginia 22717

Souls have been saved and added to our number and there is a steady spiritual progress among the saints. The work in this area is so demanding that I have cancelled all my itinerary except Pine Bush Bible Camp. I am helping at Waynesboro, Virginia, and Lord willing expect to start a new work at Luray, Vir-January 8

### WAYNE F. SCHLICHTER, 1625 Ross-Millville Rd., Hamilton, Ohio

We are much encouraged in the new work here at Ross Bible Chapel. The work began in September with six families meeting in a home for the remembrance of the Lord and the Family Bible Hour. Since then the Lord has provided a school as a temporary meeting place, and added five more families to the fellowship.

We now have Sunday School classes for ages 2-12, a teen Bible study every other Sunday night, along with two mid-week Bible studies. The women meet each week for missionary projects, prayer, and study of the Word.

This small community of about 5000 is situated between Cincinnati and Hamilton, and is just beginning to experience growth. The opportunity and need for spreading the gospel is great. We look forward to reaching out into this community and seeing the Lord change lives. December 20

### PAUL F. SHAW, 47 Fountain Avenue, West Barrington, Rhode Island 02806

Our work here is progressing. An evening Bible Study group, now in its sixth year, has expressed a desire to meet for the remembrance of the Lord, and this is a real encouragement. It has an average attendance of 25. Several have been saved and give ample evidence of the reality of their profession.

My ministry in this part of New England has been in the smaller assemblies needing encouragement and teaching. I hope, in the will of the Lord, to spend some time in Nova Scotia in April.

December 23

### FRANKLIN E. SPANGLER, P. O. Box 1112, Wall, New Jersey 07719

Mrs. Spangler and I praise the Lord for His help and the measure of health and strength in our advanced years to be active in our ministry. Teaching, preaching and pastoring occupy much of my time.

January 3

# JOHN H. SPREEMAN, Box 74, Farnham, Quebec J2N 2R4

The Lord has given us joy in the salvation of a young couple who had vainly searched for the truth during several years, after having been disappointed with the church in which they were brought up. They now overflow with thanks to God.

January 7

### **Pioneer Pacific Camp**

Thetis Island, B.C. owned and operated by Inter-Varsity Christian Fellowship of Canada requires a

### Maintenance Caretaker Couple

to provide maintenance, custodial and hosting services for a year-round camping operation. The couple applying should have an understanding and appreciation of the purposes and programs of the camp. Comfortable housing in addition to a nominal salary will be provided.

For further information and application forms contact the camp office at:

Suite 209 - 2205 Fir St., Vancouver, B.C. (Telephone 604/731-6411)



Paul Shaw



Ray Zander

### ROBERT THOMPSON, Box 27, South Houston, Texas 77587

Have been busy here in South Africa. At present in Maritzburg with Mark and Joan Levengood. "Outreach" seems to be the watchword in their activity. Six Sunday Schools per Sunday, held mostly in open air under a tree or on the open field.

Expect to go on to East London and Port Elizabeth and then on to the Cape area about middle of February.

January 20

### TOMMY THOMPSON, 1130 East 74th Avenue, Anchorage, Alaska 99502

The assembly in this city is going on nicely and we are seeing the Lord's hand with blessing. Presently movements of a restoration character are evident and contacts through visitation have led to an older couple encouraged and the husband desiring fellowship.

December 19

### MINISTRY OPPORTUNITY IN CAMPING LEADERSHIP

An exciting camping program in the Rocky Mountains of Alberta, ministering to youth—high school students, problem youth and church youth. The position of Executive Director is full time

For further information write: Brian C. Stiller, President Canadian Youth for Christ P.O.Box 878, Station B Willowdale, Ontario

# COLIN TILSLEY, P. O. Box 20, Epping, N.S.W. 2121, Australia

It has been a real joy for us, as a family, to visit friends and assemblies in the U.S.A. and Canada, on our way home to Australia from Britain. We are grateful for all the interest and kindness shown.

The assembly-based work of Gospel Literature Outreach, in which we are involved, continues well with commended workers in Australia, New Zealand, India, the Philippines, Zambia, Tanzania, Brazil, France and Britain. We trust to have 1,000 assembly young people join our teams in 18 countries during 1975.

One exciting development in the British work has been the recent leasing of a large property in Motherwell, Scotland, for our U.K. base and training programs. This will enable a much more effective thrust in many phases of evangelism at home and abroad. The property is valued at \$350,000 and we've been able to rent it for \$10 per week, though we do face heavy expenditure in internally renovating some of the buildings to make them adequately residential to accommodate 100 people. Do praise God, with us, for this marvellous provision.

Any assemblies or individuals who would like to receive our little quarterly publication "Spearhead," can advise me accordingly.

December 30

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

We had the unique opportunity last week of speaking to eight different class sessions at the high school on the subject of Christianity. The history department had started a new course called, "Comparative Religions," and I was invited in as the first of a number of speakers on Christianity. We were able to present the simple way of salvation to each class and had a long talk with one of the teachers afterward. We trust that we will see further blessing from this contact.

January 17

# WILLIAM WOLITARSKY, 1 Terrasse Ines, Duvernay, Laval, Quebec

There are many being saved here in the province which has resulted in rapid growth in many of the churches. At Laval, the group is already too large for the house at 2600 Levesque, and we feel the Lord would have us establish a second assembly in another area.

Please pray for wisdom as we are faced with many important decisions.

December 19

# RAY ZANDER, Box 1315, Boca Raton, Florida 33432

Recently I had meetings in Richmond, Virginia, where John T. Dickson and I started together almost 20 years ago. The Lord has given many precious souls over the years through cottage and tent meetings, as well as those at Carlisle Avenue Gospel Chapel.

Since leaving Nevada over three years ago, requests still come in for help and Bibles and literature. A brother that was saved while we were in Beatty has been having Bible Study classes and is now seeing the Lord's hand in blessing.

In Abaca, Bahamas, the Lord has given the increase and the Christians at Marsh Harbour are completing a new addition to their building. This has been a fruitful field over the past 15 years.

In our own neighborhood we witnessed His leading and power as 19 young people gathered seven days a week in our home to study Emmaus Bible Courses. One night a man knocked at our door and said, "Ray, you'll have to come to my house. My wife and I want to be saved." The following evening both came to know the Lord.

In Key West recently I spent two weeks in daily visitation. Testaments and large print Psalms were placed in many homes and a new interest was created by the knowledge that someone cared.

December 16



Dr. Sheldon Bard

# with the Cord

**EDGAR AINSLIE**, 89, in LaVerne, California, on January 8, following a series of strokes.

Brother Ainslie was born in Birkenhead, England, in 1885 and was saved and baptized there in his twelfth year. He was a metallurgist by profession and taught metallurgy for 15 years at Purdue University.

From the time of his conversion, Mr. Ainslie was active in child evangelism, open air gospel tent meetings, and adult evangelism. He was commended to the Lord's work by the Assembly Hall at 111 Elmwood Avenue, Buffalo, New York, in 1945. He was an active preacher until he was 84, then continued a writing ministry.

**SHELDON BARD,** 64, of Lennoxville, Quebec, on January 18. Dr. Bard was struck by a car and killed instantly at the height of a snow storm while he and a young student were trying to push their car out of a snow drift. The student was seriously injured.

Dr. Bard came to Quebec from Pennsylvania some years ago and was involved in pastoral work in assemblies in Cap de la Madeleine and Quebec City. Very early in his ministry he was involved in teaching at Bethel Bible Institute near Sherbrooke. When Walter Angst, who was principal at the time, left for Switzerland, Dr. Bard took over his position. He ministered in the French assemblies, especially at Cap de la Madeleine and East Montreal. He also gave help in several of the English assemblies and had many friends in both groups.

His wife, Catherine, will stay on at the Institute and help in the office and other work, at least for the balance of this school year.

WILLIAM F. BARRINGTON, 74, of Inglewood, California, on December 9. He was born in Toronto and trusted the Lord at age 14. Actively engaged in assemblies in Toronto, London and later in Ladera Bible Chapel in Inglewood, California, he was loved and respected for his faithfulness.

JOHN PAUL DALE, 85, of Hampton, Virginia, on January 1. Saved more than 60 years ago, he followed the Lord faithfully and consistently and was a recognized elder in the Newport News assembly. His granddaughter, Mary Anna Steffen, is serving the Lord with her husband, Wesley, in La Paz, Bolivia.

**KYLE W. De SHAZO**, 53, of Leeds, Alabama, on January 10 after an extended illness. Employed as a designer-draftsman in the electrical power industry, he had a good testimony, combined with a great sense of humor. Though saved some years earlier, real spiritual growth and understanding of the Scriptures came ten years ago when he and his wife started attending Mountain Brook Bible Chapel in Birmingham. He was correspondent of that assembly at the time of his homecall.

**HERMAN KNECHT,** 82, of Montreal, Quebec, on December 7. He was in fellowship in Ogilvy Gospel Hall assembly (Montreal) for 40 years and at Smyrna Beach, Florida.

**GEORGE A. SWEENEY,** 71, of Vancouver, British Columbia, on November 6. For many years he was in fellowship in the assembly at Central Park Gospel Hall in Burnaby.

**FREDERICK W. THOMSON,** 70, of San Luis Obispo, California on December 18 after a five-week illness. Saved in Hamilton, Ontario, at the age of 17, he was in fellowship in Hamilton assemblies until moving to Detroit in 1925. He married Mary Watson in 1926.

Mr. Thomson was employed for 40 years as a machinist with Ford Motor Company. He and Mary were in the Ferndale assembly for five years, and then in the West Chicago Gospel Hall, Detroit, until retiring to California in 1963. At the time of his home-call he was in fellowship at the Atascadero Gospel Chapel.

Marked by a deep desire for the Word of God, Fred Thomson read his Bible through yearly for 30 or 40 years. He was loyal to Jesus Christ, and firm in principles which honored Christ.





### Finances and the Future

Do you have a question regarding a will, an estate plan, a living trust, income for retirement, an annuity trust or unitrust, tax benefits, etc? Stewards Foundation can help you to obtain qualified legal and accounting advice to produce answers to these problems,

STEWARDS FOUNDATION, Box 294, Wheaton, Illinois 60187
Attention: Robert W. Mojonnier • Tel. (312/653-6550)



coverage of the Spanish work with special focus on evangelistic activities?

Perhaps these few, feeble thoughts may be used of God to promote more interest and work in Spanish U.S.A.

Jerry Couenhoven Hamel, Minnesota

January looks like another super issue ... a super issue highlighting a super city—Toronto—relatively clean, 95% safe at night, attractive with a unique charm all its own. However, heading the descriptive list would be the term, "spiritually needy"; despite all our churches, the spiritual power in many instances isn't too far past Ground-Zero. If the Savior were here on earth, He could justifiably weep over Toronto as He did over Jerusalem so long ago.

Join us in believing prayer for a mighty outpouring of God's Spirit on this fascinating metropolis in these

chaotic times.

Arthur Durnan Scarboro, Ontario

Thank you for printing the article, "The Christmas Idol" in the December issue of INTEREST.

I have felt strongly about this for many years.... I was very disillusioned when I realized at the age of 8 or 9 that Santa Claus did not exist. From then on I vowed never to deceive any children I might have, and my husband has agreed with this.

I am thankful that I did not become so cynical that I rejected God and Christ, and am able to put Christ into Christmas for my three sons.

Margaret Abrahams Burlington, Ontario

#### SPANISH U.S.A.

Too much time has gone by already since the article on the Spanish work in the USA and the first workers and elders conference appeared in the November issue. I do however, want to pass on a few comments.

It was very evident that people of Latin origin form a sizable minority in the States. On the other hand, so do the blacks. And relatively little is being done among either of these groups, especially by English speaking people. Is it because the glamor of being a missionary is not attached to such work in this country? Is it because such workers would not be helped financially to the same extent as those in foreign lands? These questions cause deep heart searching in my own heart as one who was formerly a "missionary to Peru" and now find myself in the States working almost entirely amongst English speaking assemblies.

The concluding question in the article on page 5, "Why not add Spanish U.S.A. to your prayer list?" is a necessary beginning. But it is only a beginning. Could INTEREST stir up greater interest by more frequent

#### **OVERSEAS READERS**

Having visited North America in 1968, for a sixmonths ministry, the magazine helps to keep me informed of the work and the workers, quite a number of whom I met during that period.

Before and since my visit to the States I have been laboring full-time for the Lord among the English-speaking assemblies in Southern Africa, based in Cape Town and recently having moved to Pretoria. It is a pastoral as well as a Bible-teaching ministry.

I have also carried on a written ministry and wrote a book entitled *Christ the Lord* which was published in 1970 by Pickering and Inglis of Glasgow. It has had a fair circulation in Britain and Southern Africa, but not as yet in the States.

Frank McConnell Pretoria, South Africa

I have been receiving INTEREST for the last year and a half and I assure you that I am well pleased to receive each issue and that I am very much blessed with the contents. I have never had a chance to help your ministry from a material point of view. I am a student here from Far East India (Nagaland). I came to know my Lord Jesus through American missionaries and therefore I always wanted to know about your ministry through various means.

Now our college course is just over and I am not sure about my next address. Very sorry to discontinue my regular copy of INTEREST. I'll pray the Lord to send me to a place from where I will be able to have contact with you.

T. Sosang Longchar India

#### **EVERY SNOWFLAKE IS DIFFERENT**

Achieving some sort of balance in editorial content is the objective of an effective editor. INTEREST's editor seems to be doing a good job on that score. To those who occasionally complain of "too much emphasis" on this or that, one can only say: God, who fashions every snowflake and every leaf differently, likewise revels in variety when bringing forth the sons of men. Each of us has his personal bent, his particular interests, his varying tastes. My own particular bent (insofar as Christian publications is concerned) lies in breaking down the artificial barrier which evangelicals too often place between the "spiritual" and the "secular." (We compartmentalize these at our own peril.) On the other hand, if someone else has preferences in another direction, I bow to his tastes as well as maintaining my own.

One might add that in recent months the editorials seem particularly well thought out, and the physical layout of the magazine likewise makes for reader interest.

> New York Name withheld by request

#### **BIBLE VERSIONS AND TRANSLATIONS**

Enjoying all this discussion of Bible versions and translations. Sure sounds as if we had many more Greek students than you would ever guess from the ministry we hear sometimes.

John Rae Hilo, Hawaii

### "SOCIO-POLITICAL INVOLVEMENT"—Lausanne Covenant

Your November editorial caught my eye. You can be sure that I tended to react over your suggestion that my views might represent a revival of the Social Gospel. Especially, when you knew neither my Brethren background nor my determination to resist any attempt to replace the Biblical Gospel with the Social Gospel.

I guess I took exception to some of your statements because I found in them echoes of my past. I used to believe as you do. But awful issues forced me to listen to all the Word of God. The Brethren side of our family in Germany once held tenaciously the truncated perspectives of your article. And they voted Hitler to power, gave him unquestioned submission, and marched to the beat of his drum. They professed to be not of the world, but were very much of the world! And they suffered the consequences. I guess it was this horror that made me begin to question the validity of the viewpoint that you espouse. In time, I found that the Scripture speaks differently. But that this means I now endorse a SOCIAL GOSPEL—never!

What will you tell the readers of INTEREST in 1975 when their newspapers speak of economic distress at home, famine abroad, and the possibility of war in the Middle East? Does Scripture encourage God's people to be a prophetic presence in society? Do you really feel that to be concerned about these things is to endorse a "Social Gospel"? Is the true Gospel just some information about the forgiveness of sins? Or what is it? How is it preached "by deed" as well as "by word" (Rom. 15:18)?

God bless you and use your pen for His Glory.
Arthur F. Glasser,

Fuller Theological Seminary Pasadena, California

I write to say how much I appreciate receiving INTEREST from month to month. Nothing that follows can be set against this.... I comment on the editorial in the November issue. I regret that you raise the straw man of a possible return of the "social gospel" and knock it down. Lausanne alerted many to the over-

separation of contemporary evangelicalism.

We rightly stress the Great Commission which we find in each Gospel and in Acts—five times. We sometimes overlook the Great Commandment, "Thou shalt love thy neighbor as thyself," which occurs in the New Testament eight times. May we now regard it as no less important than the Great Commission, and act on both?

In an age where people simply don't know the first thing about the Bible, the Christian is the only book they read with the Gospel in it. This means that evangelism can proceed only on the basis of established personal relationships. Hence we are relearning the Biblical truth that service is a bridge to the hearts of people with truth.... We should be conscious of the beauty of human relationships (a Schaeffer term) and act upon them in our dealings with everybody. We may in this way earn the right to speak to them.

Please don't let the "social gospel" bogey prevent believers from having human relationships with their friends, neighbors and workmates. Let us be real people to others once more instead of huddling away in our Gospel ghettos and doing our own thing under the false title "separation."

> Ian McDowell, Emmaus Bible School Australia

Your editorial should be read and pondered by all Christians in this country. This was a very timely warning. I believe also that "activism" is way off limits to the followers of Jesus Christ. If certain "Evangelicals" are thinking of encouraging Christians to picket, boycott or otherwise agitate against so-called "social injustice" they had better be exposed and censured.

My opinion is that there always has been and always will be social injustices. And some of these are obvious and some aren't. I believe that for a Christian (for example) to separate himself from other brothers because of color or because of economic differences is certainly wrong. But let us teach the Bible as it's written and let's take care of our own lives and the social injustice in the church and not get involved in a worldly attempt to change society. After all should I as a follower of Jesus Christ get involved in the lettuce or grape boycott? How do I know that the boycott itself isn't unjust? Whose word am I going to take for that? But I can read and heed James 2:1-9 and 5:1-11. And also Galatians 2:10-16. These verses teach Christians about social justice. And I know social injustice is often justified by [misusing] the Bible. For example, in my area racial bigotry has sometimes been "justified" by quoting the Bible. But Christians must still be separate from the world and this includes the fad of "correcting" all the social ills of society. Well, there is a lot that could be said here. Christians have been guilty of gross injustices. But your editorial is very timely. Whenever someone uses the words "socio-political involvement" we better walk warily.

> J. B. Kelly, Amarillo, Texas





#### SUNDAY EVENING SUCCESS

God honors the concentrated study of His Word. The saints at Valley Bible Chapel, Washington Township, N.J., have experienced this and seen blessing through an idea that may be of interest to the Lord's people in other places.

In September we moved into the third term of our Sunday Evening Bible School. We conduct our school in place of our Sunday evening service, for 12 weeks at a time. Our attendance nearly doubles. We gather directly into our classes, have a word of prayer and begin. Our teaching brethren try to avoid lecturing and encourage dialogue. They have seen blessing in salvation and spiritual growth among the Lord's people.

This term five classes were conducted: (1) a Comparative Study of the Four Gospels, (2) Applied Christianity, a series of discussions dealing with the practical aspects of living for Christ, (3) The Person and Work of Christ, (4) Practice Preaching, and (5) a class for children.

The Practice Preaching class had results that might encourage other assemblies to try such a program. Six to ten men participated. A brief discussion of techniques was followed by actual preaching. John 17 was the text for preaching in the early sessions. Then we branched out to experiences in ministry,

teaching, the gospel, and finally the construction of a major address from any text.

At the conclusion of the course, four of the young men ministered at the midweek meeting for one month from John 17. Two services have been conducted at another assembly in our area by men who have not taken meetings before. A recent young peoples weekend retreat centered its ministry around John 17, conducted by several of these students. The progress and enthusiasm displayed by these young men has been a joy to us all.

J. Leslie Campbell, 7 Sheridan Place, Fair Lawn, N.J. 07410

#### **REACHING OUT**

A group of Christians who have been meeting at the Paxtang Manor Bible Chapel of Harrisburg, Pennsylvania, have started a new effort in the Mechanicsburg area. Their desire to expand the testimony is in full fellowship with the brethren at Paxtang. (See address changes for meeting schedule).

Lester Seitz, Corresp. Paxtang Manor Bible Chapel

# commendations

#### O. G. HANKINS, 216 Good News Ave., Belle Chasse, Louisiana 70037

Brother O. G. Hankins has been in fellowship with the assembly at Belle Chasse, Louisiana, for many years and proven himself faithful and capable. He has a small veteran's pension and is devoting his full time in gospel activity, and especially in the capacity of official chaplain in the Veterans Hospital in this area. He is recognized in such capacity by the Veterans Administration.

The Christians at Belle Chasse heartily commend brother Hankins to the work of the Lord in Deep South area where he labors in the gospel.

#### MR. & MRS. JAMES NATATCHES, Immanuel Mission, Box 218, Teec Nos Pos, Arizona 86514

The Christians of the Navajo Immanuel Mission, both mission staff and Navajo brethren, wish to commend to the Lord's work James and Joyce Natatches.

James is the son of Mr. and Mrs. Eugene Natatches, native workers at the mission for several years. When his parents made known their desire to retire from active missionary work and return to their home in a different part of the reservation, James took up their work and the Lord has blessed his ministry. Our brother is an able Bible teacher and the native Christians have grown under his ministry.

# J. BOYD NICHOLSON, Jr., 271 Vansickle Rd., St. Catharines, Ontario L2S 2S9.

Christians gathering in the name of the Lord Jesus Christ at the Brockview assembly, St. Catharines, Ontario, have commended J. Boyd Nicholson, Jr., to the Lord's people gathering in like manner in other places. They write: "Our brother grew up in the assemblies in St. Catharines and we have known him personally from his earliest years. We know of his conversion as a child and have watched his growth in the spiritual life into a good degree of maturity. Our brother has worked extensively in Sunday School, youth activities, vacation Bible schools, gospel preaching and in printing, particularly with Gospel Folio Press in Grand Rapids, Michigan."

Boyd, with his wife Louise, will be serving the Lord in ministering to the saints and in the preaching of the Gospel. He is the son of Boyd and Bernice Nicholson of St. Catharines, also in the Lord's work.



James and Joyce Natatches and daughter Janice (14)

#### MR. & MRS. WILLIAM SNYDER, 230 Lupien St., Cap de la Madeleine, Quebec

Since mid-December William Snyder has been running an offset press and working in the dark room at Publications Chretiennes in the Province of Quebec. He enters this ministry commended by the Christians at Grace Gospel Chapel, Plumsteadville, Pennsylvania. Bill and Marion already have some ability in the French language, having served as missionaries in the printing work at Nyankunde, Zaire. They were commended to the work by River Forest Bible Chapel, Illinois, in 1970 and returned to the homeland a year ago.

Plumsteadville is Bill's home area. He was saved in 1964 at Bethany Chapel, Augusta, Georgia. The following year he went to Emmaus, and fellowshipped at River Forest. Marion was raised in the Congo, the daughter of Mrs. Dena Speering who has served the Lord for

many years.

#### MR. & MRS. TED THISSE, Rt. 2, Box 134E, Tampa, Florida 33610

Christians of the North 56th Street Gospel Chapel in Tampa commend Ted and Karen Thisse to full-time Christian service wherever they may be led by the Holy Spirit.

For a number of years Ted has been involved in camp work at Camp Horizon. He has also been active in the home assembly, and as an organizer of and speaker at youth rallies. He has recently undertaken the full-time directorship of Camp Horizon.



Bill and Marion Snyder with Trina (4) and Trevor (2)

#### SHORT TERM COMMENDATIONS

Christians of the Rideauview Bible Chapel, Ottawa, Ontario, have commended **David Booker** totheLord's work for a period of two years. David has been active in Sunday School as superintendent, in young people's work, and at Camp Galilee. He and his wife Marybeth have felt led to settle in Belleville and are now serving the Lord on a fulltime basis in the Belleville to Kingston area. Their address is Apt. 503, 75 Victoria Ave., Belleville, Ontario K8N 2A2.

Three Ontario Bible Chapels, Lakeshore (Waterloo), Shoreacres (Burlington), and Wallenstein, have commended Mr. and Mrs. Gordon Martin to fulltime service in Ontario for at least the next year. Gord and Heather were first commended in 1970, and served with Literature Crusades for two years in Ecuador and two in Colombia. Now the Martins will be doing visitation and Bible studies in Lakeshore Village, young people's work at Wallenstein, and traveling to Ontario bookstores on behalf of Everyday Publications.

The Martins' address is 517-C Weber St. N., Waterloo, Ontario.

## RETIRED MISSIONARIES ACTIVE IN CANADA

Mr. and Mrs. George Butcher, Sr., formerly missionaries in Africa, are now residing at 703 Duval Court, Coquitlam, British Columbia. With the full fellowship of the assembly at Surrey Gospel Chapel, they are doing visitation work in the area. Mr. Butcher will be working with the oversight and, on occasion, speaking in area assemblies.

Their son, George, Jr., continues in the Lord's work in Africa.



Ted and Karen Thisse with Elizabeth (1½)

# conferences

#### MARCH 21-24—PORT HOPE, ONT.

An in-depth Bible teaching conference for inquiring young Christians, called "Insight 75," will be held in Trinity College School. Seminars, music, fellowship and activity periods will be included. Speakers: David Long and Fraser McKenzie.

Contact: W. E. Belch, 1264 Amundsen Ave., Peterborough, Ontario.

### MARCH 27-30—EMMAUS BIBLE SCHOOL

The Annual Easter Challenge for high school juniors and up will be held at Emmaus Bible School. Registration fee is \$5. Total Cost \$18.50.

Write to: Challenge Committee, Emmaus Bible School, 156 N. Oak Park Ave., Oak Park, Ill. 60301.

#### MARCH 28-30—MONCTON, N.B.

The Annual Easter Conference will be held at the Gospel Hall, 195 Mountain Road. Meetings, Friday through Sunday at 10, 2:30 and 7:30

Accommodations provided. Contact: Eric F. Adsett, 477 Lutz St.

#### MARCH 29—CHARLESTON, S.C.

An Easter conference sponsored by the Berean Chapel and Jamison Road assemblies will be held at the new Jamison Road Bible Chapel in Ladson. Speakers expected: John Bramhall and William Oglesby. Meetings at 10 and 2. Contact: Charles Ridgeway, Jr., 4322 Helene Dr., Charleston 29405 (552-2583) or Kenneth Cresswell, 5902 Sedgefield Dr., Hanahan 29410 (744-8781).

#### **APRIL 4-6—PALOS HILLS, ILLINOIS**

The Fifth Annual Spring Conference will be held at the Palos Hills Christian Assembly, 106th and South 88th Avenue.

Speakers expected are C. Donald Cole, William McNeil, Donald Welborn, and T. Ernest Wilson. Children's meetings will be held during some of the adult sessions.

Accommodations provided. Contact: Thomas Carrick, 5607 Laurel Ave., La-Grange, Ill. 60525.

#### **APRIL 12-13—KINGSTON, ONTARIO**

The Annual Missionary Conference (Home Workers) will be held at Union Street Gospel Chapel with Joseph Tremblay and Lawrence Buchanan as speakers. Accommodation and meals provided.

Contact: Jack B. Earl, 62 Norman Rogers Dr., Kingston K7M 2P9.

#### MAY 3—SAN LEANDRO, CALIF.

Annual Ladies Conference of the San Francisco Bay and Sacramento area will be held at the Fairhaven Bible Chapel, 401 MacArthur Blvd. Meetings scheduled for morning and afternoon, with lunch served between sessions. Accommodations provided.

Contact: Mrs. M. B. Strayer, 1240 Woodside Road #9, Redwood City, Calif. 94061.

# address changes

#### **ASSEMBLY CHANGES**

#### **BIRMINGHAM, ALABAMA** Mountain Brook Bible Chapel

Correspondent: E. R. Ridley, 18 Stonehurst Green, 35213 (205/871-7656).

#### VANCOUVER, BRITISH COLUMBIA Cascade Gospel Chapel, 3833 Boundary Rd. Correspondent: Robert P. Wright,

**Downing Avenue Gospel Chapel** 

Correspondent: Doug Dunkerton, Box 184, 50704 (319/234-6343)

BB 9:30, G 10:50, M 6, Wed. 7:30

5361 Monarch St., Burnaby V5G 1Z9

#### **GUNNINGSVILLE, NEW BRUNSWICK** Faith Bible Chapel

Correspondent: Don R. Lennox, 8 Kenwood Dr., Moncton E1E 1M4

#### HALIFAX, NOVA SCOTIA Fairview Bible Chapel

WATERLOO, IOWA

Correspondent: Ron Harris, 23 Inverness Ave., Fleming Heights, Halifax, N.S.

#### REGINA, SASKATCHEWAN, Bethany Gospel Chapel, 1101 Garnet St.

Correspondent: Lyle A. Seed, 3717 Lakeview Avenue, S4S 1H3 (306/584-3934)BB 9:30 FBH 11, M 7

#### **NEW ASSEMBLIES**

#### **NEW CUMBERLAND, PENNSYLVANIA** Bible Faith Fellowship

BB 9:15, SS 11, M 6, Wed. 7:30 Lord's Day meetings at 122 Geary St. Correspondent: Frank Waardenburg, Jr., 4 Reservoir Road, Mechanicsburg, Pa. 17055 (717/697-1213). See Reports: "REACHING OUT."

#### **BIRMINGHAM, ALABAMA** Westside Believers' Chapel Meeting in temporary quarters in Forestdale.

Sunday 10 and 7, Thurs 7 Correspondent: Steve Davis, P. O. Box 5147, Birmingham 35214

#### **CLEARWATER, FLORIDA Bethany Chapel** Meeting in chapel of Highland Pines Nurs-

ing Home, 1111 South Highland Ave. Correspondent: Frank B. Greenwald, 1748 Carlisle St. 33515.

#### **ASSEMBLY DISCONTINUED**

**FARMINGTON, MICHIGAN** Farmington Road Gospel Chapel 30465 Farmington Road.

#### **WORKERS CHANGE**

Stanley Streight, 580-32 Road, Clifton, Colorado 81520

# Preach and Teach the



Twelve informative, practical lessons on the principles and practice of preaching and teaching.

Emmaus Correspondence School 156 North Oak Park Avenue Oak Park, Illinois 60301

Please send me a brochure on the course Preach and Teach the Word.

Name

Address

State

THIS IS COLLEGE LEVEL INSTRUCTION

#### **NEW** by William MacDonald

### The Letter To Titus





#### Other books by WILLIAM MACDONALD

#### Reprint by Alfred P. Gibbs

#### Through the **Scriptures**

A five-year course in outline form covering most important events and



doctrinal highlights in the Bible. paperback \$2.25

Send for free catalog

All material guaranteed Conservative Evangelical and Premillennial

#### Other books by ALFRED P. GIBBS

Believer's Biography \$ The Christian Baptism	.40 .50 4.00 .40 .40 .10 .45 .45 .45 .45 .45 .95 .45 .15



P.O. Box 2216 Kansas City, Kansas 66110

### Emmaus Correspondence Course

City Managers
Required in the States of
GEORGIA, NORTH & SOUTH
CAROLINA.

If you have an exercise to participate in the EMMAUS CORRESPONDENCE SCHOOL ministry write for details to:

Elmer Lloyd Regional Director Emmaus Correspondence School P. O. Box 90426 Atlanta, Georgia 30344

# notices

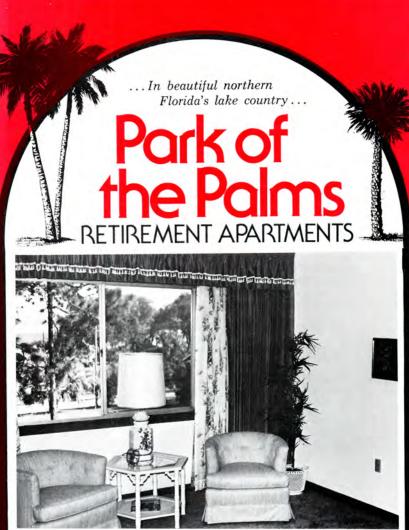
FOR THE BLIND: A gospel tract in Braille, "No Detours to Heaven" will be sent free to any Christian who will deliver same to a blind person reading Braille. Roland F. Thompson, Park of the Palms, Box 25, Keystone Heights, Florida 32656.

NORTH FLORIDA: Lacking nearby assemblies, we would like to contact Christians in the Gainesville-Ocala-Williston area who would meet with us for Bible Study and possibly Breaking of Bread. Clarence E. Irwin, P. O. Box 505, Williston, Florida 32696.

**USED** religious and theological books bought and sold. Write to: Joseph Strance, Vantage Point Christian Book Store, 11 N. Northwest Hwy., Park Ridge, III. 60068.

MOBILE HOME for sale: 1973 Ritzcraft, air conditioning, two bedrooms and two baths, draped and carpeted, screened porch. Situated in a retirement park in Sarasota, Florida. For more information write to: Richard J. Palmer, P. O. Box 723, Pittsboro, N.C. 27312.

NOTICES are carried at the flat rate of \$10. Maximum length: 40 words. Payment must be sent with order.



Interior view of model apartment

Roomy and attractive apartments are designed for your comfort and security. Each unit contains range and refrigerator. Included are elevator service, laundry, TV, lounge, library, and screened porch. All units are air-conditioned and have a landscape view. Built around an inspiring Bible Conference program, the new PARK OF THE PALMS is a community designed for people 65 years or older (62 by arrangement) to live out their years enjoying good fellowship, relaxed living, healthy recreation and, above all, the opportunity to serve and worship the Lord Jesus Christ with other Christians.

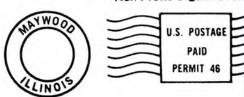
- Studio, one-bedroom and two-bedroom apartments, all with kitchens.
- Initial construction is now underway.
- A home for adult Christians with a health care program, based on life-lease plan.
- Christian fellowship, Christian care, Christian conferences.

Write for brochure to:

### Park of the Palms

KEYSTONE HEIGHTS, FLORIDA 32656 • PHONE 904 / 473-4842





Address Correction Requested



# Open for Cleaning

I passed by the door of a church today
Open for cleaning
The smell was musty and foul—
heavy and molding.

Is this my life? — my heart?

Sacrosanct from contamination with others

Unused, decaying, molding

Foul in God's sight?

Help me, Lord, to fling open the windows Stretch out my arms to others And let your sunshine warm my soul!

> by Violet Munro Nassau, Bahamas

# INTEREST

APRIL 1975 . Vol. 40 . No. 4

summer missionary service for young people services



southeast workers conference

Page 12

# An Astrologer Linds Christ

ALSO IN THIS ISSUE

ASPECTS OF SALVATION CHRISTIAN LETTER WRITING

### INTEREST APRIL 1975 Volume 40, No. 4

#### **Articles**

3 An Astrologer Finds Christ

Astrology and true Christianity are incompatible, says a former practicing astrologer who became a Christian.

6 Summer Missionary Service for Young People

A report on summer teams in France and Spain, with a listing of 1975 opportunities.

10 Aspects of Salvation

God's salvation is presented in Scripture from several different points of

- 12 Photo Report: Southeastern Workers Conference
- 16 Christian Letter Writing

Lessons in letter writing are gleaned from Bible examples.

- 17 Turmoil...without and within (Poetry)
- 24 Planting Seeds (Poem)

#### **Departments**

- 13 Address Changes
- 14 Notices
- 14 Commendations
- 18 Quotes from Workers
- 13 Conferences
- 14 With the Lord
- 15 Letters to the Editor

Change of address notices, requests for the magazine, and all materials for INTEREST should be sent to: The Editor, Box 294, Wheaton, Ill. 60187

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

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

**COPYRIGHT** © 1975, by Letters of Interest Associates. Permission is granted to readers to photocopy INTEREST articles in small quantities for personal, school or church use. The following should be written or typed on the original before copying: "Reproduced from INTEREST magazine by permission." This permission does not apply to articles reprinted in INTEREST from other publications, or articles bearing copyright notices. Nor does it apply to large quantity reproductions, or to reprinting in any quantity. For such purposes, permission in writing must be obtained from the editor.

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

**MINISTRY FUND:** Gifts will also be received for the "Ministry Fund". Monies so designated are directed into the Lord's work at home or abroad without deductions by the Letters of Interest office. Suggestions as to distribution are welcomed. Make checks payable to Letters of Interest. Gifts to L.O.I. are tax deductible.



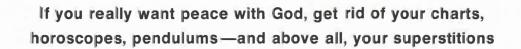


The Astrologer



The Christian





# An Astrologer Finds Christ

Professor Petelle, as he was called, wrote an astrology column for the well-known Quebec weekly newspaper *Echo-Vedettes*, in addition to carrying on an office practice as an astrologer. He was converted to Christ in May 1972.

He is interviewed by Jean-Paul Berney, commended worker and editor of the Quebec Gospel periodical *Message de Verité*. The interview is translated from the French. Bible quotations are from the New English Bible.

Brother Petelle is avoiding an extensive or highly publicized ministry until he has had time to grow in the faith. Satan's attacks on such new converts can be very severe.

#### QUESTION: Are you a Quebecer?

Yes, dyed in the wool! I was born in Montreal, of Roman Catholic parents. When I was ten, we moved to St. Thérèse, a small town north of Montreal. After a year in a classical course at the St. Thérèse Seminary, I opted for a more popular course of study. Soon I was fed up with studying and went to work.

My father was involved with the union at the Canadair Aircraft factory. He knew how to talk to crowds. He was active on the political scene of the 1940's. He was a remarkable man who was looked up to, in spite of his being only five feet tall. He died when I was 14. He was a man of high moral standards and taught me principles which have influenced my 1:60.

#### Q. What were you interested in as a youth?

My interest lay in the Arts, especially theatre, but I lacked the necessary discipline and adaptability. After several tries at painting, theatre, films, poetry, singing, all of which met with limited success, I gradually lost interest in everything. This led me into the world of drugs.

#### Q. Drugs as a way of forgetting your dissatisfaction, or as a source of revenue?

I hated "pushers," those who sell drugs. But at that point, I would never have admitted I was taking drugs to stifle my dissatisfaction with myself. To have done so, would have given me reason enough to stop taking them.

#### Q. What brought you to astrology?

All through history, drugs have been used in rites and ceremonies of an occult nature. Today, it's not surprising to find that smokers of "pot" and users of LSD are so taken with the Occult Sciences. Astrology, the mother of these so-called sciences, stirs up an ever increasing interest.

For three years I studied all that was connected with astrology, from the simple horoscope to medical diagnoses, from the prediction of events to psychoanalysis. All through the course of my studies, one thing baffled me. How could a computable "rapport" exist between the position of the planets at the time of an individual's birth and his behavior throughout the course of his life?

I know today that it is a lie to pretend to calculate and know this relationship. Who would dare to answer "yes" to the question God asked Job, "Did you proclaim the rules that govern the heavens, or determine the laws of nature on earth?" (Job 38:33).

# Q. Did you ever make predictions which proved to be true?

Certainly! And each time, I myself was astounded. I could not understand the connection between ten or so intermingled arcs, which form geometric figures on a chart of the sky, and the down-to-earth reality of the life of one person.

Today, that puzzle is solved. I know that Satan knows the future, or at least parts of it. It is he who revealed to me events of the future, by means of a chart of the sky. He does this for others by means of a crystal ball, cards, tea, or pendulum. The real power is not in these objects, nor in those who use them. This supernatural power comes from Satan.

# Q. How do you know this power comes from Satan?

First of all, the anxiety of those who consulted me proves it. Anxiety does not come from God. On the

"For three years I studied all that was connected with astrology...."

contrary, He brings peace. The man who lives with faith in God is not anxious about the future, he commits himself completely to his Lord and Master, Jesus Christ.

Secondly, the problem of being unsatisfied was always there. There was an ever growing thirst to know the future. A large number of my clients were not satisfied with one visit to me. They also visited fortune tellers (cards), a clairvoyant, or another astrologer, to be able to compare predictions. Now being unsatisfied does not come from God.

On top of all this, the psychological dependence on me of those who consulted me reveals to what an extent astrology is attended by evil circumstances and is harmful.

# Q. What do you mean by psychological dependence?

For those who consulted me, what was the point of making the effort that life requires, since all is foreseen, hence inevitable. Soon they lost control of themselves and I saw these people tormented and upset. No problem could be resolved. These people were suffering and feeling sorry for themselves and for their lot in life, worrying ahead of time about disasters which had not yet happened.

For myself, at this stage, when faced with every day events I had to remember and consult mentally my own chart of the sky, in order to evaluate and make decisions. I was a slave of my predictions and interpretations.

Today I don't need to ponder the future. I understand the power of faith on a practical level.

Two Bible verses echo in my heart as an answer to all of those who rush to astrologers and fortune tellers: "Is there a man of you who by anxious thought can add a foot to his height?" And, "So do not be anxious about tomorrow; tomorrow will look after itself. Each day has troubles enough of its own" (Matt. 6:27, 34).

### Q. How did you come into contact with the Bible?

At the end of 1971, one of my best friends was converted to Jesus Christ. I was surprised to see the change in him. Gradually I started leafing through the Bible, accepting what suited me, and leaving the rest to one side. Despite my refusal to accept what I was reading, I knew that it was the truth.

#### Q. Why did you leave astrology?

After this contact with the Bible, the Word of Truth, I quickly saw my own helplessness in facing all those troubled people who came into my office, seeking an answer. Watching them leave my office, with a strange smile, mixed with profound uncertainty, made me think. I realized that I could only distort the problems, not solve them.

Then I attended a conference on "the Sciences of the Occult in the Light of Christ." It was given in Montreal by an eminent Christian, Dr. Kurt Koch. I got up in front of the audience, and with pride mixed with boldness, had the audacity to say, "I am a Christian and an Astrologer!"

Dr. Koch replied: "Persist in your spells and your monstrous sorceries, maybe you can get help from them, maybe you will yet inspire awe. But no! In spite of your many wiles you are powerless. Let your astrologers, your star-gazers, who foretell your future month-by-month, persist and save you! But look, they are gone like chaff; fire burns them up; they cannot snatch themselves from the flames; there is no glowing coal to warm them, no fire for them to sit by. So much for your magicians with whom you have trafficked all your life; they have stumbled off, each his own way, and there is no one to save you" (Isaiah 47:12-15).

# Q. Was it at this point that you quit astrology?

No. I was too proud to admit that I was living a lie. Later, in May 1972, I was asked to participate in the first "International Salon of the Occult Sciences," in Montreal. There I saw some sickening things which really disgusted me; among others, a kind of "Fakir" who took his year-old child and laid him on a bed of nails, then lifted him up and said, "Look, he is not hurt."

At the same Salon, two nuns came to me for consultation, supposedly out of curiosity. I made some surprising disclosures to them. I reproached them, telling them that the Word of God forbade them to come to people like me. But the worst thing was a meeting with a priest who told me that he used the crystal ball to solve certain problems of the people who came to him. "It helps me to concentrate," he said.

I also saw there a pseudo-paralytic, whom I knew. He was supposedly cured by the best specimen of a charlatan that I have ever seen.

#### Q. What was your reaction?

At that moment, the truth contained in the Scriptures certainly troubled me. I couldn't pretend to cling to this truth and at the same time participate in a lie as sickening as the one I was living. I had to choose, and quickly. Otherwise, all that was open to me was suicide. Either I chose the Total Truth, complete, that Jesus offered, or I put an end to my life. No one could make the choice for me. No one else could abandon what I had been, for me.

I had to say, "Yes," to the Lord Jesus, and a yes without strings attached. I had to give myself to Him once and for all, and to Him only, to accept Him as the absolute Savior and Master of my life. This "Yes" I said on May 28, 1972.

# Q. Astrology and true Christianity are incompatible then?

Of course. The Bible condemns astrology. God himself says: "When you come into the land which

the Lord your God is giving you, do not learn to imitate the abominable customs of those other nations. Let no one be found among you who makes his son or daughter pass through fire, no augur or soothsayer or diviner or sorcerer, no one who casts spells or traffics with ghosts and spirits, and no necromancer. Those who do these things are abominable to the Lord, and it is because of these abominable practices that the Lord your God is driving them out before you. You shall be wholehearted in your service of the Lord your God" (Deuteronomy 18:9-13).

I had studied the occult sciences from different points of view. I kept company with people who practiced these so-called sciences. I saw charlatans as well as the sincere people, those who ignore the dangers of these things. For this reason I would like to quote a few more Bible verses. They are so clear that they should deter anyone who does not realize the danger in these practices: "Try to find out what would please the Lord; take no part in the barren deeds of darkness, but show them up for what they are. The things they do in secret it would be shameful even to mention. But everything, when once the light has shown it up, is illumined, and everything thus illumined is all light. And so the hymn says: 'Awake, sleeper, rise from the dead, and Christ will shine upon you' " (Ephesians 5:10-14).

"Therefore, come away and leave them; separate yourselves, says the Lord; touch nothing unclean" (II Corinthians 6:17).

# Q. What advice would you give to those who have been involved in the occult?

If you really want to be at peace with God, get rid of all you might possess—books, charts, horoscopes, pendulums—and above all, your superstitions. Follow the example recorded in Acts 19:18-19: "Moreover, many of those who had become believers came and openly confessed that they had been using magical spells. And a good many of those who formerly practiced magic collected their books and burnt them publicly."

Open the Holy Bible. There you will find the one and only Truth, because Jesus Himself said: "I am the way; I am the truth and I am the life" (John 14:6).

Stop your searching, other than in the Word of God. Once and for all, stop torturing yourself trying to believe you are right, when your conscience tells you you are wrong. Throw away your crutches—they are proof of your disbelief. Get up and walk in faith and the Lord Jesus.

Don't you hear Him saying to you, "Come to me, all whose work is hard, whose load is heavy; and I will give you relief. Bend your necks to my yoke, and learn from me, for I am gentle and humblehearted; and your souls will find relief. For my yoke is good to bear, my load is light" (Matthew 11:28-30).

bear, my load is light" (Matthew 11:28-30).

"You shall know the Truth and the Truth will set you free" (John 8:32).

# summer missionary

# 1975 SUMMER OPPORTUNITIES

with Literature Crusades

BELIZE CITY,

BELIZE
BELIZE
BELIZE
BELIZE
3;

July 13—Aug. 3;

\$495

\$495

Minimum age 18

Min

ST. JOHN'S, NEWFOUNDLAND

PROSPECT HEIGHTS, ILLINOIS

BELIZE CITY, BELIZE

CARTAGENA, COLOMBIA

Conduct sade will aking

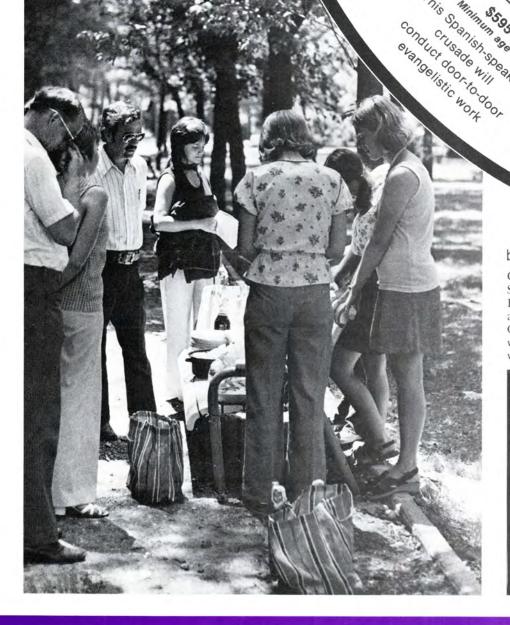
ST. JOHN'S, NEWFOUNDLAN, July 13—Aug. 9; \$395 Minimum age 16

Survey evangelism will be the backbone of this domestic crusade



OUR TRAIN sped through the long Simplon Tunnel from Switzerland into Italy, and then westward from Genova along the Italian and French Rivieras. Our excitement was running high. We wondered what Nice would be like. We wondered whether the young people





# service for young people



#### 1975 SUMMER OPPORTUNITIES

DUBLIN, IRELAND June 30—Aug. 13; \$695.

Minimum age 17.

In addition to the opportunities offered by Literature Crusades, young people can also consider Ireland Outreach. Led by commended workers Jim and Jean Gillette, teams have gone for several summers, and 9 young people are presently participating in a oneyear team. with Ireland Outreach

English is the native language. The program includes literature distribution, open air meetings, Gospel films, personal visitation, and Bible study groups. The work centers in Dublin, with opportunities for excursions into rural areas.

Cost includes round-trip air from Montreal, room and board, and transportation in Ireland. For application forms write:

Ireland Outreach, 7 Fairfield Park, Rathgar, Dublin 6, Ireland.



would accept a middle-aged couple and open up to us. We wondered if the Lord would give us a profitable and meaningful ministry with them.

We had been at Lausanne, Switzerland, attending the International Congress on World Evangelization (see INTEREST, October, p. 22). Now at midsummer, with our Eurail passes in hand, my wife and I were en route to France to visit the Literature Crusades team in Nice. We would also visit L.C. teams in Spain and Austria.

Kevin Dyer, President of Literature Crusades, had approached me in the spring about visiting the teams. When he heard I was going, the editor of INTEREST asked for a report, particularly of the activities of the young Canadians and Americans who had volunteered their summer vacations to participate.

My interest in the work of Literature Crusades goes back several years. It had been, for my generation, a new and fresh approach to missions. Some people Far left: Zaragoza team members in prayer before beginning door-to-door evangelism.

Left: Tom Braithwalt of Toledo, Ohio, and Dan Nichols, Anchorville, Michigan, regular team members, distributing some of the 75,000 inquiry cards used in Zaragoza.

Above: Valerie Blair (regular team) from Calgary, Alberta, and Janice Warren (summer team) from Iron Springs, Alberta, examine one of the 912 responses received in Zaragoza.

Right: Dick Clark from Belle Chasse, Louisiana, team leader in Zaragoza, reads a letter from a teenage girl telling of her search for God.

strongly supported the ideas of literature evangelism and short term missionary service. Of course, others were opposed or disinterested.

In addition, as President of the California Center for Biblical Studies, I had seen a number of our students go on to serve the Lord with L.C. both at home and abroad. We had also had some stu-









Left: Jean Upton (left), a summer team member from Waterloo, Ontario, meets French full-time worker Francis Bullet. Beside Francis is his wife and next to her a young school teacher won through the team's ministry. Meeting place of the Nice assembly is in the rear.

Middle: Larry Marshall, Detroit, Michigan, passing out literature on the Promenade in Nice.

Right: Open air meeting on the Promenade in Nice.

dents who served with L.C. prior to coming to C.C.B.S. In both cases I had noted evidence of greater commitment to the Lord Jesus and the Great Commission as a result of this involvement.

Before we left the States, I had communicated with the team leaders in Nice, Valencia, Zaragoza, and Vienna as to our responsibilities. We wanted to be an encouragement to the young people on the teams through ministry of the Word of God. We wanted to help them with problems as the Lord enabled—problems both personal and within the team. And we wanted to get a firsthand look at the work so that we could more intelligently encourage (or discourage) young people who had a desire to serve the Lord in this way.

In both Nice, France, a coastal city, and Zaragoza, Spain, an inland town, L.C. summer teams were working with regular (i.e., one or two-year) teams. The regular team in Nice was completing their two-year tour while that in Zaragoza had just arrived in May. The regular teams go to the Literature Crusades Training Center in Prospect Heights, Illinois, for six months of preparation and training. During these months they learn to live together, work together, and pray and study together.

They learn how to relate to one another on a team. In addition, they have intensive language study, and learn something of the culture in which they will be serving. After this period of preparation, they go overseas.

The summer teams are recruited for a period of six weeks. These people pay their own way and commit themselves to supporting and enhancing the ministry of the regular teams. Their preparation is "on the job."

What kind of young people volunteer? I was anxious to find out. Most of the summer team members were college or university students. A few were from high school. Others were teachers, businessmen or the like. Some had gained an interest in France or Spain through their college studies; some were looking for an experience in Christian realities; some were testing the scene to see if they might fit into a longer period of missionary service if the Lord so directs. In Nice, five team members came from France, Belgium and the United Kingdom as well as eight from the United States and Canada.

These young people were what I would like to think of as typical Christians motivated by the love of Christ to disciple people from their chosen nation.

What did these teams hope to accomplish? There has been, in my opinion, a maturing in the goals of L.C. At first the emphasis was on getting out as much literature as possible—flooding the city with printed material—with a strictly evangelistic goal in view. More recent teams are committed not only to evangelization but also to church planting and/or development.

In some cases, such as in Nice, they worked with an established assembly. In

Zaragoza, they related to two assemblies. In both areas they encouraged local believers, younger and older, to become a part of the work of evangelization.

How did they go about their work? In Nice, the emphasis was on door-to-door witnessing, open air meetings, and children's work in selected neighborhoods. As contacts were made, the team members attempted to establish one-on-one Bible studies and personally disciple each contact.

We met several young adults who had been reached for Christ through these ministries. I couldn't help but get excited as I talked with a young French school teacher who had come to Christ only three months previously and was now concerned about how to share her new life with her colleagues and students.

The development of the work in Zaragoza seemed very exciting. The regular team was small, only six people. It was being helped tremendously by eleven summer team members. An effort was being made to find out if the Holy Spirit was moving in particular parts of the city, so that such areas could be given concentrated attention. A series of cards asking questions about the Bible and inviting response was being distributed through the mail boxes of apartment buildings. (It seems like 99% of the people of European cities live in apartments.) When we left Zaragoza the regular and summer teams had distributed 75,000 cards and received 912 responses!

On the morning we left, a reply arrived from a teen-age girl. She wrote that she had been searching for God for several years because she had not found Him in her church. In spite of ridicule from her friends, she persisted. When the card came to her from the team,

8 INTEREST

something within her said that this was where she would find help and come to know God.

Can you imagine the excitement and praises to God such a letter would bring?

Are there problems? Of course, just as in any work for God. Handling personality differences and cultural adjustments within the team can be thorny. Problems of leadership and fellowship are not peculiar to older people. There can be great loneliness when one is far away from home—mail really helps! Getting weary in well doing can also be a problem. God prefers the long distance runner to the sprinter (Heb. 12:1).

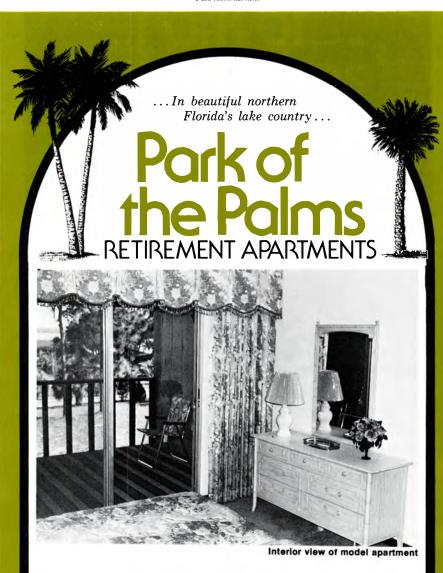
The presence of the summer teams creates a great increase in housekeeping functions. Buying food, meal preparation, cleanup, etc., can take a lot of valuable time. This is especially critical when a regular team member who is fluent in the language is tied down. Perhaps an older woman or couple could find a very fulfilling and useful ministry for the Lord during a summer season.

What values do these experiences have in the life of the young North American Christian? It is a strange thing, but often we find a new spiritual dimension when we are exposed to a foreign culture or a scene removed from our own neighborhood. Some find the pace too difficult, as with older missionaries. For the majority, however, there is a deepening of Christian commitment, a development of personal relationship with the Lord, a renewal of interest in Bible study, a development of the skills of relating spiritual truth to another person, and the thrill of seeing God work. In addition, there is the broadening of one's perspective and the joys and problems of relating closely to a small body of believ-

It is thrilling to hear young Christians declare their desire to continue in the work of the Lord. In Nice, one of the young ladies was planning to stay and keep on working with the new Christians. Two young couples were concerned about moving to Quebec to help with the French-speaking work there. The others are looking to the Lord for guidance as they return home.

In Valencia we found the same concerns. The young married couple leading the regular team wanted to return to Spain; a young man wanted to continue in Valencia; other team members had individual concerns they are praying about.

Some of the summer team members may be led to a future involvement either on another summer team or on a regular team. All of them returned home with a new perspective.



Roomy and attractive apartments are designed for your comfort and security. Each unit contains range and refrigerator. Included are elevator service, laundry, TV, lounge, library, and screened porch. All units are air-conditioned and have a landscape view. Built around an inspiring Bible Conference program, the new PARK OF THE PALMS is a community designed for people 65 years or older (62 by arrangement) to live out their years enjoying good fellowship, relaxed living, healthy recreation and, above all, the opportunity to serve and worship the Lord Jesus Christ with other

- Studio, one-bedroom and two-bedroom apartments, all with kitchens.
- Initial construction is now underway.

Christians.

- A home for adult Christians with a health care program, based on life-lease plan.
- Christian fellowship, Christian care, Christian conferences.

Write for brochure to:

### Park of the Palms

KEYSTONE HEIGHTS, FLORIDA 32656 • PHONE 904 / 473-4842

Salvation is a living reality to the believer, and a source of delight to Christ ASPECTS C provided redemption in Christ (v. 4), Himself reached down, took hold of us, and drew us out of the mire. This salvation from sin's dominion was made effectual in the act whereby God gave us the new life, an act by which we were washed from our defilement and

GOD'S SALVATION is presented in Scripture from several different points of view, and in relation to different things in which men stand in need of that salvation. Best known of these aspects is that of deliverance from the penalty of sin, and with this we begin our study.

#### I. SALVATION FROM SIN'S CON-**DEMNATION**

As believers in Christ, to whom salvation means so much, we tend to concentrate our thinking on that aspect which concerns our deliverance from the just deserts of our own sin, from future condemnation and eternal loss. This is indeed a legitimate aspect of salvation, and one which the Scripture clearly presents. It was perhaps this aspect which made its greatest appeal to us when we were first moved to submit to the Lord Jesus

A characteristic text of this aspect is John 3:16-17:

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

For those of us who have believed, this

was God's act when we first yielded to Christ. At that moment He saved us. One thing which meant so much to us then, and which means so much to us still, was that He forgave us freely all our transgressions.1 By that act also, He brought us into such a place before Him that there is now "no condemnation" for us.2

#### II. SALVATION FROM SIN'S DOMIN-ION

Titus 3:3 portrays our condition before God saved us. We were foolish in not giving God His place in our lives, disobedient because not subject to His commands, and deceived by the specious philosophies of a lost world. We served divers lusts and pleasures, which still bind and control men's minds. We lived in malice and envy (vicious ill-will toward others and selfish resentment of their good fortune). We were hateful (detestable) and hating one another.

This is what we were. "But after that the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us" (ver-

Here is salvation from what we were, from our former manner of being and of living. We were not only, in His purpose, saved from sin's penalty, but saved out of its rule. Not by any effort of our own, nor by any struggle to correct our condition according to some moral code, was this accomplished. No, it was God who had mercy on us, and, having in love first made to be new creatures by the working of the Spirit within us (v. 5).

This aspect of God's salvation is one which receives all too little emphasis in our gospel preaching. We make much of the wrath to come, of Christ's work to save us from it, and of the believer's responsibility to flee it, but God's salvation is not confined to that. God gave His Son to die for us, not only in order that He might deliver us from future condemnation, but that He might, in saving us, bring forth a people delivered "from this present evil world,"3 a people who, like their Lord, would "delight to do His will," having His laws written in their hearts.4 We forget that the Lord is called Jesus because, "He shall save His people from their sins."5

#### III. A PRESENT REALITY

The various aspects of salvation bear a close relationship to the tenses in which the verb "saved" is used in the Greek New Testament. Studies have frequently been presented on salvation's three tenses, past, present and future. The two aspects of salvation already cited are both part of salvation in its past tense.

God's salvation is not only something which took place, in us, in the past, but also something which is in us now. This truth is expressed by the use of the verb in Ephesians 2:5 and 8, where we read, "By grace ye are saved."

The author is a missionary in Angola, having served there 51 years. Earlier articles in this series considered Aspects of Grace, Faith, and Sanctification (March, June, and December 1974).

by Albert E. Horton

Our English version gives to the verb in these two verses an ambiguous translation-unavoidable since the English language has no construction like that in the Greek text. "Ye are saved" might mean, in English, that this is the characteristic way in which we are saved: i.e., "that is the way it is done." But the tense in the original is a beautiful one. It is what is called a perfect participle, a construction which denotes the present state resulting from a past action. It might be rendered literally, "by grace ye are in the state of having been saved." It emphasizes the fact that the act of God at the time we believed in Christ was not merely an isolated act in past time. It was also an introduction into a completely new sphere, a sphere in which we remain today.

Whereas we once walked in darkness and obeyed the prince of the power of the air (v. 2), we are now in the condition of having been delivered, not merely out of something, but into a new authority, that of Christ Himself. At the time we were saved. God "delivered us from the power of darkness, and translated us into the kingdom of his dear Son."6 Therefore Ephesians 2:5, 8 states not only a ground of assurance, but also a reminder of present responsibility. The true believer is placed under Christ, not merely as Savior, but as Lord.

The same implications found in Titus 3 are present here. We are alive in Christ (v. 5), not of anything in ourselves (v. 8). It is all His doing. And the new life which He has imparted to us, and which is still within us, has as its end, not merely that we might enjoy future blessedness with Him, but that He might enjoy present obedience in us.

Thus, for each believer, God's salvation began in the past, but it is expected to be enjoyed now, both by us and by Him. If it is not to us a living, present reality, if it is not to the Savior a source of present delight in its practical outworking, then the reality of the past transaction may quite well be called in question.

#### IV. CHRIST FORMED IN US

Another aspect of salvation in the pre-

sent tense is found in several places in the New Testament, but again obscured by the English translation. In I Corinthians 1:18, the words "are saved" are literally, "are being saved."7

God's salvation is not only an act which He performed in a time now past, forgiving us our trespasses and imparting to us His own Life. It is not merely a state into which we have been introduced as a result. It is a work which He began at that time, and which He is still carrying on. In the sense that we were once ushered by Him from death into life, we can say that He saved us. In the sense that we have been brought into a new relationship with Him which is a present reality, we can say that we are in the present condition of having been saved. But from the consideration of salvation as a process which has not as yet been consummated, we must say with Paul that we are being saved by Him.

It is evident from Scripture that the perfection of God's purpose in our salvation has not yet been realized. That purpose is that we might be "conformed to the image of His Son."8 The complete realization awaits the time when we shall be made "like Him." But God is working now, day by day, teaching, sustaining, warning, rebuking, and striving to see "Christ formed in you." 10 As in His purpose we are already delivered from this present evil age, so now He is constantly working within us by His Spirit, to make that deliverance a practical reality in our daily lives. And as the past act awaited our submission and confidence, so does His present working.

He who has begun a good work in us "will perform it until the day of Jesus Christ."11 That is His part, and the determination of His faithfulness will, as far as He is concerned, be fully carried out. Alas, that He must so often contend with our stubbornness!

#### V. LIKE HIM AT HIS COMING

There is a future tense of salvation which we may observe in several passages. In I Peter 1:5 we are told that believers are being kept by the power of God through faith unto a salvation ready to be revealed. In Hebrews 9:28 we read that Christ "shall appear the second time without sin unto salvation.'

To those who have only a superficial understanding of the things of God, such references give the idea that salvation is, after all, something which we can only receive and be sure of at some future time. They fail to perceive that salvation's future tense is speaking of the prospective salvation of the already saved! For it is clear that the purpose of God as regards our salvation has not as yet reached its goal. Making us alive has so far affected only our spirits. The body is still subject to death and to decay. 12 But He who now works in our spirits will also make our bodies to be truly alive at our Lord's coming!13

Nor is this all. For as we have noted, it is a matter of sad experience how far we still fall short of God'sideal. In spite of all His gracious working within us, how dimly we reflect the glory of His Son. Beholding as in a mirror dimly, we are being transformed by His saving power from glory to glory. But for the present, that vision and its resultant reproduction in us will always be incomplete. Only when He shall appear shall we be fully like Him, finally seeing Him as He is.14

#### VI. TEMPORAL ASPECTS OF SAL-VATION

The term *salvation* is not used in Scripture exclusively of the eternal deliverance of our souls and bodies. As presented in the Old Testament, the word has to do almost entirely with present deliverance from distress or from danger. Consider, for example, the Red Sea deliverance in Exodus 14:13-14 and 15:1-2. We are sometimes taken aback to find modern translations rendering the word "deliverance," 15 "victory" 16 or "vindication." But such renderings undoubtedly give the idea which the writers had in mind. In the Old Testament, "life and immortality" are not generally in view. These have been "brought to light" by our Lord Jesus Christ Himself.1

Even in the New Testament such temporal references are to be found. We may note, for instance, how often the word saved is used in relation to physical healing (Luke 7:50; 18:42). Such healing is certainly illustrative of restoration to spiritual wholeness or health.

Another temporal aspect is found in II Corinthians 1:6. The apostle speaks of God's purpose in allowing him to suffer. It was in order that he might know the comfort and encouragement which God can give only to those who suffer (vv. 3-5). And he says further,

"It is for your

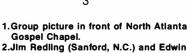
Continued on page 23.











Meschkat (Lubbock, Tex.) In discussion with John Phillips of Atlanta, evening speaker.

3.Roy Waters, Atlanta, conference chairman.

4.Two commended workers: Reginald Edwards, Fayetteville, N.C., and Gerald Stiles, Ferrum, Va.

 Four from West Virginia: Walter Clary, Herman Luhm, Tom Houston and Dan Irby.

6.Joe Glordano (Winston-Salem) with John Phelan of Nashville.



4

ers or elders.

Disciplined praying and disciplined Bible study were among topics considered on Tuesday. Responsible giving, responsible eldership, and responsible living were on Wednesday's program. Evening messages were brought by John Phillips and John Bramhall. Mr. Phillips, formerly director of the Emmaus Correspondence School, is now engaged as a commended worker in a full time Bible teaching ministry in the Atlanta area.

Atlanta was the scene of the 1975

Southeastern Workers Conference.

More than one hundred men met to-

gether for two full days, February 18-19,

for prayer, fellowship, and discussion.

Sessions were held in the North Atlanta

Gospel Chapel, and Christians of Atlanta

area assemblies opened their homes to

Seventeen of the 40 full-time workers

came from North Carolina. There were

6 from Georgia, 5 from Virginia, and 4 from South Carolina. Five other south-

eastern states were represented by work-

house the participants.

The next conference is scheduled for Greensboro, North Carolina, February 24-25, 1976. It will be organized by a committee of North Carolina brethren selected by the Atlanta conference. Clarence Low, 1B Southgate Dr., Jupiter, Fla. 33458, was reappointed as conference secretary.



5





Front Cover: William McCartney, front row, participating in discussion session.

# conferences

#### APRIL 18-19-BOCA RATON, FLORIDA

The South Florida Annual Women's Missionary Conference will be held at Bibletown Conference Grounds. Meals and overnight accommodations available.

Contact: Mrs. Margaret Chapman, 5551 S.W. 127th Ave., Ft. Lauderdale, Florida 33330.

#### APRIL 19-SHEBOYGAN, WISCONSIN

The Annual Wisconsin Women's Spring Missionary Conference will be held at Zion Chapel. Registration at 1:30 and first session at 2.

Contact: Mrs. L. Felten, 213 Prospect, Sheboygan 53081.

#### APRIL 19-20-SIMCOE, ONTARIO

The Christians of the Simcoe Gospel Chapel will hold a weekend conference to celebrate the official opening of their new building on Hwy. #3 East. Speakers expected are James Stahr and Sam Dalton.

Contact: Paul Fletcher, 58 Charlton Cres.

#### **APRIL 26—ELGIN, ILLINOIS**

The assembly at Park Manor Bible Chapel will hold their annual conference, with Ray Routley and Dan Smith. The Emmaus choir will sing. Meetings at 3 and 6:30.

#### **APRIL 26-27—CLINTON, MARYLAND**

Washington, D.C., Area Spring Conference will be held at Clinton Community Chapel, 8415 Schultz Rd., beginning with prayer at 2:30 on Saturday. Speakers expected are Herman Luhm and Russell Van

Contact: James A. Pfaff, 6305 Middleton Lane, Camp Springs, Md. 20031

#### MAY 2-4—COLORADO SPRINGS, CO.

The assemblies of Christians of the Colorado Springs area will hold their annual conference at Southside Bible Chapel, 1725 S. Wahsatch Ave. Speakers: Dan Smith and Bob Clark. First meeting Friday at 7:30. Meals and accommodations provided.

Contact: Elmer Shacklette, 530 William Ave., 80906, or Robert N. Larsen, 1504 E. Dale, 80909.

#### MAY 3—ANDOVER, MASSACHUSETTS

The 57th New England Women's Missionary Conference will be held in Andover. Sessions at 11 and 2:45 with lunch served between sessions. Theme: Occupy Till I Come.

Contact: Eileen Dewhurst, 697 Waverly Rd., No. Andover, Mass. 01845.

#### MAY 3—CHICAGO, ILLINOIS

The Chicago Area Sisters' Missionary Conference will be held at the Palos Hills Christian Assembly, 10600 South 88th Ave. Sessions at 10:30 and 2 with luncheon served between sessions.

Contact: Mrs. Josephine Norgard, 4168 West 107th St., Oak Lawn, Ill. 60453.

#### MAY 14-19—SPANISH WELLS, BAHAMAS

The annual conference of the Spanish Wells Gospel Chapel will be held May 14 through 19.

#### MAY 24-OAKVILLE, ONTARIO

Christians of the Hopedale Bible Chapel will hold a dedication service for their new chapel and an open house. John Martin will be the speaker.

Contact: Lorne J. Clarke, 2449 Applewood Dr., L6L 1V7.

#### MAY 30-JUNE 1-HURDSFIELD, N.D.

Christians of the Hurdsfield Gospel Chapel will hold their annual conference, beginning with a prayer meeting Friday at 8 p.m. Meetings on Saturday are at 10, 2 and 8 and on Sunday at 10, 11, 2:30 and 8. Accommodations provided.

Contact: Marvin Mertz, Hurdsfield, N.D. 58451 (701/962-2430).

#### AUGUST 3-9— MID-SOUTH BIBLE CONFERENCE

The nineteenth annual Mid-South Bible Conference will be held at Montgomery Bell State Park in middle Tennessee. Svend Christensen will be among the speakers. This is an entire family conference.

Contact: John Phelan, Box 90051, Nashville, Tenn. 37209.

# address changes

#### **ASSEMBLY CHANGES**

#### FORT WAYNE, INDIANA Fort Wayne Gospel Chapel

Meets at the South East YMCA: Breaking of Bread 10:15, Sunday School following. For information call 745-1443.

#### CINCINNATI, OHIO Northern Hills Bible Chapel

Correspondent: Hugh M. Smith, 703 Evangeline Rd., 45240 BB 9:30, FBH 11, M 7, Wed. 7:30

## CLEVELAND, OHIO Faith Gospel Chapel

Meeting in temporary quarters. Ministry 11, B.B. 12 Correspondent: Clayton Harris, 7619 Home Court, 44106

#### LANCASTER, PENNSYLVANIA East End Chapel

Meets at the Fire Hall in Bird-In-Hand on Route 340. (Formerly at 1046 Grofftown Rd.).

Correspondent: Bruce Yorgey, 126 Bomberger Rd., Akron, Pa. 17501 (717/859-1423) BB 9:30, FBH 11, M 7, Wed. 7 in home.

#### MAITLAND, FLORIDA Lake Howell Bible Chapel

Correspondent: A. H. MacDonald, 2315 Lake Howell Lane 32751

### GEARHART, OREGON Gearhart Community Chapel

Correspondent: Joe Davis, 1118 S. Holliday, Seaside 97138

#### ST. LOUIS, MISSOURI Maplewood Bible Chapel

Correspondent: Stuart Wilson, 447 Cloister Walk, Kirkwood 63122 (314/822-1227).

#### VICTORIA, BRITISH COLUMBIA Bethesda Gospel Chapel

Correspondent: Thomas McPike, 107 Dover House, 1138 Yates St. V8V 3M8

#### WESTLOCK, ALBERTA Westlock Gospel Chapel

Correspondent: Joseph H. Taylor, P.O. Box 1515, Westlock

#### SIMCOE, ONTARIO Simcoe Gospel Chapel, Hwy. #3 East

(formerly at Cedar Street) Correspondent: Paul Fletcher, 58 Charlton Cresc., Simcoe.

#### WINDSOR, ONTARIO Turner Road Chapel

Correspondent: R. L. Greenhow, 4113 Roseland Dr. E. (966-1614) BB 9:30, FBH 11, G 7, Wed. 7:30

#### **WORKERS' CHANGES**

Charles W. Baker, 2687-E Fair Lawn Dr., Winston-Salem, North Carolina 27106

Chester Boyd, 1488 Peters Creek Rd., N.W., Roanoke, Virginia 24017

Robert E. Deeds, Box 887, Hagerstown, Maryland 21740

R. Edward Harlow, 230 Glebemount Ave., Toronto, Ontario M4C 3T4

Douglas C. Howard, 7600 Montgomery Ave., N.E., Albuquerque, New Mexico 87109

# commendations

#### MR. & MRS. THOMAS T. BAKER, Apartado (5) #1, San Salvador, El Salvador, Centroamerica

Christians of the Gospel Hall, 1246 E. Garfield St., Phoenix, Arizona, have commended Mr. and Mrs. Thomas Baker to the work of the Lord in Central America, or elsewhere as

the Lord may lead. Tom was raised in the commending assembly, saved at 17, and has lived a consistent testimony through the ten years since then. Four years ago he married Nelly Urbano-Saword of Venezuela. Deeply exercised about devoting their lives to full-time service, and having made two visits to El Salvador, they feel the Lord has called them to that country. They have one child, Kenneth, age 2.

The commendation was issued in January, with departure for the field in late February.

#### MR. & MRS. MERTON WOLCOTT, 110 Susan, Sturgis, Michigan 49091

The Christians meeting at the Sturgis Bible Chapel, Sturgis, Michigan, have reaffirmed their commendation of Merton and Jane Wolcott to the Lord's work. The Wolcotts served the Lord for a number of years in Zaire. They are presently engaged in the ministry of typesetting for publishers of Christian literature overseas.

#### **ONE YEAR COMMENDATION**

The Avenue 54 assembly in Los Angeles has commended **Miss Susan Feran** to work with Ireland Outreach for a one-year term. Susan was on the 1974 Ireland summer team. She returned to that country on January 27th, expecting to be involved in the correspondence course ministry in the Irish schools.

# with the Lord

**CLAYTON BALDWIN**, 70, of Sheridan, Mich., on November 17 of heart blockage. Mr. Baldwin was secretary and correspondent of the Sheridan assembly from the beginning of the testimony until his homecall.

JOHN S. BOYD, 66, of East Haven, Conn., on November 23, following a heart attack. He was saved at 16 in Scotland and came to Worcester, Mass., at 19. For the past ten years he has been in fellowship with the Christians in the Bridgeport assembly. He was a capable minister of the Word and always a faithful witness for his Lord.

**JOHN A. CHAPMAN**, 89, of Bellingham, Washington, in December. Born in Scotland, he came to America 60 years ago and was in fellowship in Buffalo, N.Y., Lady Smith, B.C., and for the past 40 years in Bellingham. Saved in his teens, Mr. Chapman had a wonderful knowledge of the Scriptures, acquired through personal study.

**JOHN W. MOSER,** 53, of Pottstown, Pa., on January 9 after a lengthy illness. The Mosers spent some time at Immanuel Mission in Arizona many years ago, and he was of great help locally in spite of poor health.

**CHARLES W. STEPHENS,** of Toronto, Ontario, on December 10 after several months of illness. For many years he was an elder in the Olivet assembly and after its dissolution he associated with the Lord's people at Leaside Bible Chapel. Mr. Stephens took a keen in-

terest in the development of Guelph Bible Conference Grounds and was secretary from its inception to 1957. One son, Dr. Robert Stephens of Toronto, spent several years as a medical missionary in Zaire.

# MRS. HARRY (ISABELLA) STEPHENSON, 59, of Sudbury, Ontario, on January 24 fol-

59, of Sudbury, Ontario, on January 24 following surgery. A son, Alex, is in the Lord's work in Newfoundland and a daughter, Mrs. Patrick (Gael) Long is a missionary in Colombia

WILLIAM E. THAIN, of Guelph, Ontario, on January 8. Mr. Thain accepted Christ as his Savior as an adult and became an ardent student of the Word. He was gifted with a special faculty of personal witness and was a good public speaker. He was in fellowship with the assemblies in Ontario for many years, latterly at Guelph Bible Chapel.

# notices

**QUALIFIED COOK** to plan menus, purchase and cook. Also need housemother to be spiritual and social guidance counselor for staff workers. Write: Gilson Kendall, Mgr., Greenwood Hills Conference, R.D. #2, Fayetteville, Pa. 17222. (717/352-2150).

**NEW LIGHT** on the Song of Solomon—a prophecy of Christ the heavenly Bridegroom, and the church, His bride, by Roland Thompson. From Gospel Folio Press, P.O. Box 2041, Grand Rapids, Mich. 49501, \$3.70 postpaid.

**USED HYMN BOOKS** needed for inner city assemblies. Especially *Choice Hymns* and *Hymns of Worship and Remembrance*. Please notify editor as to what is available and await shipping information.

M.R.A. or A.R.T. with two years experience Department Head position for 47-bed, general acute care hospital. Excellent fringe benefits. Submit resumé, including salary requirement to: Dwight R. Mattix, Adm., Centralia General Hospital, 1820 Cooks Hill Rd., Centralia, Wash. 98531.

**CARTERSVILLE, GEORGIA.** Anyone moving to or visiting in this area is invited to contact us for fellowship. Thomas L. Shepherd, Rt. 3, Peeples Valley Rd., Cartersville, Ga. 30120 (382-9552).

**USED** religious and theological books bought and sold. Write to: Joseph Strance, Vantage Point Christian Book Store, 11 N. Northwest Hwy., Park Ridge, Ill. 60068.

**NOTICES** are carried at the flat rate of \$10. Maximum length: 40 words. Payment must be sent with order.



I don't think you are doing good in writing articles about some controversial subjects like Bible Schools, new versions of the Bible, etc. Our need is more some practical teaching as assemblies of God....

We need challenging subjects like soul winning, personal work and evangelism.... Let us teach the saints to go, to visit and try to win souls.

Nazar Nazarian, New Milford, New Jersey

#### THE BODY OF CHRIST IN 1975

Thanks for the article by Dave Gill in the January INTEREST. It made that issue, in my opinion, even better than my favorite to this point: October's "The English Bible in the 20th Century." Keep up the good content.

Jay Gurnett, Barrie, Ontario

I welcomed David Gill's article for the reminder of the subject of unity seems to be increasingly needed. The geographical unity of the believers is possible only through our membership in Christ's body, and as Mr. Gill states, is the result of God's love and acceptance of all who call upon His name. He proceeds from this point to imply through numerous examples that "fruitful reaching out" is confined to those who are being renewed back to New Testament principles. This leaves us with the question, what is our relationship to those believers who do not hold the same principles of meeting together? Unfruitful? I am sure that this is not so, and I think that Mr. Gill would agree. Perhaps had he expanded more on our relationship to all believers and not limited his discussion primarily to those who are being renewed, then this confusion would not have existed.

Often it is the failure of sincere believers to understand the place of the New Testament principles of gathering that we hold to. At times these principles have been held up as the true test for unity, while at other times even their varied applications have become the point of separation for once unified believers. When we speak of "those who meet as we do," we must be careful of what we mean by this phrase. We must not use the principles beyond their intended function, which is in the local church.

Kent R. Wilson, Stanford, California

#### **EVANGELICALS AND THE PUBLIC SCHOOL**

You are to be commended for your in-depth presentation of the Text Book Crisis in the arena of Public Education [February, pages 4-7]. Another of the avenues that Christians have open to them in making their influence felt is getting elected to the local Board of Education.

Enclosed is a recent newspaper account of an attempt to get *Our Bodies, Ourselves* used as a reference book for class assignments. [The clipping is from the San Jose, California, *Mercury*, Feb. 14. It reads in part: "Trustee William Paterson, an orthodontist, in bringing the book to the attention of the trustees said: 'It is a political document and propaganda for socialistic leftism. It is one of the dirtiest books I have ever read.' "—Editor].

It was my feeling as a member of the School Board that the availability of such a book for reference, was not a wholesome addition to the high school curriculum. After speaking out at a School Board meeting, being challenged subsequently by the editor of the local newspaper, the *Gilroy Dispatch*, and following this up with a guest editorial, the school decided to take the book off the reference list.

As an additional surprise the editor invited me to become a regular columnist for the newspaper, (which I decided to do).

William J. Paterson, D.D.S. Gilroy, California

#### **FOLLOW-UP FROM GERALD STILES**

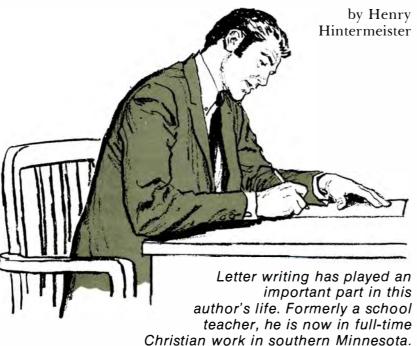
Since I sent the material for the February issue to you, I met with the Roanoke County School Board. It appears from our appearance there that they have officially gone on record favoring greater parental participation on textbook selection committees and are seriously considering the inclusion of creationism alongside evolution.

The most significant event however was an opportunity to address the Virginia State Board of Education, articulating the fact that evangelical Christians are increasingly being left out of a system increasingly opening up to include divergent points of view. The response was much greater than anticipated—another example of how little we believe God will answer prayer. The Chairman stated this presentation "has focused our attention more clearly than anything so far on a real problem that the Board is working to alleviate." Another stated it was the nicest and kindest approach regarding the subject yet made. The Virginians for the Improvement of Public Schools is printing the speech.

A few days ago I received a letter from one of the Board members. He stated they are studying the whole problem and are working to arrive at a long term solution that will return control to parents. He acknowledged that there has been a shift resulting from a philosophical trend that parents by and large are not aware of and therefore have had no voice in. Needless to say, we are very interested and encouraged in working with him.

Gerald Stiles, Ferrum, Virginia

# Christian Letter Writing



WHAT MAKES a good letter? What Christian virtues are shown in the basic mechanics of communicating through letters? A glimpse at Scripture reveals some interesting observations regarding correct procedures and etiquette in letter writing, habits Christians ought to establish in their own personal literary communications.

The men meeting in Jerusalem (Acts 15:23), immediately upon completion of their discussions, followed the advice of James, writing letters of information to those churches involved. If they had followed many current practices, some of those churches would yet be awaiting word of that conference!

The biggest improvement most of us could make would be *promptness* in carrying out our duty for a local church or committee. Often a speaker will receive a letter from the representative of an assembly, asking him to speak the next weekend. Upon inquiring further, he finds he was supposed to have been asked several weeks before, a fact which if carried out, would have made his scheduling much easier.

Paul, in his letter to Philemon, gives us a second mark of etiquette. He keeps the reader in mind throughout the epistle. In scanning over numerous letters today, we see writers diverging from our needs to writing merely about themselves. They use the letter as a sounding board for ideas stored up in their minds. Paul on the other hand, always kept Philemon in mind, always kept his interest at the forefront, seeing things from Philemon's point of view as much as was possible.

In writing to others, we would do well to ask ourselves repeatedly, does what I am writing affect the recipient?

A third area for improvement is in the beginnings and endings of our letters. Avoid commonplace beginnings and endings. The whole tenor of a letter is often captured in the opening remarks and again emphasized in the closing. If our thoughts expressed in these two places are only meaningless trivia, we have wasted the time of two people, the receiver and ourselves. Again, the Pauline letters can serve as our model. Note the valuable presentations of Biblical truths and encouragements Paul gives in the opening sentences of Romans and I Corinthians, as well as other books.

Fourthly, we should learn to clearly express the purpose of writing. An assembly correspondent, writing to ask someone to speak, should explain this early in the letter. He should avoid losing his real purpose of writing somewhere in the body of the letter amidst a jumble of unrelated statements. How refreshing it is to receive a letter clearly stating the time, place, length of meeting or stay, along with other information taken for granted by the writer but unknown to the visiting preacher.

In writing to our friends, the same principle applies. The purpose of the letter should be expressed early, lest it become lost to the reader. If our purpose is to ask a question, tell him that. If it is to point out a doctrinal or Biblical truth, relate this to him. An excellent example of expression of the writer's purpose is found in the opening paragraph of Luke's letter to Theophilus (Luke 1:1-4).

For the last point of propriety in letter writing, we turn to Galatians 6:11 to hear Paul saying, "See with what large letters I am writing to you with my own hand." Perhaps we stretch the true spiritual meaning when we extract from this that we should be neat in our writing. However, we can scarcely visualize the letters of the Apostle being scrawled illegibly, unreadable by those who bent over his manuscripts.

This writer well remembers one visiting preacher from the old country who used to write to our local church telling when he would arrive. Alas, his handwriting was so bad the closest we could come to the date of his arrival was to narrow it down to the approximate month! It was with great relief when other assemblies who had apparently suffered the same confusion, made this man the recipient of a typewriter.

In our writings to others, we may show our respect (or lack of it) by the neatness of our letter. Cross outs, misspellings and the rest are evidences we do not think enough of the other person to take the time to correct errors.

We may rightly conclude that our letter writing habits need attention. Lest we be discouraged, we need only to look to the New Testament to see how well-written letters can be of the utmost value in requesting information, or in giving encouragement, instructions and rebuke. This in itself should spur us on in the simple, but valuable work of corresponding.

16 INTEREST

Ye shall hear of wars and rumors of wars. See that ye be not troubled.

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

These things I have spoken unto you,
that in me ye might have peace. In the
world ye shall have tribulation, but
be of good cheer; I have overcome
the world. MATTHEW 24:6, LUKE 21:25-26, JOHN 16:33



World powers are shaken, disquieted, groping for elucidation of the Big Issues, standing perplexed.

For, manifold extremities as chess-men on a universal board, baffle players till profound confusion and distrust convey the measure of defeat.

This troubled sphere was flawless made; and the Creator, at a command placed solar strength in space where it unfailing runs its course; and only once—for three, dark, solemn hours recalled its rays.

and He, beholds His perfect creation, disordered, decadent, ruinous, victim of the creature ... man!

> by E. G. Richards New Liskeard, Ont.

We look at war and cry for peace.

But what is world peace when the heart has none?

Even where guns are forbidden, we may be wounded by inner battles.

Why do we search for No. 2 peace in a world where No. 1 is so important?

We grasp the end—ignore the means.

We must know inside peace before

we achieve a peaceful world.

And the people ask "How much does inner peace sell for?"

And the children wonder "How many old ladies must we help across the street?"

And the crowds want to know "How many sermons will deliver us?"

And the ladies think it must be the number of committees
they serve on.

And they've all missed it—the answer in the sky:

Jesus said "In me ye have peace."

The kind that's like a clean, rippling brook in a land of polluted waters. The thirsty traveler stares at it, thinks how it must taste, concludes it is a mirage, and passes it by, cursing his thirst.

by Carolyn Glass Arlington Heights, III.





Kenneth Baird

#### KENNETH K. BAIRD, 3021 Washington St., Boulder, Colorado 80302

We have two craft classes for children here in the Boulder assemblies, and I am teaching the scriptural lessons in both of them, drawing in chalk in one and teaching from a film strip in the other.

Radio work still occupies some of my time. I have been on the air at KJLT, North Platte, for over twelve years, and this is probably my greatest outreach with the gospel. The station is a powerful one, a Christian station, and reaches most of the state of Nebraska.

February 3

#### W. LARRY BATTS, 2833 Duke Homestead Rd., Durham, North Carolina 27704

We are now preparing for special meetings with **Dr. Basil Jackson** of Milwaukee, Wisconsin, and spending profitable time in visitation and counseling in our city. I thank God for the privilege of laboring with **Welcome Detweiler** at the Gospel Center here in Durham and value highly the example he sets for young men in the Lord's work.

We are making plans for our service in camp and conference work that will take many weeks of our summer schedule.

January 27

# ABNER BAUMAN, 121 Mandel Lane, Prospect Heights, Illinois 60070

We have had good reason for encouragement recently at the Arlington Countryside Chapel. Nine adults, some of them very recent converts, were baptized on the last Sunday evening in December. In two weeks there will be another baptism at which we expect 3 or 4 more to publicly declare themselves to be followers of the Lord.

The past Sunday evening the elders met with 28 people who are interested in becoming a part of the local fellowship. Some of the group have recently been saved, others are from other churches, or have moved into the area and want to meet with us. It was a thrilling evening as various ones shared their testimony and desire to be a vital part of the church.

My own ministry continues to be a mixture of follow-up visitation, home

Bible studies, counseling, teaching and preaching. No two weeks ever contain the same proportion of each. This week I'm starting two introductory Bible studies with non-Christian families who recently started attending the chapel. These will be held weekly for 5 or 6 nights. This will give me plenty of opportunity to teach the basics and essentials of Christianity.

January 23

# GEORGE O. BAXTER, P. O. Box 141, Flagstaff, Arizona 86001

We deeply appreciated the help and prayers of the Lord's people in December. We praise him for good weather and safe journeys. We had nine meetings with large crowds, with much appreciation for the messages and the gift bags, each containing a gospel tract. January 20

# JAMES K. BOSWELL, 344 Burlington Cresc., London, Ontario N5Z 3G7

Since coming home from Australia I have given some help in London, Ont., Silver Lake, Ohio and Detroit, Michigan. At the latter two places God gave us precious souls.

Now we are in Hawaii for a month's special effort at Oceanview Bible Chapel. Already He has given fruit for His pleasure and glory. February 4

# DAVID CLIFFORD, 6621 Peters Road, Plantation, Florida 33317

For the month of February we shall be conducting a school centered in Chambersburg, Pa., with four assemblies uniting for the effort. The main subject will be The Art of Preaching and two subsidiary subjects will be Bible Doctrine and Prophecy. March will be taken up with a four-week school at Yonkers, N.Y., and April at Kenilworth, N.J.

The prayers of readers are requested for our visit for several months to Portland, Oregon, commencing in August, God willing. We are planning to hold two Bible schools in that area, in October and in March 1976.

February 1

# WM. JAMES COLEMAN, 9344 Elsa St., Detroit, Michigan 48214

There is a weekly Bible study group at the Ford Motor Engineering Building in Dearborn. I have been helping in that ministry, along with some denominational ministers. The Lord has given me an open door to conduct seminars, the last one on "The Effectiveness of Expository Preaching."

Though I can't go to the foreign field, the Lord has given me a real open door among our people. February 15

#### JOHN COLLINS, CENTRAL GOSPEL HALL MISSION, 222 North 12th St., Philadelphia, Pa. 19107

The work at the mission goes on with an attendance at the Sunday night meeting of close to 100, and from 40 to 80 on Wednesday. Pray that some may be reached for the Lord.

We have not had a Sunday School here for over a year. This has been a concern for some, but now the Chinese Gospel Church in our neighborhood have outgrown their building and use the mission for their worship service and Sunday School.

February 4

#### JERRY COUENHOVEN, 25 G St., Maple Hill Est., Hamel, Minnesota 55340

The first part of January I left with my father-in-law, O. E. Magee, going first to Houston, where I had the privilege of having four days of meetings with the Spanish-speaking assembly. They are a very vigorous and growing group of Christians who have commended two couples during the past two years. It was a tonic to be with them. January 27







**Robert Deeds** 



Russ and Carol Hadley

# DON C. CROOK, 29621 45th Place So., Federal Way, Washington 98002

We have left the directorship of Lake Geneva Youth Camp in Wisconsin in the capable hands of Fred Griffith and have moved out to Washington. I am working in the Seattle and outlying assemblies as Director of Camping Ministries of the Lakeside Bible Camp on Whidbey Island. My chief tasks will be those of directing camp programs, helping develop Christian leadership in camp and assembly, and developing a follow-up program for camper and staffer alike.

February 10

#### ROBERT E. DEEDS, Box 887, Hagerstown, Maryland 21740

We praise the Lord for His blessing and provision during the time we have been engaged full time in the Emmaus outreach in Maryland and West Virginia. He has provided abundant opportunity to visit assemblies and tell of the Emmaus work. During the past months we have also had the opportunity to have displays of courses at various camps and conferences.

Prisons have provided a source of fruitful outreach. At present we have several inmates studying courses and some have already completed their third course. Just recently we learned of a profession from one of the inmates at the West Virginia Prison for Women, as she was studying the course *One God-One Way.*January 20

# PEDRO DILLON, 18739 Barnhart Ave., Cupertino, California 95014

We are working now on one of the biggest projects we ever had, the hymn book used by the assemblies in Latin America. We will appreciate prayer as we go through this big job. January 27

#### CHESTER DONALDSON, P. O. Box 1499, South Porcupine, Ontario P0N 1H0

Our youth conference here was attended by more than 45 young people. Bob Hanks, Rowan Jennings, Bob Russel, my son Philip and I delivered the messages and gave counsel and help to the young folks. Meals were prepared in the partially completed kitchen in the new chapel and served in the basement. It is a pleasure to be able to use our new facilities for the Lord.

January 28

#### V. PAUL FLINT, 178 N. Euclid Ave., Oak Park, Illinois 60302

We have been encouraged recently at Norwood Gospel Chapel with a baptism of ten persons and a change of format on Wednesday evening. We now meet for a light supper at 6:15 p.m. followed by a consecutive study starting at 7 p.m. and a brief prayer time after that. Our numbers have doubled over the previous attendance and we are cheered by this 'family' participation. January 20

# RUSSELL HADLEY, Great Ring Road, Sandy Hook, Connecticut 06482

The work in Newtown, Conn., began two years ago as a few families met to study the Bible. Bible study is still the characteristic feature of the work: teens on Tuesday, evangelistic study Wednesday, adults on Thursday and Family Bible Hour on Sundays. Fridays we sponsor a coffee house as a place for Christian teens to fellowship and to provide an open atmosphere for folk to share their Christian faith or for unsaved to ask questions or challenge the beliefs of their friends.

We found that the mid-week prayer meeting was not meeting our needs, so we have incorporated our prayer meeting into our Sunday evening fellowship time. This way everybody can be there to enjoy the weekly buffet, the song and testimony time, and now the prayer meeting. It is a real blessing to have everyone involved in prayer. February 4

#### ABE H. HARTSEMA, 12219 105th Ave., Sun City, Arizona 85351

Praise the Lord, I have been improving so much that we were able to take a trip recently to San Diego, Vista, Pomona and Riverside, California, visiting the saints. Everywhere the saints have prayed and God has answered.

January 25

#### COLIN HEATH, Box 17891 Raleigh, North Carolina 27609

I am kept busy in this area and we do see some fruit, and a greater desire for the Word among the many assemblies around here. We travel up to Richmond, Virginia, and down as far as Wilmington, N.C., besides the meetings in Raleigh.

I find a more sober interest amongst the young people, maybe it is because of the difficult times, and they do appreciate those who are definite, and adhere to the Word without compromise.

February 11

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

The first week in January David and I headed south. We had meetings along the way and gave help at Monroe, La., and Jackson, Miss. In Tampa we have been busy with visitation and some ministry.

February 4

#### J. H. HERBERT MEEKS, 4422 South Harrison St., Fort Wayne, Indiana 46807

Recently I have had the opportunity of witnessing at length to three total strangers and found each one ready and willing to listen to the Word of God. Even though they knew very little of the Bible and its teaching they all seemed greatly concerned as to where world events were taking them.

February 5



Edwin Meschkat

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

Prayer is valued for wisdom in outreach. We are in our fifth year of Monday night student studies in our home, and interest continues.

The assembly meeting at South Plains Bible Chapel is seeing some stability and growth in couples added from time to time. Most are newly married and newly saved. It is a joy to see the genuine interest young people have today in the things of Christ Jesus. Though we opened the chapel in 1969, only one family is part of it that began at that time, but a more stable element is developing in the last year and a half. February 11

#### J. PHILIP MORGAN, 6 Granville Circle Daytona Beach, Florida 32018

I have just concluded a delightful three weeks among the assemblies of Bermuda. It was a joy to meet the Lord's people there. I will be ministering locally for the winter season and then start north for extensive ministry in the early spring, Lord willing.

Here at the New Smyrna Beach assembly, building plans are out for bidding on a new auditorium, with plans to turn the present building over to Sunday School and young people's activities. We give the Lord praise for the growth.

January 20

# NURSE required full or part time Apply to:

Administrator
Markhaven Home for the Aged
54 Parkway Ave.
Markham, Ontario

# WILFRED MUNNINGS, Box 546, Clinton, Ontario N0M 1L0

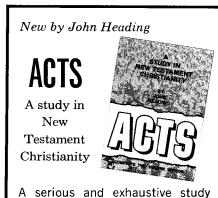
After seventeen years of missionary service in India, we returned home in 1969 for the education of our children. We opened a Christian book store in Clinton. The nearest such store was 35 miles away.

During the three years of its existence, the store has expanded considerably, and provided numerous contacts for personal work. My wife, Hilda, operates the store, and I have taken up a secular job (the store has not reached the breakeven point). I do visitation work and preach in the Clinton and nearby assemblies.

Our commending assemblies are experiencing blessing, and both have had to expand their buildings. We hope the book store will be an asset to these assemblies, and be able to contribute to future growth of the work.

#### WILLIAM J. OGLESBY, 2801 Anderson Dr., Raleigh, North Carolina 27608

We are encouraged by the sustained interest in the Tuesday morning Coffee Hour at the Gospel Center of Durham and in a Tuesday night class which meets every other week in Raleigh. It is also a privilege to minister in the area assemblies and to witness as we visit the sick in homes and hospitals. *January 29* 



A serious and exhaustive study of Acts.

Two Volume Edition in one \$6.95

Send for free catalog WALTERICK PUBLISHERS P.O. Box 2216, Kansas City, Ks. 66110

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

Because of the recent growth, there is need for more systematic Bible teaching in the assemblies. A few months ago I felt led to prepare a series of ten studies on the Church, presented with the help of colored slides. These are being very well received in many of the assemblies and I have been asked to prepare other such studies on prophetic subjects. I am also teaching one day per week at Bethel Bible School.

This work would occupy my whole time, but I am still loaded with considerable administrative duties for various branches of the work. I would like to be relieved of many of these, but so far no real relief is in sight.

January 22

#### DAVID SHARP, Box 693, Solvang, California 93463

Had a particularly refreshing time amongst the Lord's people in Cosmopolis, Washington, where I ministered in the gospel for seven weeks, Mrs. Sharp being with me at the time. Now, since my return, I have been under doctor's care, and he says I must rest. He found deep inroads of arthritis in the top area of the spinal column. Would value prayer.

Santa Barbara, my home assembly, is growing in numbers and am happy to say is spiritually strong.

January 20

#### JOHN SMART, 156 N. Oak Park Ave., Oak Park, Illinois 60301

Have been in North Carolina for a reunion of Emmaus alumni. We rejoice in the way the Lord has used students of our Toronto Emmaus days in public ministry in this state.

We give thanks to God for growth in the school at Oak Park and for the constant expansion of Bible correspondence work worldwide. Emmaus courses are now being circulated in 92 countries in over 120 languages. Reports of blessing through this work flow into the office almost daily.

January 20



**James VanDuzer** 

# JAMES VAN DUZER, Rt. 2, Box 220, Ferrum, Virgninia, 24008.

Our schedule at Aletheia Springs now includes continuing research in preparation for questions sent in by young people as well as for next summer's program

Construction of a new auditorium-dining-kitchen facility is in the planning stage as the Lord shows us each step and provision along the way. The Lord has also directed us to evangelize the local Junior College here with the able assistance of a new young Christian couple meeting with us. Tracts and conversations have already been used and the possibility of dorm lounge outreach is now a matter of prayer. *January 20* 

#### MRS. MARGARET VAN RYN, P.O. Box 481, Wheaton, Illinois 60187

It is not easy to give a report of our activities when our field is the world. Every day we are engaged in the same thing: rich inter-communication with fellow-workers in many parts of the world, via typewriter. At home, engaged in giving; on the field, passing on that which has been supplied from the home base.

Workers Together, the service fellowship with which we are connected, is devoted to the ministry of being helps. We serve other members of the Body of Christ engaged in full-time service both on the home and foreign fields. Should any desire to know more about this ministry, The Story of Workers Together will be sent upon request.

I have a full work week at the administrative and coordinating center here in Wheaton.

Concerning the many years He has allowed me to continue, I can only say "His compassions are new every morning" (Lam. 3:22, 23). He has faithfully supplied physical fitness and spiritual desire to do the work. February 3

# Your investment in Stewards Foundation Bonds returns good interest and helps finance assembly projects

STEWARDS FOUNDATION	Payment enclosed \$_ 61/2% Two-Year Borinterest twice a year, J	nd, 🗌 7½% Four-Yea	
Box 294	Register Bonds to:		
Wheaton Illinois 60187	Address		
KEWARA	City	State	Zip
	Social Security No.		
	Signed(Indic	cate Mr., Mrs., or Miss)	
V	Minimum Bond \$100:	multiples of \$50 there	eabove.

HAVE YOU EVER CONSIDERED

#### **COMPUTER DATA PROCESSING**

TO ASSIST YOU IN YOUR ASSEMBLY BOOKKEEPING?

- **RIDICULOUS?** Not at all. We have been providing this service to an assembly on Long Island for over a year now with outstanding results.
- **EXPENSIVE?** No, this service is offered to assemblies for a fraction of its normal cost.
- **FLEXIBLE?** Yes, the system handles donations in \$ and in kind (receipts), designated gifts, special funds, periodic expense recaps, individual yearly statements for IRS, etc.
- **CONFIDENTIAL?** Absolutely. The management and most of the small staff are assembly people who will handle all information with the utmost privacy and security.

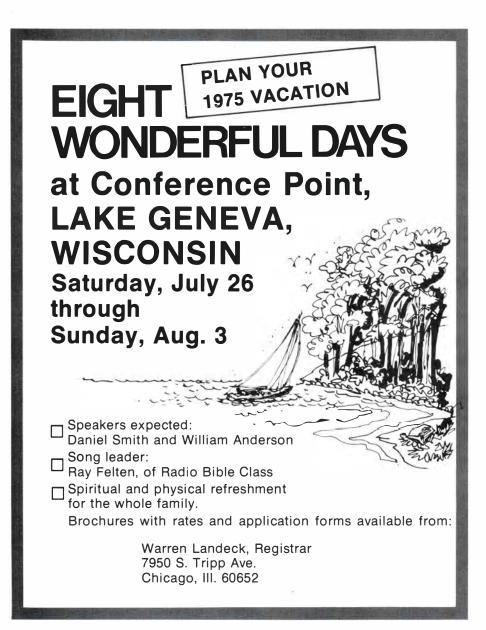
— PLEASE WRITE FOR DETAILS —

#### CODAPRO CORP.

88 SUNNYSIDE BLVD. PLAINVIEW, N. Y. 11803

Att. Mark Andre or Ed Kellner

— OR CALL 516 822-7886 —



# Preach and Teach the Word



Twelve informative, practical lessons on the principles and practice of preaching and teaching.

City	State	Zip
Address		
course Pre	nd me a broc ach and Teach	
156 North	orrespondence Oak Park Aven Illinois 60301	

# PHILLIP WAGNER, 21 W. 525 Burdett Ave., Lombard, Illinois 60148

The work at Cook County Jail and House of Correction continues to press forward. Last year we had almost 2,000 courses completed. We also have a Spanish-speaking group meeting every Friday. Between 40 and 60 attend. Fabio Abreu from the Lakeview assembly teaches this group. Monday and Thursday night Bible studies continue to meet with close to 200 attending each week. These started in January 1973, so are now in their third year.

This year has started out real well. We have already seen ten profess faith in Christ. Some were saved through the Bible discussions, several through the study courses and the others through personal interviews.

January 25

# What's the State of Your Estate?



Do you have a question regarding a will, an estate plan, a living trust, income for retirement, an annuity trust or unitrust, tax benefits, etc? Stewards Foundation can help you to obtain qualified legal and accounting advice to produce answers to these problems.

Contact:

STEWARDS FOUNDATION, Box 294 Wheaton, III. 60187

Attention: Robert W. Mojonnier

#### MRS. ANN WARRIS, 3941 Desmond Lane, Tucson, Arizona 85712

I am nearing the completion of the cassette studies in the book of Romans for the women. We never dreamed, with our small beginning three years ago, what God had in mind. Matthew is in process of being translated into Japanese. Romans is being sent, with the cooperation of Howard Jones of Christian Missionary Service, to sisters who are ministering in 20 different countries.

I am looking to the Lord to see what course or courses of study He would have us do next. Pray with us concerning February 4

#### THEODORE WILLIAMS, SR., 9556 Dr. King Dr., Chicago, Illinois 60628

We continue on here about as usual. A little "cloud out of the sea like a man's hand." A few souls saved, baptized and received into assembly fellowship during the past year. All seem to go on real January 30

#### ALEX WILSON 33548 King Road, Abbotsford, British Columbia V2S 1A3

We paid visits recently to Westbank, B.C., and Edmonton, Alberta. Some special gatherings at Calgary for Sunday School teachers, and other forms of outreach work, over a Friday evening and all day Saturday proved to be both interesting and helpful. The local believers there have a number of outreaches in that February 10

#### LESTER WILSON, 1305-A Eighth Ave., Albany, Georgia 31705

The Lord has given us a little shower of blessing. Three ladies accepted Christ recently. Two people claimed restoration, another assurance of salvation. Seven were baptized, four more have asked for baptism and fellowship and another fine young couple desire to come into fellowship. We would love to think this will continue "till He come."

February 10



#### **ASPECTS OF SALVATION**

Continued from page 11.

comfort and salvation" (v. 6). This has no reference to a vicarious suffering on his part which would contribute to their eternal salvation. Rather, his experiences were designed to fit him to minister more effectively to them, to pass on to other sufferers the comfort which he himself had known. They would be encouraged instead of defeated. This is the salvation to which he here refers.

In I Timothy 4:13, 16, Paul exhorts Timothy to give himself to (public) reading and ministry of the Word, for in so doing he would save both himself and his hearers. This is a thing to which every teacher of the Word can testify, that the passing on to others what God gives to him is a help, not only to them, but also to his own soul. The Word saves from apostasy, and the false teachings of apostates (vv. 1-6). It should be clear that this has no reference to Timothy's eternal salvation, which was a thing already settled.

Philippians 2:12 is often misapplied in reference to salvation. When the apostle tells us to "work out your own salvation," to what aspect of salvation does he refer? Most certainly not to the eternal salvation of our souls, for he has just stated emphatically that such salvation is not of works (vv. 8-9). Nor does he refer to the outworking of an inworked individual salvation. The preposition in the original is not ek (out), but kata (down), denoting not expression, but accomplishment.

For a proper understanding of the apostle's meaning, two things must be borne in mind. First, the Philippian epistle was written because of a crisis which threatened fellowship and testimony. There was a grave threat of dissension and division. Second, the salvation to which he refers is corporate rather than individual. It is the avoidance of the crisis and deliverance from the threat. This they would indeed have to "work out" for themselves, in dependence on the enabling power of God (v. 13).

A difficult passage for many is that found in Matthew 10:22, 24:13, and Mark 13:13. It reads, "He that endureth to the end shall be saved." Some apply this to the only aspect of salvation which they envisage, and claim it proves that endurance to the end is an evidence of real salvation. But a careful study of the contexts of the passages in which this clause occurs will show that the Lord was speaking of something quite different. He was referring to the troubles and persecutions which would precede His coming, through which His people would have to pass (note the verses that immediately follow each occurrence) and

He holds out as an incentive to their endurance the prospect of certain deliverance. In Matthew 24:22 and Mark 13:20, the word *saved* is used in the same sense. So severe will be the tribulation of those days that, were it permitted to go on indefinitely, no human being would be able to survive. But the days shall be cut short, in order that the elect remnant of His people (who shall endure) might be saved out of the maelstrom.

Much more might be said on this subject, but we hope that those who read this study may be helped to distinguish the various aspects of God's salvation, and by discerning the varying applications of the word salvation in Scripture, may be helped to "rightly divide the Word of truth.

<sup>1</sup>Colossians 2:13

<sup>2</sup>Romans 8:1. The words "who walk not after the flesh..." are not in the best Greek texts, but if retained, are characteristic, not conditional as the context will show.

<sup>3</sup>Galatians 1:4

<sup>4</sup>Psalm 40:8; Hebrews 8:10 <sup>15</sup>Psalm 3:8 RSV

5 Matthew 1:91

<sup>6</sup>Col. 1:13

<sup>7</sup>The same is true in

I Cor. 15:2 and II Cor. 2:15.

8Rom. 8:29

9I John 3:2

10Gal. 4:19

11Phil. 1:6

12 Rom. 8:10

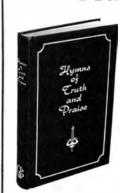
13Rom. 8:11: Phil. 3:21

14I John 3:2

16I Sam. 19:5 RSV

17II Tim. 1:10

HYMNS of TRUTH and **PRAISE** 



- 576 Pages
- 682 Hymns
- & Choruses • 61 Scripture Readings
- Hymns For All Purposes
- Topical Index

Returnable sample copy and quantity prices to assembly leaders on request.

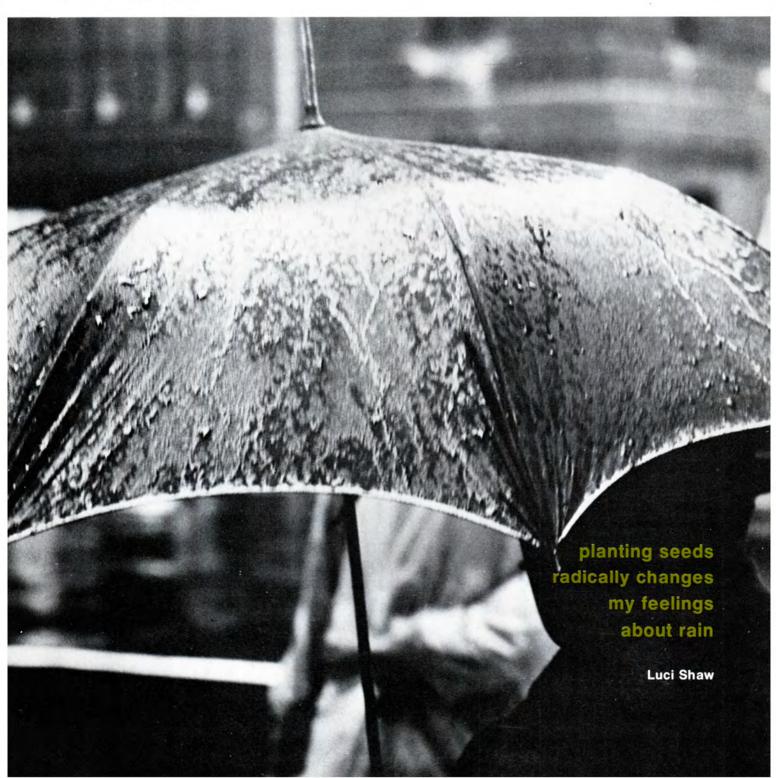
GOSPEL PERPETUATING **PUBLISHERS** 

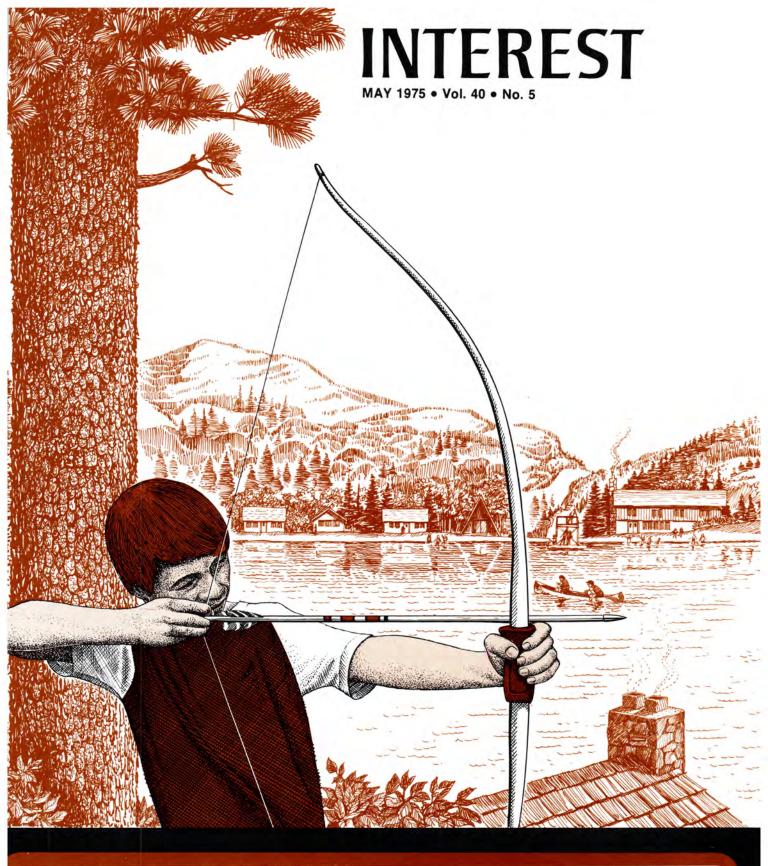
Non-profit organization Dept. LOI, Box 348, Fort Dodge, Iowa 50501





Address Correction Requested







# 1975 Summer Camps and Conferences

ALSO IN THIS ISSUE:

- The Baptism of the Holy Spirit
  - The Devil's Last Work with Man



## INTEREST MAY 1975 Volume 40, No. 5

#### **Articles**

3 The Baptism of the Holy Spirit

The New Testament never describes the baptism of the Spirit as something to be experienced after conversion, nor even as a mysterious personal experience.

6 Your Problem, Lord!

An unexpected crisis leads to an unexpected solution.

8 The Devil's Last Work with Man

Man boasts of his marvellous achievements. Satan repeats his Garden of Eden triumph.

20 The Elder and the Innkeeper

The neglected character in a familiar parable becomes an object lesson for godly elders.

22 The Armstrong Empire

Herbert W. Armstrong started a new religion. His son Garner Ted is its most effective spokesman.

- 26 1975 Summer Camps and Conferences
- 31 He . . . Shall Be Satisfied (Poem)
- 32 Without Resolve my Heart (Poem)

#### **Departments**

16 Address Changes

21 Notices

24 Book Briefs

12 Quotes from Workers

22 Book Reviews

18 Readers' Comments

25 Commendations

10 Reports

21 Conferences

21 With the Lord

30 Letters to the Editor

COVER: Photos by Ron Edgecombe, Quebec

Change of address notices, requests for the magazine, and all materials for INTEREST should be sent to: The Editor, Box 294, Wheaton, Ill. 60187

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

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

**COPYRIGHT** © 1975, by Letters of Interest Associates. Permission is granted to readers to photocopy INTEREST articles in small quantities for personal, school or church use. The following should be written or typed on the original before copying: "Reproduced from INTEREST magazine by permission." This permission does not apply to articles reprinted in INTEREST from other publications, or articles bearing copyright notices. Nor does it apply to large quantity reproductions, or to reprinting in any quantity. For such purposes, permission in writing must be obtained from the editor.

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

**MINISTRY FUND:** Gifts will also be received for the "Ministry Fund". Monies so designated are directed into the Lord's work at home or abroad without deductions by the Letters of Interest office Suggestions as to distribution are welcomed. Make checks payable to Letters of Interest. Gifts to L.O.I are tax deductible.

The

A new er began a Pentecos
A new ministr of the Hol Spirit identifie the believe with Chris

# Baptism of the Holy Shirit by Frederick A. Tatford

GROWTH and development in the spiritual life are clearly dependent upon the work of the Holy Spirit in the believer. It is through Him there is produced the initial conviction of sin, which leads to conversion. It is through His operation regeneration is effected. It is due to His ceaseless activity that the knowledge of Christ is imparted and spiritual life is maintained. It is He who inspires and energizes the Christian and it is by His power that communion with God is sustained. He is the guide, teacher and helper of the disciple of Christ.

Since it is the Holy Spirit who separated the believer to Christ, it is He who sanctifies or induces holiness of life and conduct. This does not imply complete perfection in practical experience although, of course, the believer is viewed as positionally perfect in Christ: he is "accepted in the Beloved" and, in Christ, is "holy and without blame." So far as his standing before God is concerned, he can never be holier or more acceptable than at the moment of his identification with Christ at conversion. Experientially, however, his condition may be very different. He is still conscious of the presence of the Adamic nature, with its sinful impulses and desires, and in practice his life may often be marred by failure and blemished by fault.

If the believer is to be transformed into the likeness of Christ, it can obviously be only through the work of the indwelling Spirit. So it is natural that there should be a yearning for a fuller realization of His power and for the freedom from sin and defilement that He alone can give. It is doubtless because of this that it is so often claimed that conversion is only the first spiritual crisis in life, to be followed by further critical experiences of the Holy Spirit's operations.

#### SINLESS PERFECTION

One or both of two major crises are usually envisioned by those who so argue. The first is claimed to be the consequence of a deep longing for life on a higher plane, a victorious life in which sin is conquered and the appeal of evil is confidently and consistently rejected. It is maintained that, by the exercise of faith in the person and power of the Holy Spirit, the believer's entire sanctification is achieved. He enters into the enjoyment of a glorious overcoming life, in which he is "rid of the tendency to sin and so capacitated to live 'above sin.' The attraction of such a life is so great to the sincere soul that many seek this tremendous liberating experience.

However great the appeal and however plausible the ar-

guments for this sinless perfection, the doctrine is unfortunately without Scriptural foundation. The Bible never envisages the complete eradication of sin before the Christian's translation to glory. Indeed, the apostle John declared clearly and incisively that, whilst there is cleansing from sin in the blood of Christ, "if we say that we have no sin, we deceive ourselves, and the truth is not in us.... If we say that we have not sinned, we make Him a liar, and His word is not in us." 3

#### RECEIVING "THE BAPTISM"

It is perhaps logical that this misconception of the possibility of attainment of complete practical sanctification should have led to claims that an even deeper experience of the Holy Spirit's power is possible. This further crisis is stated to be the most vital and far-reaching happening in the Christian life. It is that critical moment, often reached after long periods of agonizing in prayer and "wrestling with God," when, "by a definite act of appropriating faith on the part of the fully sanctified believer," he receives the baptism of the Holy Spirit, the baptism being validated by his speaking with tongues, as is recorded of the early converts in the Book of Acts.

This coveted supernatural experience allegedly places its subject in a specially privileged position. Many of the beneficiaries make it clear that, in their opinion, there is a distinct difference in the spiritual state of those who have thus been baptized and those who have not. To quote again (and these words are merely illustrative of those of many writers on the same topic), "As one baptized with the Holy Ghost, I had been empowered for service above my fellows who did not have that experience; I should make a more powerful preacher, personal worker, missionary, than one without the Holy Ghost baptism." Such is the inevitable conclusion, but it is difficult to find any indication of a spiritual aristocracy of this kind in the pages of the New Testament.

F. A. Tatford is Director and Chairman of the Prophetic Witness Movement, Upperton House, The Avenue, Eastbourne, Sussex, England BN21, 3YB. He is editor of *Prophetic Witness* magazine and author of numerous books on prophetic subjects. His most recent volumes are a series of twelve commentaries on the Minor Prophets.

This article on the Baptism of the Holy Spirit will be incorporated into a forthcoming book.

MAY, 1975 3

#### THE INDWELLING SPIRIT

Because of the vista of potentialities opened up by the claims which are made, it is not unnatural to find Christians earnestly supplicating God—sometimes with agony and tears—for the gift of the Holy Spirit and the consequent ability to speak in tongues. It is common for our Lord's words to His disciples, recorded in Luke 11:13, to be quoted in justification of this pleading for the gift of the Spirit. Even if, on that occasion, the Master was referring to the Holy Spirit (and this is questioned by some expositors), His statement was prior to the Cross and was made before His specific promise to send the Holy Spirit after His own departure. There is no New Testament injunction to believers of this age to pray for the Holy Spirit to be bestowed upon them. Per contra, the implication of passages such as I Corinthians 3:16 and Ephesians 1:13 is that every believer is the possessor of the Holy Spirit and is indwelt by Him.

At the conversion of an individual, the Holy Spirit, in all His plenitude, takes up residence in that individual, making available almost illimitable possibilities of blessing. Yet it is apparent in only too many instances that the exercise of His transforming power is restricted by the attitude of the Christian. Selfishness, carnality, occupation with the material to the exclusion of the spiritual, all nullify the purpose of the indwelling Guest. It is true that there is frequently a longing for a fuller and more spiritual life, but usually unaccompanied by a willingness to sacrifice other things for it.

#### THE FULNESS OF THE SPIRIT

At times the Holy Spirit specifically challenges the believer to a complete and unreserved surrender to His control, and there is borne into the consciousness a realization of the glorious practicability of a radiant, full-orbed Christianity. Many have proved that a response to that challenge, with a deliberate abandonment of self's will and self's desires to the sovereign will and purpose of the Holy Spirit, can only result in a richer and fuller appreciation of the power of God and in a complete revitalization of life. But this is not synonymous with the baptism of the Spirit. It is rather the infilling referred to by the apostle Paul.<sup>7</sup>

The fulness of the Holy Spirit is available to all whom He indwells, but it involves the willingness to submit to His authority and control. The initial experience of that Divine infilling may prove in some cases to be a definite crisis in life. But it is not a once-for-all, unrepeatable experience. The tense used by the apostle in Ephesians 5:18 is continuous. The injunction is to a constantly repeated filling. The believer is to cultivate, as a habit of life, the opening of heart and being to the filling of the Divine Spirit.

It is to this that many people refer when they speak of the baptism of the Holy Spirit, but the term is quite inappropriate. The baptism and the filling are distinct and separate matters, and relate to entirely different events. The infilling may (and should) occur frequently in the Christian's life; it is to be repeated constantly and is dependent, at least in part, upon our willingness to allow the Spirit to operate in us. The baptism is a unique event, an act of Divine sovereignty, and never to be repeated for the Christian. The first is essential for worship, service and fruit-bearing; the second is essential to identification with Christ.

In Old Testament days, selected persons were filled with the Spirit for specific purposes,<sup>8</sup> or were endued with His power for particular exploits, or events, 9 or to unveil His purposes. 10 The Spirit clothed Himself with individuals but never were any of these happenings described as the baptism of the Spirit. That subject, in fact, finds no mentior in the pages of the Old Testament. It was a revelation reserved for New Testament days.

# The baptism and the filling of the Holy Spirit are distinct and separate matters

#### THE DAY OF PENTECOST

What then is the baptism of the Spirit? The first reference to it came from the lips of John the Baptist. To the multitudes who responded to his call to repentance, he declared that he baptized with water, but that a coming One would baptize with the Holy Spirit and with fire. He identified the Lord Jesus Christ as the One of whom he spoke.

The fulfillment of the Baptist's words had not occurred prior to our Lord's ascension. Christ enjoined His disciples not to leave Jerusalem, but to await the promise of the Father, which He identified with the baptism of the Holy Spirit. He declared, moreover, that that event would occur "not many days hence" and that the disciples would then be empowered by the Holy Spirit to bear testimony to Him in all parts of the world.<sup>13</sup>

The Master's words were clear and left no room for any misunderstanding. The disciples certainly understood what He meant for they obediently remained in the city, awaiting the fulfillment of the promise. It was not long afterwards that the anticipated event occurred. On the day of Pentecost, when the disciples were gathered together expectantly, the breath of God filled the house where they were assembled. What appeared to be cloven tongues of fire rested on each of them. The Holy Spirit filled them with His power and enabled them to speak with tongues.<sup>14</sup>

The disciples had no doubt that what had happened was the fulfillment of Christ's words: they had been baptized with the Holy Spirit and fire (or, perhaps more accurately, with the fire of the Holy Spirit). They went forth to preach the gospel to the world and, on that amazing day, people of different nations, hearing these Galileans preach in tongues, declared that they heard the message in their own native languages<sup>15</sup>—the clear implication being that, at least on this occasion, the tongues employed were recognizable languages.

### **CAESAREA AND EPHESUS**

Those who heard the preaching of the gospel on the day of Pentecost were primarily, if not entirely, Jews and proselytes to Judaism. Not long afterward the apostle Peter was summoned to Caesarea by a Roman centurion named Cornelius, to preach to a company of relations and friends whom he had gathered together. As Peter preached, the Holy Spirit fell upon all those who listened and they began to speak with tongues. When the apostle gave a report of the occurrence to those at Jerusalem, he identified the outpouring of the Spirit as a further fulfillment of our Lord's promise of the baptism of the Holy Spirit. In this instance, the baptism had occurred at the conversion of Gentiles, indicating that the blessing was to extend beyond the nation of Israel.

What had happened was repeated again at Ephesus some time later. There the apostle Paul found Jewish disciples of Apollos, who had taught them the Messiahship of Jesus (i.e. the hope of Israel) and the necessity for the demonstration of their repentance towards God by being baptized to John the Baptist's teaching of repentance. Paul pointed these disciples to the Savior, and they were re-baptized in the name of the Lord Jesus. Then the Holy Spirit descended upon these new converts and they commenced to speak with tongues and to prophesy.<sup>17</sup>

In the case of these twelve men, as in the other cases, the baptism occurred as a direct consequence of their conversion. The tongues spoken at Pentecost were, *prima facie*, known languages, and there must, therefore, be a strong presumption that would also be true of those spoken by the new converts at Caesarea and Ephesus.

### THE NEW ERA

At Pentecost a new era had obviously commenced. Those who had gathered in the upper room at Jerusalem waited for no further blessing, but went forth to preach the gospel. The subsequent experiences of Samaria, Caesarea and Ephesus<sup>18</sup> were of the baptism of new believers by the Holy Spirit. In no instance were the new converts bidden to wait and agonize for the gift of the Holy Spirit, nor warned of the necessity to attain a certain spiritual condition or state of perfection before they could receive this gift. The baptism did not depend upon the measure of their spirituality or upon their complete sanctification. The Holy Spirit in all His fulness was their possession. They may not have fully appreciated all that was involved, nor realized the tremendous potentialities consequent upon what had happened, nor been aware of all that might be affected in life by the power of the indwelling One. But they had been baptized with the Spirit and He had taken up residence in

The popular misconception that the baptism of the Holy Spirit is enjoyed by a limited number of sanctified Christians is refuted by I Corinthians 12:13. That passage, addressed to a church in which sin and carnality blatantly existed, specifically states that all believers are so baptized. The individual's appreciation of the power and blessing of the Holy Spirit naturally varies in every case; the enjoyment of His transforming energies is dependent upon the measure in which He is allowed scope in the life. But He is there in all His plenitude and no greater measure can be divinely given. It is our responsibility to appropriate the marvellous

possessions available in and through that Divine Guest.

### **IDENTIFICATION WITH CHRIST**

The baptism of the Holy Spirit is never referred to in the New Testament as something to be experienced after conversion, nor is it ever described as some mysterious personal experience. I Corinthians 12:13 teaches quite clearly that, by the Holy Spirit, believers are baptized into the body of Christ. This is the primary purpose of the baptism—not merely the empowering of the individual or the bestowal of certain abilities or gifts upon him, but the identification of that person with Christ. This operation—which began at Pentecost—synchronizes with the conversion of the believer. Its effect is to make him a member of the mystical body of Christ. As one writer has aptly put it, it is not experiential but positional; it is not concerned essentially with our personal experience but with our relationship to Christ, or our standing before God. By the baptism of the Holy Spirit, occurring on the believer's exercise of faith in Christ, he becomes part of the body of Christ, and God sees him positionally as in Christ.<sup>19</sup>

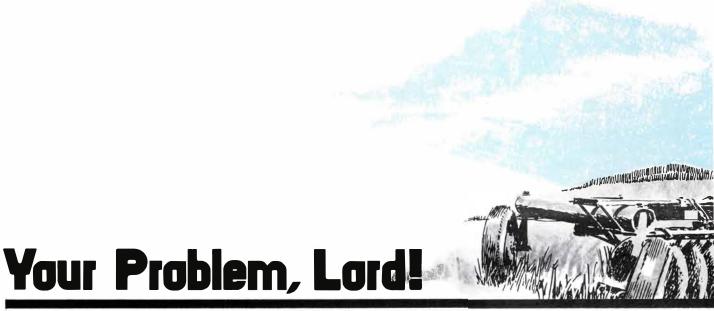
On the ground that conversion is no longer accompanied by speaking in tongues, some expositors argue that the Spirit's baptism was limited to the historical event which occurred at Pentecost, and that every future member of the church was then prophetically baptized into the body of Christ. It would be difficult to sustain this argument from Scripture.

By the baptism of the Holy Spirit, the Christian is so closely identified with Christ that he is deemed to have died with Him, to have been buried and to have been raised again with Christ and, therefore, to walk in the newness of a resurrection life.<sup>20</sup>

The believer is not exhorted to seek this experience. It is a doctrinal fact which is already true of him. It is not something for which he has endlessly to strive. It is for the practical realization of all the implications that he should seek.

As already suggested, it is probable that many who refer to the baptism of the Holy Spirit as an experience to be desired are confusing the subject with the infilling of the Spirit,<sup>21</sup> which, unlike the baptism, is dependent upon the spiritual condition of the individual. The Christian was baptized by the Spirit on his regeneration. He is filled with the Spirit to the extent to which he allows that indwelling Divine Guest full authority in his life. When the lives of so many Christians are barren and devoid of spiritual power, the experience of the Spirit's filling is certainly to be desired. But the baptism has already taken place.

<sup>1</sup> John 16:8, 9; 3:5; 6:63; 15:26; 14:26; 16:14, 15; Rom. 8:26	<sup>11</sup> Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33
<sup>2</sup> Eph. 1:4, 6	<sup>12</sup> John 1:32-34
<sup>3</sup> I John 1:8, 10	<sup>13</sup> Acts 1:4-8
<sup>4</sup> A. J. Roddy, Though I Spoke With Tongues,	<sup>14</sup> Acts 2:1-4
page 8 <i>lbid</i> John 15:26; 16:7 Eph. 5:18	15 Acts 2:5, 6, 8
	16Acts 10:44-46; 11:15-17
	17 Acts 18:28; 19:1-7
*Ex. 31:3; 35:31	18 Acts 8:17; 10:44; 19:6
udges 14:6; I Sam. 11:6; Ezek. 3:24	<sup>18</sup> Gal. 3:27
	<sup>20</sup> Rom. 6:3, 4; Col. 2:12
1 160. 1.11	21Fph 5:18



# Can a farmer hold his sorrowing family together? God move

IT WAS NOVEMBER 21ST, 1970. Joanne Witter had just delivered her sixth child. The last five of them had been boys. Jean, the first-born, was only eleven.

Jim Witter, the father of this clan, was only 34, a hard working Pennsylvania farmer. He had recently purchased his farm after renting it for ten years. Things were hard, but hard work was paying off, and the Witters appeared to be a close-knit family with a bright future before them.

In addition to carrying the work-load of the farm, Jim was also active in the local Christian Business Men's Committee and superintendent of the Sunday School at Greenwood Hills Gospel Chapel. He had participated in the Literature Crusades' tract distribution at the Olympic Games in Mexico City. He sold a cow to finance the trip. He was a happy man, thankful for the many blessings God was bestowing.

On December 12th Joanne died unexpectedly. Baby Mark was only three weeks old. Suddenly Jim's world had seemingly crashed about him. The Christmas holidays of 1970 were not the usual times of family joy in the Witter farm home.

Left with the care of an infant, a family of small children, and a large dairy herd, Jim was hard-put to maintain his customary, ever-present grin. He found himself much cast upon the Lord.

One of his sisters took over the care of the baby. The others took turns coming to the house to prepare meals for the family and help with the necessary cleaning and washing. Friends from the chapel came frequently to lend a hand. Even so, Jim had to work night and day to hold things together. Fortunately, field work on the farm was minimal during the winter months.

As the weeks stretched into months, Jim's sisters found it increasingly difficult to care adequately for both Jim's children and their own families. Spring was approaching. Jim must soon be out-of-doors, plowing and planting several hundred acres. The situation was becoming increasingly desperate.

From the first Jim had determined to hold his family together, if at all possible. During the winter months he had been advertising for a housekeeper. Ads had been placed in the local papers, as well as several magazines, including INTEREST, but there was seemingly no one willing and able to take on the care of a large young family and a busy farm house.

Around the first of April, 1971, some of the brethren at the chapel suggested that in view of Jim's circumstances, and because there was apparently no hope of hiring a housekeeper, he think in terms of remarrying. Until this time, Jim had been rejecting the idea, deeming it inappropriate so soon after Joanne's death and out of respect for the feelings of her family.

During the spring plowing there were many hours, spent on the seat of the tractor, to consider the situation. Jim often stopped the tractor in the fields and, getting down to pray, fervently asked God to give help and guidance. He found himself telling God, "If you want me to have a wife, you will have to send her to me, for you know that I'm much too busy to go looking for one."



Wedding day, 1971: A bride for Jim and an instant family for Miriam.

It was about this time that Jack Hamaker entered the story. At a conference in York, Pennsylvania, he asked some of the Greenwood Hills brethren about Jim's situation. They told him they had counseled Jim to consider remarriage.

The following Wednesday brother Hamaker mentioned the matter for prayer at his home assembly in Baltimore. Sitting near Jack that night was a school teacher, Miriam Glock, who had recently come into fellowship from another Baltimore assembly. Miriam's schedule as a Junior High School social studies teacher usually prevented her attending the midweek meeting, but this week school was closed for spring vacation. After the meeting Jack asked if there was a possibility she might fit into the situation. She expressed a willing-

6 INTEREST



# ickly when the need is urgent.

by William Jelley

ness to meet Jim Witter.

Jack Hamaker went home to make a phone call. It was a late hour to call a farmer. Jack told Jim about Miriam, and suggested that he contact her if he was interested in pursuing the matter. Being a much better farmer than a letter writer, and not knowing quite what to say, or if he should write at all, Jim put off the matter and went about his plowing the next morning. However, for one of the few times that Jim can ever remember, he didn't feel well enough to work, and had to return to the house and lie down. Later that afternoon, still not up to strenuous field work, he decided to try and write.

The letter was mailed that evening (Thursday). On Saturday morning, when Miriam was trying to compose a suitable response, Jack Hamaker moved into the picture again. He and Mrs. Hamaker offered to take Miriam to their summer home in Greenwood Hills so that Miriam and Jim could meet. Miriam had already decided that she wanted to meet Jim away from the family and farm. A meaningful relationship with him, as an individual, was basic to everything else.

The meeting took place on April 24th, one week later. Miriam was impressed. They talked for several hours, with many questions asked and answered. Before the afternoon was over she had decided that she wanted to meet the children and see the farm.

Back in Baltimore the next day, there were many questions from Miriam's family and from her friends at the Brooklyn Gospel Chapel. She told them all about Jim. By Sunday evening she

found herself telling people she might "marry a farmer with six children."

At school on Monday the questions and encouragement continued. Miriam suddenly became aware she was telling her friends she was seriously considering marriage, but that she hadn't told Jim. She phoned that evening. When she told Jim what she was thinking, he replied, "That's O.K."

On Tuesday it was Jim's turn to realize that he had been remiss, for he had never gotten around to a proposal. A phone call took care of that.

Regular visits were arranged. In a short time Miriam began to realize that she missed Jim terribly between visits. She decided that she was "really in love," that marriage to Jim was what she really wanted, and that she had the assurance that it was in God's will.

To assume the role of mother and homemaker for a farm family of six children would be no mean task for a self-styled "old maid." Miriam had had



The Witter family today.

The author, a retired businessman and a friend of the Witters, is in fellowship in the Greenwood Hills assembly.

some excellent preparation. One of six daughters of missionary parents, she had been raised in Africa. She knew something of "make-do" living in a large family. During her second year at Emmaus Bible School, she had been a student cook. Here she had learned the preparation of economical meals in large quantities. As a Sunday School and Junior High School teacher, her classes had been largely made up of boys, an excellent preparation for her new responsibilities.

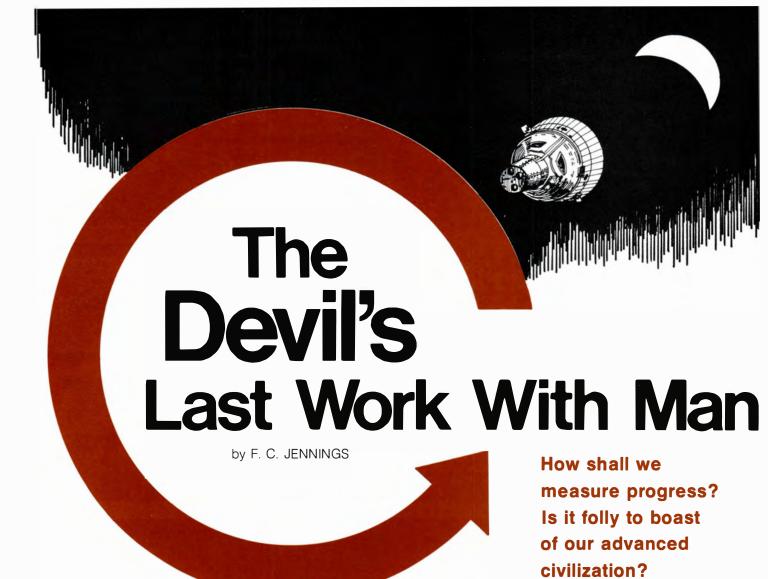
On June 5th, 1971, six weeks to the day from their first meeting, Miriam and Jim were married in Baltimore. Miriam's missionary sister, home on furlough, was her maid of honor. All six Witter children were in attendance. This was but the first of many blessed and happy days.

Since that time, Miriam and Jim have built a beautiful life together. The children have prospered and grown. Jean is a lovely and talented young lady. The older boys are strong and industrious, now able to assist on the farm. Mark, the baby, is now an energetic four-year-old, the delight of family and friends.

The Lord has continued to prosper the farm. Jim is still superintendent of the Sunday School, and he and Miriam recently took a belated honeymoon, attending the National Convention of the Christian Business Men's Committee in Florida. Jim's grin is as wide as ever.

"The steps of a good man [and woman] are ordered by the Lord" (Psalm 37:23).

MAY, 1975



N NOTHING is the teaching of seducing spirits, and doctrine of demons, made more manifest than in the wide-spread and popular belief that the present age is to end in universal blessing, prosperity, and advancement of every character: material, moral and spiritual.

This is indeed seductive, for it chimes in well with the inherent pride of the flesh; and on all sides today we hear the notes of boasting, and selfcongratulation on the "progress" of the times.

### **SCIENCE**

That the activity of the mind of man is effecting, as it has ever done, marvellous achievements in the line of invention, it would be folly to deny. He has almost annihilated distance, and makes his voice to be heard a thousand miles away, and more, with perfect ease. The air, too, and water, are owning his powers in a way hitherto unknown. In the former, he rivals the birds by his

airplanes, as in the latter he compares with the denizens of the deep by his submarines: indeed, he is still seeking out "many inventions": and people look at all this, swell up with pride, and call it "progress"!

Is it? How shall we measure progress? One would say from any common sense standpoint, it must be in the attainment, or at least in the evident nearer approach to the goal sought; and that goal may be called *perfect satisfaction*, leaving nothing to be desired.

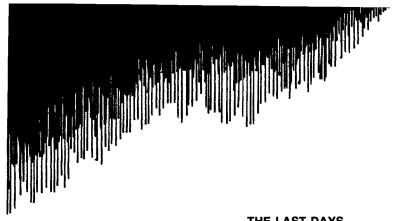
The evidence of *progress* would then be *increasing contentment;* the restless working of man's longing becoming

"Merely as the working of a sea Before a calm, that rocks itself to rest."

Is this the case? Let any one of candor judge. Are people more satisfied, more content, more happy than they were? Let the ever sharper conflicts between Labor and Capital answer. Let the ever increasing crowds of unemployed in the big cities reply. Let the uses to which the

very inventions are put, as soon as they come into existence, add their witness—war, putting its hand on airplane and submarine, and on every invention that can possibly serve its turn, saying "it is mine." Nay, the very fact of invention itself has a voice that confirms all these other witnesses, for it is a true saying, "necessity is the mother of invention." There was no invention in Eden, for there was no need. The fall of Adam introduces the inventive faculty, and human ingenuity begins to work to overcome the need, of which now for the first time, man becomes aware.

That faculty of invention has marked man's path throughout the centuries. Not always at one level, or ever moving in one direction,—it has risen and fallen as the tides; now surging upward with skillful "artificers in brass and iron," to the music of "harp and organ" (Genesis 4:21-22), until it aims at heaven itself, and again and again the Lord interposes and abases by flood or scattering—now ebbing, till apparently



extinct in the low-sunken tribes of earth. Its activity is the accompaniment usually of the light God gives, and which man turns to his own boasting, with no recognition of the Giver; calling it "Civilization."

The Lord's people are not, for the most part, found in the line of inventors. The seed of Cain, and not of Seth, produces them. The former make the earth their home; and, as "the dwellers upon earth" naturally seek to beautify it and make it comfortable. The latter, with deepest soul-thirst quenched by rills of living water springing not here; with heart-longings satisfied by an infinite, tender, divine Love, pass through the earth, strangers and pilgrims, to the Rest of God. In view of this, does the very phenomenon of intense activity in the sphere of invention speak of satisfaction and rest, or the reverse? Is it, therefore, a sign of true progress?

It will, of course, be said that our picture of the "goal" is insipid and vacuous. What! No ambition! No motive for effort or energy! Nothing to be attained! Away with such a dull and prosaic elysium.

Do not be distressed; this shall not be, for "Discovery shall abide, after Invention has vanished away-constant, neverceasing discovery; the unfolding hour by hour, and age by age, of a Beauty that is infinite and inexhaustible,—the tasting of a new and entrancing perfection in a Love in which every moment shows some fresh attraction, some new sweet compulsion to praise."

### **DEMOCRACY**

But take another standpoint, and from it judge the pretensions of modern Progress. Is the framework of society more closely held together by reverence for authority in the state, by reverence of youth for age in the social world, by reverence of children for parents in the family? There is but one answer possible to truth or candor. It is quite the reverse. The spirit of democracy, whatever its advantages, is not the fostermother of reverence.

### THE LAST DAYS

Finally, from the only sure, solid, certain standpoint of Scripture, is there true progress? What does the word of God clearly teach us to expect in the last days—are they to be the best? Are we to glide sweetly by the constant triumph of truth into a millennium of a spiritual reign? There is not one letter of Scripture to give basis for such a thought. On the contrary, "The last days" are to be "perilous" (II Timothy 3:1) and if that were the only word bearing on the subject, it is so clear, so unequivocal, so pertinent, as to be conclusive. But it only harmonizes with all others. "The Spirit speaketh expressly that in the latter timesnot, 'many shall come to,' but, some shall depart from the faith" (I Tim. 4:1). And if the days of Lot, and of Noah, were such as to introduce blessing and not judgment, then the last days of this dispensation shall be the same; but not otherwise, for they are to be as those days.

This brings us directly to our point, the last works of the Devil amongst men at the end of this dispensation. The Apostle, in writing to the young believers at Thessalonica, says:

For that day shall not come except there come the apostasy first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he sitteth in the temple of God, showing himself that he is God. II Thess. 2:3-4

It will not be necessary to go into any detailed examination of this solemn Scripture—it will be enough to note the

clear links with the Devil's first work in Eden. There the bait was "ye shall be as God"; here the claim is to being God indeed; and can any one doubt the true author of that claim? It is the Devil's work in full-blown perfection.

And that claim is not made in heathendom, but in the sphere where the Lord Jesus Christ has been professedly owned-in the professing church, or Christendom. Here is such an awful departure from truth that it is called "the apostasy": not only is truth turned away from, but the spirit of pride and selfexaltation current on all sides to-day, comes to its head in man claiming to be

Thus Satan at the first, and Satan at the last, drags his victim, man, in his own path of pride; of complete selfsufficiency and independency—and that, in one form or another, is the surest, clearest, characteristic of his work all through the ages.

And ever more actively does he work amongst us on these lines as his day draws to its close; for that which is night to us, is day to him; and the day for us shall be for him the night when he works no more. For us, believers, the night is far spent, the day draws nighfor him the reverse. Aware of this, what his hand finds to do, he is indeed doing "with his might," and the ever louder expressions of that first sin of his: pride, only now from human lips, proves, little as the poor boasters think it, their complete subjection to the Devil and his will; which they, although the learned, the wise, the great, the noble, of earth, as well as the masses that either follow, or contend with them for their own interests, are all doing, and will do, till He



Frederick Charles Jennings, an esteemed Bible teacher from the old Grove Street meeting in Plainfield, New Jersey (now Cedarcroft Bible Chapel), died in 1948 at the age of 101. This article is taken from his book, Satan, being reissued this month as a part of Volume XIII of The Serious Christian. Volume XIII, which also includes Advent to Advent (C. E. Stuart on the Gospel of Luke), is available from its publisher, Books for Christians, P. O. Box 15344, Charlotte, N.C. 28210, for \$4.95 post paid. Many earlier volumes in the Serious Christian series are still available.

Loizeaux Brothers (P. O. Box 70, Neptune, N.J. 07753) is also issuing Satan as a single volume in paperback (\$2.50, 256 pages).



# THE GOSPEL AUDITORIUM

A long and fruitful history has come to an end for the North Oakland Bible Chapel in Oakland, California. With many families having moved away in recent years, the remaining group decided to sell the building and add their strength to nearby assemblies. About 35 of them have become a part of the Bethany assembly in Oakland.

The chapel building, erected in 1914 and occupied by the assembly for 60 years, was known through more than 50 of those years as The Gospel Auditorium. A few years ago the name was changed to North Oakland Bible Chapel. The group purchasing the building are known as The Glorious Kingdom Primitive Baptist Church. Proceeds of the sale have been set up as a fund for the care of the assembly's missionaries in service or in retirement.

The assembly itself began in August, 1900, when a few Christians gathered in the name of the Lord Jesus to break bread in the home of P. P. Wahlstad on 59th Street in Oakland. With Mr. and Mrs. Wahlstad were a Mr. Matthews, Mrs. E. L. Dudley, Mr. and Mrs. Joseph Todd, and Mr. and Mrs. H. A. Ironside.

About 1906 the group rented a store for its meetings and subsequently met in two different halls until the Gospel Auditorium was erected. The first conference was held in 1909, another for the opening of the new building, and then the conference was continued annually on the Labor Day weekend.

By the early 1920's, H. A. Ironside was a widely traveled conference speaker, known for his Bible teaching ministry. In the Gospel Auditorium he held Sunday afternoon meetings for consecutive Bible teaching, drawing people from all over the area. He combined his teaching ministry with a strong evangelistic and missionary emphasis. He was used of God to thrust many men out into the Lord's work, getting them started in rural preaching points or by reopening closed churches. One such venture that involved the assembly people was a Chinese Sunday School in Oakland. Another of Ironside's projects was a training program for Indians, conducted in a house adjoining the Gospel Auditorium.

Missionary emphasis was always strong in the assembly. The first missionary, Miss Fannie Arthur went to Honduras early in 1914, even before the Gospel Auditorium was built. The Honduras field was just being opened, with tropical diseases proving a major barrier to the missionaries. Miss Arthur laid down her life for her Lord in the autumn of 1915.

Mr. and Mrs. James P. Anderson were commended by the assembly to work with the Indians at Valentine, Arizona, in June 1916. Following Jim's untimely death in 1942, Lillian continued the work until her retirement in 1972, after 56 years in Arizona.

Mr. and Mrs. Horace Holcomb began a work with Navajo Indians near Shiprock, N.M., assisted by their daughters Clara and Marie. Mr. and Mrs. Charles Kautto were missionaries to the Chinese. Mr. and Mrs. Robert Deans were the assembly's first missionaries to Africa.

The Deans family left in 1929, with their daughter Ella and two sons William and Robert, Jr. On their first furlough in 1937, Ella was married to William Spees at the Gospel Auditorium. Bill and Bob, Jr., both married fellow workers in Congo. Bob, Jr., succumbed to a tropical disease in 1944, leaving his

10 INTEREST





wife Mary and two children.

The senior Deans family retired in 1959 after many years of faithful service, and both have since been called home to be with the Lord. The Spees family continue with the work at Lolwa, and Mr. and Mrs. William Deans supervise the press work at Nyankunde. Mary Deans, widow of Bob, Jr., came home in 1957 for the children's education. In 1969 she returned to Nyankunde to teach Domestic Science and Home Economics.

In 1949 Mr. and Mrs. Robert Milburn went out from the Gospel Auditorium to serve in the Congo, continuing until 1954. Miss Ellen Vigeon was there from 1950 until 1955. David Searle married Mary Jane Armerding in 1953, and the couple served at Sakeji School in Northern Rhodesia. In 1959 Mr. and Mrs. Charles Cox were commended by the assembly to the work in the Philippine Islands.

The list is not complete. Others from the assembly fellowship have served the Lord at home or abroad, and servants of the Lord from other places, such as R. F. Bayles and Rowland Hill, found a home in the Oakland assembly.

Over the years three groups of families hived off to begin new works in nearby areas. First came Grace Chapel in Richmond, then Sun Valley Bible Chapel in Walnut Creek. Finally, in the early 1960's, an assembly was begun in Moraga, called the Valley Church of Moraga. All three are going on well for the Lord.

### **EVANGELIST FLIES A KITE**

On a hot summer day thousands of people flock to the beaches around Newport, Rhode Island. Typical of any vacationing crowd, most of them have never heard the Gospel-or at least have never heeded it. Ben Barker has been bringing it to them in a unique way. He is flying large kites with the Gospel message painted on them where people can't help seeing it as they lie on their backs in the sun. Ben has had many profitable conversations with folks who have followed the line of the kite string to see who is on the business end.

Ben also conducts children's meetings in the open air and in housing projects. He uses ventriloquism, an accordian,

and free hand drawings. Then he brings the Gospel message and many children have professed salvation. In one club, children build and fly their own kites, and in doing so learn the importance of telling others about the

Brother Barker is in fellowship in a Newport assembly. He will be glad to correspond with anyone who would like help in this type of evangelistic activity. His address is P. O. Box 7A, Broadway Station, Newport, R.I. 02840.

# **ENCOURAGEMENT IN GEORGIA**

The following report comes to us from Darien, Georgia:

"We have been praising the Lord during revival meetings with the ministry of our brother Jack Gawley from Keystone Heights, Florida. We have seen souls saved and believers edified. God's blessings have really been poured out on the assembly during this time. The meetings are continuing.

"We are a group of believers who have been meeting for about six years now according to the principles set forth in the New Testament. There are 25 to 30 in regular fellowship, but during special and gospel meetings we usually

attract a better number.

"Darien is a small fishing community on the Atlantic Ocean, 60 miles south of Savannah and 18 miles north of Brunswick, Georgia. We don't have a full-time worker here, but have a couple of brethren who are used of God for teaching and ministry.

"Visitors are always welcome."

J. Wesley Speer, Box 26, Darien, Georgia 31305

Faith Bible Chapel, Darien, Ga.



# Editorials T

THE ROANOKE TIMES

Sunday, February 16, 1975

# Responding, and Including?

The most effective criticism of the Responding series of readings in the public schools has come from Gerald J. Stiles, of Ferrum, former principal in the Franklin County School System and an active educator still studying the subject. Mr. Stiles makes his points not on what the books have in them but on what they left out.

Speaking before the State Board of Education, Mr. Stiles cited quite correctly the contributions to education in this country made by "Evangelical Christians." He continued:

We live in a pluralistic society and therefore live together agreeing to disagree agreeably. But, having gone through all six volumes of "Responding," I came out without the hint of a reflection of the Evangelical Christian way of life...It's one thing to present to my children what I perceive to be truth and error—even if other parents believe error is what I perceive truth to be. I can live with that. But when you present what I perceive to be one error, alongside another error, and never present to me what I

In February (p. 7), INTEREST reported on the involvement of commended worker Gerald Stiles in the Virginia school book controversy. His activity was also the subject of an editorial in the Roanoke (Virginia) Times, and we thought INTEREST readers might like to see that evaluation. We believe it illustrates a point we tried to make in our February editorial, namely, that many

feel is truth, I can only cry discrimination.

Mr. Stiles' complaint seems justified. Why should a significant and valuable part of the American people find nothing relevant to them in what purports to be a generous and broad selection? Mr. Stiles urged also that creationism—a theory of origins which is closer to Biblical history than to evolution— deserves a place in the textbooks. He cited Supreme Court decisions to the effect that neutrality in schools should not establish a "religion of secularism."

Mr. Stiles spoke in behalf of the Virginians for Improvement of Public Schools. He read the books be fore he talked. He was not lured away by lists of bad words and he charged no one with conspiracy. What he seemed to be saying to textbook editors, publishers and school authorities was this: Take off your own blinders and let still another view be considered. That kind of talk persuades; it permits a rational solution of the controversy.

Used by permission

responsible leaders in American society are sensitive to the injustices evangelicals face in our public school system, especially when those injustices are voiced in a Christ-like way.

A copy of Mr. Stiles' address to the Virginia State Board of Education may be obtained by writing Gerald Stiles, Rt. 2, Box 220, Ferrum, Virginia 24088.



# Finances and the Future

Do you have a question regarding a will, an estate plan, a living trust, income for retirement, an annuity trust or unitrust, tax benefits, etc? Stewards Foundation can help you to obtain qualified legal and accounting advice to produce answers to these problems.

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





Effie and James Booker

# GERRIT J. BERGSMA, 764 Steveston Hwy., Richmond, British Columbia

God has been good to us in giving large numbers of children to speak to and, of most interest, a good number of parents. Recently we had 111 adults (unsaved) out to one week of children's meetings. So the seed is sown. God will give the increase.

February 13



# R. JAMES BOOKER, P.O. Box 10, Hazeldean, Ontario

Our main work centers in the Ottawa Valley, among the nine assemblies through the area. In the past year asmall assembly was formed in the town of Cumberland, 16 miles east of Ottawa. At present 20 are gathered together in fellowship. I had the joy of being with them the past two weeks to share a little in their work.

The camp work is almost upon us. We plan to meet at the camp next week to make final plans for our spring building program in preparation for the summer activities.

March 10

# GEORGE A. CAMPBELL, Box 42, New Carlisle, Quebec G0C 1Z0

The Gospel Hour over radio station CHNC goes on as usual. We completed our 35th year on the first Sunday in February. This is the only English broadcast on this station. We trust the Lord will give us the strength to continue.

\*\*March 10\*\*

# WILLIAM JAMES COLEMAN, 9344 Elsa St., Detroit, Michigan 48214

I am planning for a Bible Conference with a group of Baptist ministers and their churches. I have been asked by the superintendent of a large church to prepare an exposition of II Peter. If we are to catch fish we must go where the fish are. Please pray for these efforts that are in the planning stage. March 10



Frank Detweiler

**Howard Forbes** 

### JOSEPH DOUCET, 2465 St. Anne St., St. Hyacinthe, Quebec J2S 5J1

The Lord is blessing our local church which was started in August 1973. We meet on Sundays for the Lord's Supper and for Sunday School with as many as 80 present. Mr. Taylor and I started visitation in this town about seven years before the assembly opened, and for the first three years we had only one good contact. After three years we had two families.

In 1972 I started a weekly home Bible study in Upton. A year and a half later the father and mother and one daughter-in-law were baptized. They come regularly to the meetings in St. Hyacinthe. I still have meetings in their home and now about five families are saved in that area. In St. Charles, where I have a Bible study on Sunday afternoons, seven have been baptized.

March 3

# WALLACE CUDMORE, 139 Springdale Dr., Barrie, Ontario L4M 4Y1

The work in Angus is growing. Fifty are in fellowship now, with nearly 200 to the Family Bible Hour and a lot of teenagers. There is a lot of gift in the assembly.

The Roger Gurnett family are doing a great work in Angus. With the young people from their home they can supply many of the teachers needed for the 20 Sunday School classes.

I fell from the eave of the chapel just as I was finishing painting it. After a time in hospital, I flew to Florida where there were opportunities to speak frequently in the Zephyrhills assembly and a few times at New Port Richey.

March 14

# AUBREY DELLANDREA, 247 Greenhill Ave., North Bay, Ontario

I am in the second week of meetings in Boulter. Sam Dalton and I were together for the first week. One teenager confessed faith in our Lord Jesus.

In North Bay the Lord's people are striving together for the faith of the Gospel. The coffee hour is very well attended, with as many as 80 women present. **Harold Fiss** and **Allan Ure** have a number of home Bible studies in progress.

I shall be at Egerton St. assembly in London for the Easter conference and then to Oshawa for two weeks of meetings in April.

March 12

# FRANK M. DETWEILER, Route 1, Chilhowie, Virginia 24319

We baptized two in November, but sickness and age keep several from attending. While our assembly is small, attendance is very good, including the prayer meeting.

I hear good reports from listeners to my 15-minute radio messages each Saturday. A nearby neighbor to whom we witnessed and prayed for got saved two weeks ago.

We seek to be found faithful and busy.

March 10

# HOWARD FORBES, Box 481, Arvida, Quebec G7S 4L1

At present the most encouraging part of the Lord's work in this province is the interest being shown by the young people in the gospel.

Last night I visited two contacts made through the Billy Graham French TV programs. The first was a young man and his mother who seem quite interested and listen to **Gaston Jolin** on TV. The second was a mother and her daughter who also listen to the programs.

March 5

# EUSTACE B. GODFREY, 518 - 431 Winnipeg St., Penticton, British Columbia

Mrs. Godfrey writes: It has been necessary for us to move into a government complex—Mr. Godfrey is in the special care unit and I in a bachelor suite. It is all under one roof and very up-to-date and comfortable.

Mr. Godfrey has passed his 100th year. He is remarkably well for his age but failing in strength. His only outing now is to the remembrance feast on the Lord's Day. He is still able to minister the Word from memory as he is nearly blind. He has many opportunities to witness to the nurses. The elderly people don't want the gospel. February 1

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

We now house, feed and clothe 44 men and have a halfway house for five men. Assistant Ron Sencen and his family live on the first floor.

Five mornings a week we have a Bible class for the unsaved and the Christians gather for edification of the Word. At present two believers from the neighborhood attend, which brings our number to 14. In the evening we have a gospel meeting. The Lord has provided good gospel teams from among the brethren and men are being saved.

We have started erecting a building for a sober-up shelter. We will invite residents to stay when they sober up and pray they will be saved through the word and loving care.

February 10

New by John Heading

# **ACTS**

A study in New Testament Christianity



A serious and exhaustive study of Acts.

Two Volume Edition in one \$6.95

Send for free catalog WALTERICK PUBLISHERS P.O. Box 2216, Kansas City, Ks. 66110

# PHIL GUIKEMA, 1401 Rose Blvd., Orlando, Florida 32809

Our pioneering ministry is located in the southwest section of Orlando [See "Commendations"]. We started a Sunday School three years ago and this has continued through the labors of Victor and Muriel Harrington and Jerry Landis while we were in the service. Presently we are working towards gathering a nucleus of believers which will be able to carry on this work.

An Emmaus Easter team is expected over the Easter holidays to help us in this community. Door-to-door work and a Gospel Films movie will highlight their week of work here.

I will be speaking at the first week of boys camp, June 21-27 at Camp Horizon.

March 6

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

I am looking forward to the privilege of ministering for a week in the assembly where I was born and raised for eleven years. I leave on Friday to go to Curley Hill, Pennsylvania to speak at Grace Gospel Chapel the week of March 16.

March 7

# JOHN HUNT, 917 - 14th St., Bellingham, Washington 98225

My wife and I have been richly rewarded and blessed of the Lord in our contacts with Western Washington State College students. It has been a real joy to us. So many have been saved in recent years since enrolling.

The Expo '74 at Spokane proved a golden opportunity for some of the Christian college students to witness for the Lord. They distributed over 100,000 tracts in several languages as people were there from all over the world.

March 11

# WILLIAM D. HYND, 5702 Marja St., Flint, Michigan 48505

We spent three happy weeks with the Christians at Spanish Wells. At present we are at Shirley Heights Chapel in Nassau. The Christians here and at the other assemblies are busy preparing for a city-wide gospel crusade, which is to commence early in April.

We expect to go on to Man-O-War Cay on Friday and will be there for three weeks before returning to the United States.

March 5

# NORMAN KION, c/o Bethany Lodge, Unionville, Ontario

A letter received by INTEREST states: "Mr. and Mrs. Kion are very frail physically, and confused mentally. Mr. Kion never ceases to praise the Lord for His great goodness. Bethany Lodge takes very good care of them." March 5

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

On the 2nd of March we will have eight newly saved baptized. Among them is a man 52 years old who persecuted a Christian with whom he worked. Now it is wonderful to hear his testimony and hear how the Lord has changed his heart. Many unsaved attend these baptisms, so we pray that the Holy Spirit will be at work. February 28

# VERNON MARKLE, 39 Willow Rd., Apt. 210, Guelph, Ontario N1H 1V8

Tomorrow night we are to have a baptism in the Bracondale Hall—the first in connection with the work among the Spanish-speaking people in Toronto. A young Italian couple wish to be baptized too, besides three young Spanish couples and a young man. The first half of the service will be in Spanish and the second half in Italian. It will be the first time that the Italian brethren here have had a baptism in their own language.

February 28

# Preach and Teach the Word



Twelve informative, practical lessons on the principles and practice of preaching and teaching.

Emmaus Correspondence School 156 North Oak Park Avenue Oak Park, Illinois 60301

Please send me a brochure on the course Preach and Teach the Word.

Name\_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_\_State \_\_\_\_Zip\_\_\_
THIS IS COLLEGE LEVEL INSTRUCTION



Harold and Mabel Richards

# LOUISE OPPEL, Box 588, Masset, British Columbia V0T 1M0

This January I took up secular employment at a small hospital on the Queen Charlotte Islands. The two years previous I have been involved in helping with follow-up and other details with Camp Imadene.

I am enjoying being back in nursing and also being able to help in the small assembly in Masset here on the islands. Last year the assembly sent ten children down to Camp Imadene. These children did the Bible course to entitle them to a week free at camp and the Sunday School paid their travel expenses. This year 30 children started the course and we expect at least 25 to complete it.

March 3

# CARL OSTERTAG, 54 Steeplechase Dr., St. Peters, Missouri 63376

We expect to go to press in May and hope to have a million copies of the 1976 issue of "Palabras Fieles" printed. Many of our missionaries are asking for more parcels. With about 11,000,000 Spanish-speaking in the U.S.A. and 24 countries reached with "Palabras Fieles," 1,000,000 copies does not seem like many, but they are a great blessing according to many letters received. *March 5* 

# DAVID G. POLLOCK, Box 777, Mullens, West Virginia 25882

We recently have had the joy of leading a few people to the Lord Jesus. There are several others attending the Family Bible Hour who show concern. There is good interest here among young adults with several young married couples progressing in spiritual things. We praise God for His faithfulness.

February 13

# MATTHEW POLLOCK, 3339 E. 44th Ave., Vancouver, British Columbia

We keep busy as usual in the various hospitals and other institutions. Yesterday during my rounds I had a nice visit with a man who was formerly very bitter. Yesterday he broke down and was quite docile and attentive to God's Word. I expect to follow this up and trust the Lord will bring him to Himself and replace his bitterness with the joy of salvation.

February 13

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

February was a very busy month for me. For one thing, the sudden homecall of our brother **Sheldon Bard** left several holes in the program at Bethel Bible Institute. Sheldon had been teaching five hours per week. I was asked to take on an additional two hours for five weeks. Of course, any such teaching involves considerable preparation.

It was also time to work on another issue of News of Quebec. We decided to make this a special memorial issue commemorating our brother Sheldon Bard.

I have also been very busy preparing and presenting more of my audio-visual Bible studies. So far I have given these in six different places and have others promised.

This type of presentation has been so well received that I have been led to prepare other similar studies. Christians in both Sherbrooke and Thetford Mines particularly asked for studies on the book of Revelation, so recently I have been working on that. Thus far I have half of them done and am currently giving them in the two places. *March 6* 

# HAROLD RICHARDS, El Nathan Home Marble Hill, Mo. 63764

After much prayer and waiting on the Lord, the Christian young people's class at the Marble Hill Bible Chapel has become a reality. We would value prayer as we seek to help the young believers. We meet each Monday evening in the chapel basement.

The young people chose to study the book of Revelation, with the option that if any special question was brought up we would go into it. So far we have had two subjects, the ouija board and the speaking or praying in tongues, on which we spent one night each. We have had five meetings so far, with good interest in each.

March 15

# New by William MacDonald

# The Gospel of Matthew



An intensive study of MATTHEW

Paperback only \$3.95

Free catalog on request

WALTERICK PUBLISHERS P. O. Box 2216 Kansas City, KS 66110



Model of new tent for Dick Saunders' crusades

# DICK SAUNDERS, Way to Life Ministry, 3a North St., Hailsham, East Sussex, England BN27 1DQ

Following the Toronto City Wide Crusade [INTEREST, January cover story] we returned to England to conduct a crusade in the West Country in the city of Bristol. In 10 days nearly 10,000 people attended the meetings and 200 came to know the joy of sins forgiven. One evening 12 young men stood at the front to confess Christ, 6 of them from the City University. Another evening an assembly brought a party of 40 by bus and had the joy of seeing 18 saved. The Lord moved with great power during this time. It coincided

with a period of national gloom and darkness for during the week Birmingham City was shattered by I.R.A. bombs. More than 20 were killed and over 150 injured. These events I feel sure affected the thinking of the people and their response to the Gospel.

During February we held three crusades in Florida assemblies, and in March are visiting all the assemblies in Bermuda. In the Fall we expect to return to New Jersey, Cleveland and some cities in Canada for crusades. However, at this present time we are preparing for five city-wide crusades in Great Britain, which will be held in our new 2,000-seat tent.

# Your investment in Stewards Foundation Bonds returns good interest and helps finance assembly projects

	Payment enclosed \$ for \[ 61/2\% Two-Year Bond, \[ 71/2\% F		
STEWARDS FOUNDATION	interest twice a year, January 7 and		ond, paying
Box 294	Register Bonds to:		
Wheaton Illinois 60187	Address		
TEWARO	CityS	state	Zip
(2)	Social Security No		
NDATO	Signed(Indicate Mr., Mrs., o	r Miss)	
	Minimum Bond \$100; multiples of \$	50 thereabo	ve.

### CYRIL SHONTOFF, R.R. # 2 Lennoxville, Quebec J0B 1Z0

Here on the home front we have had several unsaved contacts come to the meetings. May it please the Lord to save some. Several young people are attending meetings, and we are praying they will take an increasingly greater part in the ministry and responsibility of the assembly.

March 5

# PHILIP E. TATE, 44 Hemlock Rd., Cardiff, Ontario K0L 1M0

We are giving help in several assemblies in the area, particularly Harcourt and West Guilford, which we try to visit regularly.

Tonight a new radio station is being inaugurated in Bancroft and there is to be a 90-second gospel presentation daily, Monday to Friday, plus a one-hour church service each Sunday. The assembly in Bancroft will participate in both and it will give us a new point of contact with our neighbors here in Cardiff.

March 1

# WILLIAM TIDSBURY, R.R. 2 Sherwood Park, Alberta

While in Honduras we visited most of the believers who suffered loss in the San Pedro Sula area. Help has been given with food, clothing and in the building of homes. Crops in this area are very poor because of the lack of rain, so it is hard to say how long it will be necessary to help with basic food needs. Local commended workers who traveled with us will keep in touch with those who have need.

We will be returning to Canada on March 11. February 26



# address changes

# **ASSEMBLY CHANGES**

### HAYWARD, CALIFORNIA Hayward Bible Chapel

Correspondent: David W. Thompson, 138 Avocado Court, San Ramon 94583

# DURHAM, NORTH CAROLINA Gospel Center

Mailing Address: Box 11313, Durham 27703 (477-1815 or 596-1685)

# VANCOUVER, BRITISH COLUMBIA West End Gospel Chapel, 1721 Davie St.

(Formerly 1039 Davie St.) Correspondent: N. Shrimpton, 1669 Nelson St.

# BRUCE MINES, ONTARIO Bruce Mines Bible Center

BB 9:45, FBH 11, Tues. 8

### WINDSOR, ONTARIO Turner Road Chapel

Correspondent: R. L. Greenhow, 4113 Roseland Dr. E., Windsor N9G 1Y 5 (519/966-1614)

# CHICAGO, ILLINOIS Lakeview Bible Truth Assembly

Correspondent: Manuel Carrera, Jr., 1910 West Patterson, 60613 (WE5-1384) BB 9, FBH 10:30, M 7, Wed. 7

### FLAGSTAFF, ARIZONA Third Avenue Gospel Chapel BB 9:30, FBH 11, Tues. 7

bb 9:50, rbn 11, 1 ues. 7

### **NEW LISTINGS**

# DARIEN, GEORGIA 31305 Faith Bible Chapel, P.O. Box 967

Correspondent: J. Wesley Speer, Box 26, Darien 31305 (See "Reports" for details)

# CHICAGO, ILLINOIS Capilla Biblica de Lakeview

(Services held in annex of Lakeview Bible Truth Assembly, 1949 W. Eddy St.) Correspondent: Fabio Abreu, 2929 North Troy St. 60618. SS 12, BB 6, G 7:30, Tues. 7:30

## VISALIA, CALIFORNIA Visalia Bible Chapel

(meeting in home of correspondent) Correspondent: Robert McKeighan, 1042 Redwood Dr. 93277. BB 9:30, FBH 11, Tues. 7:30

### **ASSEMBLY DISCONTINUED**

### HARRISBURG, PENNSYLVANIA Paxtang Manor Bible Chapel

# **WORKERS' CHANGES**

Eustace Godfrey, 518-431 Winnipeg St., Penticton, British Columbia V2A 6P4

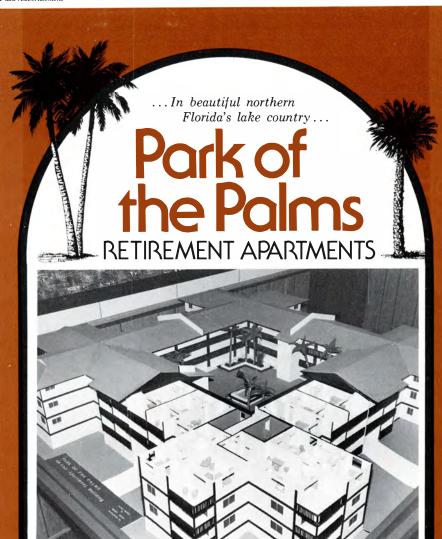
Marcel Laplante, 416 rue Bruneau, Montreal, Quebec H1N 3K3

George B. Morgan, 1870 Pleasantdale Lane, Encinitas, California 92024

John T. Rae, 305 Bayshore Towers, 84 Pukihae St., Hilo, Hawaii 96720

Ermal A. Robinson, S.R. 2, Box 352, Madison, Virginia 22727

Donald Tinder, 5900 North 4th Rd., Arlington, Virginia 22203



Cutaway model showing retirement apartments

LIFE RESIDENCY: Park of the Palms retirement apartments are offered for people 65 or older (62 by arrangement), providing good fellowship, relaxed living, healthy recreation and, above all, the opportunity to serve and worship the Lord Jesus Christ with other Christians.

Roomy and attractive studio, one-bedroom and twobedroom apartments are designed for comfort and security, including elevator service, TV, lounge, library and screened porch. All units will be air-conditioned and have a landscape view.

RENTALS: Rooms and small apartments are immediately available on monthly rental terms, with or without meals.

VACATIONS: The new lodge provides choice accommodations for families on summer or winter vacations. With or without kitchenettes. Accessible to water sports, golf, fishing, etc. Also to Disney World and many other Florida attractions.

Write for brochure to:

# Park of the Palms

KEYSTONE HEIGHTS, FLORIDA 32656 • PHONE 904 / 473-4842



# Readers' comments

The Annual Reader Survey, taken in the fall months, provides the subscription gifts and payments by which INTEREST is financed. It also gives our readers opportunity to comment on the magazine. Most responses come quickly. Others trickle in through the winter months. We welcome them all, and read every comment.

The U.S. edition goes to U.S. and foreign readers, and 6,500 (34%) have returned the survey envelope. The Canadian edition brought 2,400 replies (32%) from all ten provinces. Thus almost 9,000 readers have responded to our annual survey. About 3,000 of these included comments, 95% of them favorable. These pages present a sampling.

Since Reader Survey replies are not written with publication in mind (in contrast to most "Letters to the Editor") we do not include the names and cities of the writers.

### PRO AND CON

It is heart warming to receive a Christian magazine that stands foursquare on the Word of God.

Michigan

INTEREST is the "tie that binds" the various assemblies together—informationally speaking.

New York

Without seeking to dominate the assemblies, you are contributing to "that which every joint supplieth."

New York

Please do not let it become just another religious magazine. We in the assemblies have come out of the religious systems of the world; let's keep it that way.

Pennsylvania

I find your so-called assemblies and articles do not fill a spiritual need for many, especially teens.

North Carolina

We find that it is not relevant to our lives.

California

I enjoy INTEREST so very much—when my unsaved husband doesn't get it destroyed before I see it.

Colorado

I commend you for your willingness to present subjects on which evangelicals hold differing views.

California

Like any table I sit down to, there are some dishes that I have relished and others that have not particularly tickled my palate. But no one can say that they were not well prepared.

Florida

I find the magazine very interesting and informative.

Prince Edward Island

The greatest compliment anyone can give is to be taken for granted.

Illinois

I pray the editors never bend to the incessant demand of the ultra-conservative, right wing subscribers.

Same can be said for INTEREST.

Ontario

We realize your readers tend to be the most critical of audiences and we feel you do a great job taking your stand with boldness on current issues. Pennsylvania

The most thoroughly read periodical that comes to our home.

Newfoundland

### MODERN TRANSLATIONS

Especially appreciated your October issue.

New Zealand

The information about translations was of particular help.

Rhodesia

The above two letters are samples of scores of favorable comments on our issue on "The English Bible in the Twentieth Century." Not all agreed, of course.

Editor

For the past several years a trend has been noticed toward compromise. Modern (per)versions of the Bible, commending of the so-called Congress held at Lausanne, etc....

Wisconsin

Would appreciate leaving out controversial material such as the recent Bible revisions and replacing the King James version. This gives the new generation more fuel in their effort to cast off the shackles as they call it and more license in shelving the older brethren.

Washington

It is beyond me how you can print articles that support this interest in new translations when the K.J.V. is completely clear to all truly born again, Spirit-filled Christians who ask the Holy Spirit to help them in their Bible studies.

Massachusetts

A stand should be taken as to the best translation. To use more than the K.J.V. brings confusion.

Washington

Your issue on Bible translations reveals your great respect for your readers. I don't know of any fundamental denomination that would trust their readers with such a wide variety of ideas on Bible translations.

Kansas

### SUGGESTIONS

We would be interested in some helpful articles on organizing an effective Sunday School, the Church Nursery, and midweek Bible Studies.

Florida

I would like to see more articles on the home.

British Columbia

Am particularly interested in seeing current affairs discussed.

Ontario

More on spiritual maturity and spiritual leadership.

Colorado

Would you cover, in more depth, Worship.

California

A little more information of the work of sisters would be appreciated.

British Columbia

I would like to see an article about young people that have been on drugs and are now Christians. Also a few lessons in Spanish.

Maryland

I appreciate hints on song leading and chairing meetings. This sort of training is virtually unheard of in our assemblies.

**British Columbia** 

Give us articles on the imminence of the Rapture to rouse us out of our apathy, lethargy and worldliness.

Pennsylvania

Please encourage searching written ministry regarding privileges and responsibilities associated with membership in a local assembly.

Ontario

The magazine concentrates strongly on things and people. Would like to see a stronger emphasis on ideas and principles to which readers can respond in debate or agreement. There is a good deal of thought and ferment on basic issues today which INTEREST should reflect.

Illinois

INTEREST should provide both news and knowledge.

I vote for a regular subscription because I have no idea what to pay.

North Carolina

We have been able to hold our costs to \$4.00 per subscriber per year. Many send extra to make up for those who do not respond.

Editor

### **DEPARTMENTS**

The ministry and the news of brethren and sisters is most appreciated. The graphics are just great. It's a welcome change from most church magazines.

Ontario

Your magazine serves as a bulletin board for nationwide assembly news.

I believe INTEREST is one of the best magazines in print today because you limit the amount of advertising each month and you show a real concern about keeping your readers informed regarding things of God.

Florida

It gets better, except for the "poetry," so-called.

Illinois

It has become very warm, open, practical and informative. As older readers we appreciate articles by and concerning the dear men whom we have known.

Oregon

Although the intent is to share some letters of interest, I find many letters boring and poorly written. People aren't writing what they are finding out about life with God and man. They are pointless-and ironically, the worst part of the magazine.

Pennsylvania

Commended workers take note! Your reports go out to nearly 30,000 homes. They are worth careful preparation.

Personally, I do not see the right in publishing news and articles for any of those assemblies restricting attendance or fellowship to other assemblies.

Ontario

We share your distaste for such a policy, but to reject news from such assemblies would be to commit the same error we object to in them. In-TEREST seeks to serve all the assemblies, without dictating to them.

Is it permissible for readers to submit poetry, etc.

Ontario

Certainly. All submissions should be typed and include a stamped return envelope.

Editor

Especially like Letters to the Editor. Virginia Drop the book reviews.

Illinois

I read "Old Groans and New Songs" in the November issue three times.

Ontario

### **ASSEMBLY LIFE**

How will Equal Rights laws affect church practices?

Washington

Why do we not hear messages on marriage and responsibilities?

Ontario

Why has discipline seemingly gone by the wayside?

Indiana

Is it wrong to have [only] one man preach if he is the only one with the gift?

Pennsylvania

At our chapel we have a lot of young men preaching and they seem reluctant to preach the gospel. How can we get across the importance of it?

Pennsylvania

We are away from assembly fellowship so really appreciate the contact with the Lord's people.

British Columbia

I never knew about INTEREST until we left the chapel to worship elsewhere after being there 10 years.

New York

INTEREST encourages correspondents and elders to supply us with names of active assembly families who should be getting the magazine.

Editor

Your articles have been good for us as Christians who are maintaining a testimony here in the way He directed.

Illinois

I am serving the Lord as leader of a congregation and have never had much contact with those who worship the Lord in simple gatherings, but I have greatly benefitted over the years from the printed ministry carried on by men associated with these assemblies.

Maine

Praise the Lord!

Iowa

# THE ELDER AND THE

by George H. Peebles



"Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee."

# **INNKEEPER**

THE INNKEEPER is little noticed when the story of the Good Samaritan is told (Luke 10:30-35). He appears to be only a minor character in the story, yielding center-stage to the robbed and injured traveler and to the Samaritan who saved him from death.

Both the highwaymen and the passing clerics get more notice than the innkeeper. When the lessons of the parable are drawn, the thieves become a picture of sin, working its destructive force in the human life. The priest and the Levite teach the total inability of religion or the Church to save the perishing sinner.

The Lord Jesus, of course, is the Samaritan, coming to us in all our need, binding up the wounds, bringing His wonderful salvation.

What, then, of the innkeeper? He represents those into whose care the new convert is placed, those who must strengthen and help him until the Good Samaritan comes back again.

The ministry of the Holy Spirit is undoubtedly pictured here. But so also is the work of the godly elder, to whom responsibility for the care of the flock is assigned.

Let us notice how the innkeeper's commission (v. 35) displays (1) an elder's responsibility, (2) his resources, and (3) his reward.

### I. "TAKE CARE OF HIM"

In a well ordered assembly, the elders are pastors. I Peter 5:1-4 makes this clear. Pastors are shepherds (*pastor* is the Latin word for "shepherd"). They are to tend the sheep. They are to feed the flock. They do this as a part of their responsibility to the Chief Shepherd, the Lord Jesus Christ (v. 4).

As the Samaritan had *taken care* of the rescued traveler (Luke 10:34), now the innkeeper was to *take care* of him (v. 35). The same expression is used in I Timothy 3:5. If a man does not "know how to rule his own house, how shall he take care of the church of God." In Acts 20:28, where the elders (v. 17) are called overseers, we read, "Take heed therefore unto yourselves, and to all the flock ... to feed the church of God." The quality of tending and feeding the flock is the badge of a true elder.

# II. "WHATSOEVER THOU SPENDEST MORE."

The expression "spending" has usually a monetary connotation, but in the Lord's work, the giving of our time and our talents, and our affection, can be of inestimable value. It costs something to be an elder, but it is one of God's choicest gifts to His people. An elder's work never ends, and can necessitate the spending of time and effort on issues which require "a head like a father, a heart like a mother, and a hide like a rhinoceros." It is, however, a noble work which embraces all of the qualifications of character, experience, wisdom, grace and love.

The hymn writers remind us that "there are lonely hearts to cherish while the days are going by," and "some are sick and some are sad, and some have never loved Thee well, and some have lost the love they had." How much of our time do we spend with eternity's values in view? The Apostle Paul expressed his labor of love to the Corinthians thus, "I will very gladly spend and be spent for you" (II Cor. 12:15). He was willing to give of himself for the building up of the body of Christ.

# III. "I WILL REPAY THEE."

The thought of repayment for our spending is paradoxical, for we are the ones who ought to be doing the repaying. Like David we exclaim, "What shall I render unto the Lord for all His benefits toward me?" (Psa. 116:12). Nevertheless, we read of Moses that "he had respect unto the recompence of the reward" (Heb. 11:26), and perhaps, in this regard, it increased his impetus to serve God better. A life invested for God will reap eternal dividends, and the Chief Shepherd has promised exclusively to the faithful elder "a crown of glory that fadeth not away" (I Pet. 5:4).

How stupendous is this thought. When we minister to His body, He puts Himself in our debt. "When I come again, I will repay thee."

It will be worth it all
when we see Jesus;
Life's trials will seem so small,
when we see Christ;
One glimpse of His dear face, all
sorrow will erase,
So bravely run the race, 'til we
see Christ.

The author is a businessman, in fellowship in one of the Detroit, Michigan, assemblies. He has had an interest in the Lord's work, particularly foreign missionary work, for many years.

# conferences

### MAY 17-18—DES MOINES, IOWA

The 60th Annual Bible Conference of the Central Gospel Chapel is to be preceded by a prayer meeting Friday evening. Speakers expected are August Van Ryn and Donald L.

Contact: James White, 2931-36 St., 50310.

### MAY 24-25-WORCESTER, MASS.

The annual conference will be held at Bethany Gospel Chapel, 242 Clark St., with James Stahr and Ernest Woodhouse as speakers. Meetings: Friday 7:30; Saturday 2:30 and 7:00; Sunday 10:30, 2:30 and 6:30. Contact: Cecil M. Batstone, 17 Spring

Terr., Shrewsbury 01545.

# MAY 24-25—WATERLOO, ONTARIO

The 14th Annual Spring Conference will be held at Bethel Chapel, Erb St. E., and Laurel. Speakers will be Paul Fletcher and Harry Morrison. Meetings on Saturday at 3 and 7; Sunday 9:30, 11, 3 and 7. Accommodations provided for those from a distance.

Write to: Willard Sherk, 237 Chapel St., Kitchener N2H 2V1.

### MAY 30-JUNE 1—GUELPH, ONTARIO

The 19th Annual Conference of Brethren will be held at the Guelph Bible Conference Grounds. First meeting 8 p.m. Friday. Weekend rate \$25, including room and meals.

For reservations write to: Guelph Conference Grounds, 485 Waterloo Ave.

# with the Lord

JOHN BINGHAM, 73, of San Diego, California, on February 17. He was born in Motherwell, Scotland, and accepted the Lord in 1912. He came to Chicago in 1921 and was active in Laflin Street Gospel Hall and Oak Lawn Chapel until his retirement to San Diego in 1966.

One of his greatest pleasures was his weekends with Sunday School children in Ora, Bass Lake and Aldine, Indiana.

REBECCA ANNIE ELLIOTT, of Springfield, Missouri, on February 7 after several years of frailty caused by strokes. Saved in Long Island, N.Y., in 1934 she enjoyed fellowship with the Glen Head assembly and for the past 37 years in Springfield. Many were touched by her radiant Christianity and faith in God that never wavered through the trials of her last years.

MRS. JAMES (DAMARIS) INNES, 88, of Asheville, N.C., on February 26. Born in Minneapolis, Minn., she was associated with the Northeast Gospel Chapel, and in Asheville since 1944.

BENJAMIN F. OLSON, 89, of Chicago, Ill., on February 15. Born in Chicago, he was saved at the age of 17 and fellowshipped with the Christians at the Avondale Meeting House until 1968 when he moved to California to live with his brother Tom.

ERIC YOUNG, 52, of Miami, Florida on February 19, following fifteen months of illness due to a malignant brain tumor. Mr. Young was in fellowship at Central Gospel Chapel of Miami where he had faithfully served as elder and correspondent for many years. He was held in high esteem among assemblies of South Florida and the Bahama Islands where he ministered the Word of

# notices

CHRISTIANS at Wyatt Drive Gospel Assembly, Holiday, Florida, would like a retired Christian couple to occupy the apartment adjoining the Sunday School rooms as vear-round caretakers. Contact: Ross Turnbull, Rt. 4, 231 Lakeview Dr., New Port Richey, Florida 33552.

USED religious and theological books bought and sold. Write to: Joseph Strance, Vantage Point Christian Book Store, 11 N. Northwest Hwy., Park Ridge, III. 60068.

NEW LIGHT on Song of Solomon-a prophecy of Christ the heavenly Bridegroom, and the church, His bride, by Roland Thompson. From Gospel Folio Press, P.O. Box 2041, Grand Rapids, Mich. 49501, \$3.70 postpaid.

NOTICES are carried at the flat rate of \$10. Maximum length: 40 words. Payment must be sent with order.

### Do you find the Bible confusing?

### Are you puzzled by subjects like-

faith, the kingdom of Heaven, the Rapture, God's will, and sanctification?

Here's a new book which will help you unlock these sacred secrets.

# **MYSTERY DOCTRINES** OF THE NEW TESTAMENT

**God's Sacred Secrets** by T. Ernest Wilson

(author of the popular ANGOLA BELOVED now in paperback at \$2.50)

Here's a sampling of the mysteries covered:

> The Mystery of Faith The Mystery of the Jew and

The Mystery of the Rapture The Mystery of the Seven Stars

This book delves into fourteen mysteries and provides a key to understanding these difficult doctrines.

Contains an extensive bibliography

paper \$1.95

### At YOUR CHRISTIAN BOOKSTORE or LOIZEAUX BROTHERS, INC.

Dept. LOI, Box 70, Neptune, N.J. 07753

# HYMNS of TRUTH and **PRAISE**



- 576 Pages
- 682 Hymns & Choruses
- 61 Scripture Readings
- Hymns For All Purposes
- Topical Index

Returnable sample copy and quantity prices to assembly leaders on request.

# GOSPEL PERPETUATING **PUBLISHERS**

Non-profit organization Dept. LOI, Box 348, Fort Dodge, Iowa 50501

# book reviews

# The Armstrong Empire A REVIEW BY THE EDITOR OF INTEREST

George Smith received his first issues of The Plain Truth after he answered a TV Guide advertisement for a booklet about marijuana. He was gratified to find articles in The Plain Truth expressing his own grave concerns about contemporary society: crime, violence, the counterculture, divorce, pollution, inflation, global hunger, and the Middle East crisis. The magazine introduced him to Garner Ted Armstrong's radio broadcast, "The World Tomorrow." "He could have sworn he was listening to Paul Harvey," and soon found himself recommending both magazine and program to others.

It took Smith a while to realize that there was a "church" in the background, and even longer to ascertain that it bore the name, "The Worldwide Church of God." Fed up as Smith was with the "leftist" activities of his own denomination, he thought he might find more in common with the conservative, patriotic people of this new church. At his request, a representative called and explained some of the Armstrong doctrinal teaching that had been puzzling Smith. Smith learned that the church services were not advertised, and were not open to the public.

Smith was given opportunity to attend one of the services. He liked the people he met, but he was puzzled by an apparent contradiction. He had often



THE ARMSTRONG EMPIRE, A Look at the Worldwide Church of God, by Joseph M. Hopkins, Wm. B. Eerdmans Publishing Co. (255 Jefferson Ave. S.E., Grand Rapids, Mich. 49503), 1974. 304 pages, paper \$4.50.

heard Garner Ted Armstrong say that one must prove things for himself, from the Bible. Now he learned that whatever the church's founder, Herbert W. Armstrong, taught was pretty well binding on the whole church. "Smith began to realize that the key requirement for joining the Worldwide Church of God is willingness to submit to Herbert W. Armstrong as the last-days apostle of God."

George Smith might be called a fictional character, though he undoubtedly represents thousands of people who have contemplated joining the Worldwide Church of God. Herbert W. Armstrong is anything but fictional, though his story, as presented by Joseph Hopkins, reads like a fascinating novel. Armstrong was born in Des Moines, Iowa, in 1892. He dropped out of high school to go into advertising and soon developed a real flair for it. A wide variety of jobs in Iowa, Mississippi, Indiana, Illinois and Washington (economic conditions were a factor in this continual shifting) brought him eventually to Oregon. There his wife Loma took up the doctrine of the seventh-day Sabbath from an elderly neighbor.

### THE FOUNDATION IS LAID

Herbert, now 33, was infuriated. To disprove her new teaching, and also to contend with another friend who was teaching evolution, Herbert began serious Bible study for the first time in his life. Finding himself victorious on the matter of evolution, but defeated on the Sabbath point, and considering himself a complete failure in life, he was ready for conversion. In his words, he "wanted to (and did) accept Jesus Christ as personal Savior." He was 35, and already convinced that evolution was wrong, the Bible was inspired, the seventh-day Sabbath and the Jewish festivals are binding today, and that the wages of sin is death, but "not eternal life in hell fire" (p. 31).

Despite similarities with Seventh Day Adventism, Armstrong was never a member of that denomination. He soon affiliated with a tiny "Church of God" group for he felt they carried the only legitimate name. His stay with this group was short, for they refused to accept his doctrine that the people of modern Europe and North America are

direct descendants of the ten tribes of Israel.

Armstrong had not been long converted when his wife was brought by illness to the threshold of death. When a couple came to the house and prayed for her, a miraculous healing followed. "Convinced of the efficacy of prayer, Armstrong claims never again to have called a doctor for any illness in the family" (p. 34). A few years later (1932) the Armstrong's two-year-old son Garner Ted, afflicted with dumbness from a fall on his head a year earlier and stricken with pneumonia, was healed when his father prayed for him.

Thus many of the basic doctrines of what was to become the Armstrong movement became a part of its founder's teaching almost from the time of his conversion.

### CHURCH, RADIO, MAGAZINE

Armstrong's church began in August 1933. "Surely nothing could have started smaller," he wrote in later years. After an evangelistic campaign in a one-room school a few miles from Eugene, Oregon, about 20 people decided to establish a new Sabbath-keeping Church of God. The following month Armstrong began a radio broadcast on the Eugene station. He called it, "The Radio Church of God." He soon found he best attracted listeners by focusing on news analysis and prophecy.

From the beginning his work was three-pronged: the preaching services (the church), the radio, and the publishing work. The first mimeographed issue of *The Plain Truth*, dated February 1, 1934, was mailed to 106 radio listeners.

Soon there were a number of rural churches. The members were admonished to tithe, and through their tithes the work was supported. From the beginning it was a basic principle of the work never to solicit money from the general public and never to charge anything for literature. There was a long financial struggle, and the Armstrongs themselves were very poor. A few radio stations were added, but *The Plain Truth* suspended publication from July 1935 to January 1938.

Things began to change in 1940. The mimeograph gave way to the printing press, and broadcast time was obtained on a 1,000 watt station in Seattle. In 1941 a Hollywood station was added, and the name of the program changed to "The World Tomorrow."

Such were the beginnings, as traced in the first three chapters of Joseph Hopkins' thoroughly researched book. From this point the work grew phenomenally, the Armstrongs moved to Pasadena, and Ambassador College was started. Subsequent chapters of the book follow the growth of the work. By 1958 the broadcast was heard on every continent with an estimated 4 to 5 million listeners. The Plain Truth had become a twocolor magazine with a circulation of 175,000. In time it would pass three million. And Ambassador Colleges would exist in England [recently closed] and in Big Sandy, Texas, as well as in Pasadena.

Hopkins devotes an entire chapter to Ambassador College and its programs, with an interesting sidelight on why the 1969 El Aqsa Mosque arson fire in Jerusalem was embarrassing to the Worldwide Church of God (pp. 164-5). Another chapter details the policies and practices of the church and its leaders, and the 1972 mysterious but temporary fall from grace of Garner Ted Armstrong, heir apparent to the leadership of the Armstrong Empire (pp. 196-206). The 1974 schism and continuing turmoil are also reported in detail (pp. 185, 233-248).

# THE WORLD TOMORROW

An early chapter of *The Armstrong Empire* is devoted to the importance of British-Israelism to Armstrong's gospel and to his prophetic emphasis. The British Commonwealth and the United States are the lost tribes of Ephraim and Manasseh, and therefore constitute the "real Israel" of today (p. 72). Since the birthright fell to Joseph (father of Ephraim and Manasseh), the promises and power that went with it belong to Great Britain and the U.S.A. Hopkins considers the whole topic in detail.

According to Armstrong, a reconstituted Roman Empire, headed by Germany and the Roman Catholic Church will soon devastate the true Israel (pp. 86, 89). Only those who keep the seventh-day Sabbath are God's people. They will be removed to a place of safety when the British and American

cities are destroyed by the nuclear bombs of World War III (pp. 87-88). When Armageddon is over, they will enter into the everlasting bliss of "the Wonderful World Tomorrow." Just "ten or fifteen short years" would bring it to pass, predicted Armstrong in 1966 (p. 89).

Those familiar with the teachings of the Jehovah's Witnesses will recognize strong similarities with Armstrong's picture of the world to come. The future of believers is on earth, not in heaven, and a resurrection of those who never heard the message will give them another lifetime in which to be saved (p. 97).

Throughout these chapters, Hopkins compares the Armstrong teachings with Scripture, and with classical, conservative Christian doctrine.

### **DOCTRINAL SMORGASBORD**

Tracing the history of the movement has unveiled something of the mix of doctrinal errors that characterizes it. Elements of British-Israelism combine with the dominant Seventh Day Adventist base. Then parts of the Mormon doctrine of God are added, as will be seen. And, of course, the ancient error of salvation by works, common to all false Gospels, ties it all together.

Antagonism toward the truth of salvation by faith, and ridicule of the simple Gospel message, is soon apparent to radio listeners. Hopkins notes that Armstrong is very sensitive to the charge that he teaches salvation by works. But Hopkins documents the charge well. To Armstrong, the death of Christ delivers only from past sins, and gives no guarantee of eternal life. Baptism (by an Armstrong minister) and obedience are essentials. "The blood of Christ does not finally save any man," wrote Herbert Armstrong. And Hopkins writes: "In agreement with Jehovah's Witnesses and Mormons, Armstrong contends that a lifetime of ritual-observance and commandmentkeeping is necessary to qualify the believer for immortality" (p. 127).

"Much of the Old Testament law has been brought by Armstrong into the new dispensation almost intact" (p. 135). This includes feast days and holy days, dietary laws (no pork or ham), and the Hebrew Sabbath (Saturday), but not animal sacrifices or circumcision. The

Passover is the one and only day of the year when the Lord's Supper is to be observed (p. 140).

The new birth does not take place at conversion, but at the resurrection of the faithful dead. (Hopkins refutes this beautifully—pp. 120-121). It is not until the resurrection that a person receives an immortal soul, and this is only given the saved man. With this groundwork, the Worldwide Church of God can share with Jehovah's Witnesses and Seventh Day Adventists the doctrines of soul-sleep (before the resurrection) and annihilation (after it). Death is the total cessation of being, and extinction, not eternal punishment, is the future of the lost (p. 119). Contrast the teaching of Jesus—Matthew 25:46.

### "GOD IS A FAMILY"

If in these areas the Seventh Day Adventist roots are prominent, Mormonism shows up in Armstrong's doctrine of God. "The God-is-a-Family concept is hardly original with Armstrong. The Mormons held such a teaching for a century prior to the Armstrong 'revelations.' The doctrine flatly repudiates the teaching that God is triune—Father, Son, and Holy Spirit—which Armstrong brands as a 'heretical and false doctrine introduced by pagan false prophets' " (p. 103).

With careful documentation, Hopkins shows how Armstrongism denies the eternal Father-Son relationship (saying it began with the incarnation) and teaches that Christ received a sinful nature at His birth (p. 108). The separate and distinct personality of the Holy Spirit is denied. "How clear it is," says the Ambassador College Correspondence Course, "that the Holy Spirit is not a *third person* of the Godhead as taught by the pagan 'trinity' idea!" (p. 119)

Unlike the Mormon teaching that God is flesh and bones, Herbert W. Armstrong interprets the God-nature as spiritual (pp. 104-105). But, as in Mormonism, the resurrected believer becomes God. God is a Family, and God's Family is open (p. 103). "At the time of the resurrection," wrote Armstrong, "we shall be instantaneously changed from mortal into *immortal*—we shall then be born of God—we shall then be God!" (p. 102). Or, as the Correspon-

dence Course puts it, "We'll be completely composed of Holy Spirit, and be the very sons of God in God's kingdom!" (pp. 112-113).

### CONCLUSION

It is not enough to hear a man say that he has accepted Christ. One had better ask, "What Christ has he accepted?" Let us heed the warning of the Scriptures (II Corinthians 11:4) that some will preach "another Jesus" rather than the Christ of the Bible, receive "another spirit, which ye have not received," and offer "another gospel," a gospel that lacks the power to save. This description would seem to fit the Worldwide Church of God.

# book briefs

by Donald Tinder

One of the best buys around is **Let the Earth Hear His Voice**, edited by J. D. Douglas. The price of \$12.95 may seem steep until one finds that this buys nearly 1,500 pages chock full of helpful and challenging insights related to one of the primary tasks of Christians. The volume contains the papers, messages,

Ray Felton and Family

# Singing Songs of God's Love



Record \$5.95 Cassette \$6.95 - 8 Track \$6.95 You have known Ray from...

- The Melody Four Quartet
- 16 Singing Men
- Radio Bible Class

Now enjoy the Felton Family in your home

WALTERICK PUBLISHERS
P. 0. Box 2216 Kansas City, KS 66110

and responses associated with the International Congress of World Evangelization held last summer in Lausanne, Switzerland. A unique feature is that the major papers were prepared well in advance, sent to the participants for their comments, and then re-worked by the preparer in the light of the comments.

A major section of the book is devoted to reports of the sessions concerned with reaching particular groups for Christ (such as children, the deaf, highrise apartment dwellers). Geographical reports on major regions and countries are included. Biblical theology and discipleship, especially as it relates to evangelism, are the subjects of more than a score of reports. May God use this volume to further motivate and instruct Christians everywhere to implement better the biblical call to Let the Earth Hear His Voice (World Wide Publications, 1313 Hennepin Ave., Minneapolis, Minn. 55403).

All of us have them. Some show them too much; others show too little; some try to pretend they don't exist, but not without pain to themselves and others. When they break down it is often accompanied by a break up! I'm talking about emotions and the Bible talks a lot more about them than we recognize. For a helpful overview (by no means the last word) see The Christian Use of Emotional Power, by H. Norman Wright. The author is a counselor and a professor at Talbot Seminary. He does not foist contemporary psychology upon the Scriptures, but rather shows us from God's Word that many of the things psychologists talk about were there all along in God's revelation. The chapter titles indicate the scope and outlook: Emotions—Where Do They Come From?, The Control of Our Emotions, Controlling Your Thoughts, Worry and Anxiety, Depression, Make the Most of Your Anger, Your Self-Image. (159 pp., \$4.95, Revell, 184 Central Ave., Old Tappan, N.J. 07675).

If you would like some heavy reading that can be taken in small doses consider New Dimensions in New Testament Study, edited by Richard Longenecker and Merrill Tenney. Twenty-four articles which were originally presented at an annual meeting of the Evangelical

Theological Society are now made available for wider study. They are all by men thoroughly committed to the authority of Scripture. The advanced student can profit from most of them. Topics include the year of Christ's crucifixion, the purpose of the parables, the speeches in Acts, and the view of death in 2 Corinthians 5:1-10. (386 pp., \$8.95, Zondervan, 1415 Lake Dr., S.E., Grand Rapids, Mich. 49506).

Many congregations are floundering for lack of effective leadership. The New Testament speaks of a gift of administration and of the office of elders or overseers, but how is this to be translated into practice. A very helpful book along these lines is Competent to Lead: A Guide to Management in Christian Organizations, by Kenneth Gangel. The author formerly taught Christian education at Trinity Seminary and now is president of Miami Christian College. He is basically concerned with leadership in the local church though specialized agencies are also in his purview. After considering Scriptural guidelines, specific issues are considered such as human relations, motivation (especially crucial where people volunteer rather than are paid), and the use and abuse of power. (144 pp., \$4.95, Moody, 820 N. LaSalle St., Chicago, Ill. 60610).

Many non-Christians say that Christianity is utterly unreasonable and therefore should be rejected. Surprisingly, quite a few Christians down through the ages have seemed to agree with the premise that the revelation of God is unreasonable (misusing verses referring to the preaching of the gospel being foolishness) and that sheer faith alone is called for. It is probably better to think of man's perverted reason being to blame for his rejection of God's revelation. A philosophy professor at Western Washington State College contends that it is the non-Christian who is being irrational in Reason to Believe, by Richard Purtill. The book is not for everyone, but can be especially helpful to collegians and others who are wondering whether the faith that came by hearing the Word of God can stand scrutiny. (166 pp., \$2.95, Eerdmans, 255 Jefferson Ave., S.E., Grand Rapids, Mich. 49502).



Phil and Edna Gulkema and children.



Gordon and Marge Strom with Douglas (17), Daniel (15), Bernd (7) and Gerd (3).



John Phillips

# commendations

### MR. & MRS. PHIL GUIKEMA, 1401 Rose Blvd., Orlando, Florida 32809

Hiawassa Hills Chapel believers have commended Phil and Edna Guikema to the Lord's work in the Orlando area. The assembly writes: "They have demonstrated to our satisfaction that this is the Lord's will for them, and purposefully resolve to be obedient to His will. He has led them back here to continue the work in Southwood where they labored before entering military service."

# MR. & MRS. GORDON STROM, 5047 - 19 N.E., Seattle, Washington 98105

Gordon and Marge Strom have been commended to the work of the Lord in Seattle and elsewhere by Christians of the Northgate Gospel Chapel and those of the University Fellowship, both of Seattle.

The Stroms returned home from Germany in June, 1974, after serving there with the Navigators for ten years, commended to that work by the Northgate assembly. During that time they led many to the Lord and established centers of service in three university cities. Since returning home Gordon has served at Lakeside Bible Camp as director of the program called "Training in Christian Living." He has been effective in the lives of young people, and his ministry as a public speaker and Bible teacher has been well received in various assemblies in the Northwest.

It is the desire of Mr. Strom to work in the Northwest, helping and supporting existing assemblies and developing leadership in young men.

# JOHN PHILLIPS, 1283 Seven Springs Circle, Marietta, Georgia 30062

Three assemblies in the Atlanta area

have commended John Phillips to fulltime service for the Lord wherever He might lead. John has felt led to leave his secular employment (which he undertook when he moved to Atlanta in early 1974) in order to devote all of his time to the Lord's work.

Brother Phillips has been ministering for many years in local assemblies and in conferences throughout the country. He is well known for his work at Moody Bible Institute and later as Correspondence School Director for the Emmaus Bible School. Mr. Phillips is married and the father of four children.

The commending assemblies are Marietta Bible Chapel, Northwoods Bible Chapel and North Atlanta Bible Chapel. The commendation was issued in December.

# MISS JOAN THOMPSON, P.O. Chavuma, Zambezi, Zambia, Africa

The Gospel Chapel, Rossland, B.C., joined by Bethany Chapel, Trail, B.C., has commended Miss Joan Thompson to the work of the Lord. Joan is now serving the Lord at Chavuma Mission in Zambia, having joined Paul and Lois Logan there in mid-February.

Joan has been active in the Rossland Sunday School, youth group, and in summer camp ministry. She graduated as a nurse in 1973, and left employment in the Trail Regional Hospital to become a missionary.

# LITERATURE CRUSADES TEAMS

Three young men from the West Woods Bible Chapel in Hamden, Connecticut, have been commended to work with one-year Literature Crusades teams. Alan Compare and Michael Poletti are on the Florida team, concentrating its effort at Stuart on the east coast. Frank Corbiere is with the team at Cartagena, on the Caribbean coast of Colombia.

Both teams completed their training and began their service in mid-March.

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

# PITTSBORO CHRISTIAN RETIREMENT COMMUNITY

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

In beautiful North Carolina ... Favorable Climate ... Beautiful grounds ... Cottages being built ... Mobile Home Sites ... Dedicated Staff.

## PITTSBORO CHRISTIAN HOME, INC.

A Non-Profit Christian Retirement Community P. O. Box 518 Pittsboro, N. C. 27312 Please send me a brochure with all details:

with all details:	
Name	
Address	
City	
State/Zip	
0000000000	00000000000

1975 Summer Camps and Conferences

Note: Camps are listed alphabetically by state or province

# **CANADA**

# CROWSNEST LAKE BIBLE CAMP Pincher Creek, Alberta

Write to: Dr. E. C. Bryant, Pincher Creek, Alberta

### BETHEL BIBLE CAMP Westlock, Alberta

Teens (14 and up)July 14 - 20
Sr. Camp (11-13)
Jr. Camp (8-10) July 28 - Aug. 3
Write to: Bethel Bible Camp, Box 1139,
Westlock, Alberta T0G 2L0
(403/342-2193)

### CAMP IMADENE, Maple Bay, British Columbia

Teens (13-16)May 16 - 19
Sr. Girls (13-16) June 29 - July 6
Int. Girls (11-12) July 6 - 13
Jr. Girls (9-10) July 13 - 20
Family July 20 - 27 & July 27 - Aug. 3
Sr. Boys (13-16)
Int. Boys (11-12)
Jr. Boys (9-10)
Teen-Twenty
Registrar: Lewis H. Dawes, Box 8,
Duncan, British Columbia
(746-7022)

### DAYBREAK POINT BIBLE CAMP Anvil Island, British Columbia

	,	
	Girls	June 28 - July 5
	Boys	July 5 - 12
(	Girls	July 12 - 19
	Boys	July 19 - 26
	Girls	July 26 - Aug. 2
	Boys	
	Girls	
	Teens	
	Young People's	
	Write to: Daybreak Poin	
	Box 34014, Sta	
	Vancouver, Br	itish Columbia



Daybreak Point Bible Camp, British Columbia

### MORNING STAR BIBLE CAMP Westbank, British Columbia

Senior CampJune 28 - July 5
Jr. Boys access access and a second s
Jr. Girls July 12 - 19 & July 19 - 26
Intermediates July 26 - Aug. 2
Camp DiscoveryAug. 2 - 9
Write to: J. E. Salmon, R.R. 1, Glencoe Rd.,
Westbank, British Columbia
V0H 2A0

### PRETTY VALLEY BIBLE CAMP Swan River, Manitoba

Children Street Tark June 28 - July 23
Adults
Helpers or visitors welcome. Camp is 12
miles south of Swan River off #10 Hiway.
Contact: Elsie Davey, Swan River,
Manitoha ROL 170

### **FAITH BIBLE CAMP** Victoria Beach, Manitoba

6
1
4
6

### MARANATHA BIBLE CAMP Paradise, Newfoundland

Girls (8-14)
Boys (8-14) July 7 - 12
Teens (13 & up) July 14 - 19
Contact: Robert Johnston, 2 Pinsent Pl.,
St. John's, Newfoundland

### MALAGASH BIBLE CAMP Malagash Mines, Nova Scotia

Bancroft, Ontario
Married CouplesJune 20 - 22
Boys (9-11) June 29 - July 6
Boys (12-14) July 6 - 13
Bunny (7-8)
Adult Conf July 19-26, July 26-Aug. 2
& Aug. 2 - 9
Girls (9-11)
Girls (12-14)
YouthAug. 24 - Sept. 1
Young Adult Sept. 5 - 7
Write to: Joy Bible Camp, Box 698,
Bancroft, Ontario K0L 1C0

# WILDWOOD BIBLE CAMP Chapleau, Ontario

Boys (8-15) July 6 - 12 & 13 - 23
Girls (8-15) July 27-Aug. 2 & Aug. 3-13
TeensAug. 24 - 30
Write to: Registrar, Wildwood Bible Camp,
Box 544, Chapleau, Ontario

### **GUELPH BIBLE CONFERENCE GROUNDS** Guelph, Ontario

Victoria Day WeekendMay 16 - 19
E. Woodhouse & D. McClurkin
Boys & Girls June 29 - July 25
Family Conferences:
July 26-Aug. 2 W. Liefeld & M. MacLeod
Aug. 2 - 9 L. Strauss & J. Naismith
Aug. 9 - 16 D. Long & E. Woodhouse
Aug. 16 - 23 P. Bauman & E. Woodhouse
Youth ConferenceAug. 23 - Sept. 1
Contact: Mrs. Allan Walker,
485 Waterloo Ave.
Guelph, Ontario
N1H 3K4

### **CAMP GALILEE** Haley Station, Ontario

,
Jr. Boys (9-11) June 29 - July 9
Jr. Girls (9-11) July 13 - 23
Sr. Girls (12-15) July 23 - Aug. 2
Family Week
Sr. Boys (12-15)
Youth Week (16 & up) Aug. 23 - Sept. 1
Write to: Camp Galilee, Box 10,
Hazeldean, Ontario

### FOREST CLIFF CAMP Lake Huron, Ontario

Write to: Clarence Hill, 827 Embassy Ave., London, Ontario

### **GRAPHITE BIBLE CAMP** Maynooth, Ontario

may noon, ordano
Children's Day CampJune 30 - July 11,
July 14 - 25, Aug. 4 - 15
Jr. Youth (13-14)
Sr. Youth (15 & up)
Contact: Garry Robinson, R.R. # 1,
Maynooth, Ontario

26 **INTEREST** 

# AMP MINI-YO-WE, Mary Lake ort Sydney, Ontario

Soys (10-16) June 29 - July 12
& July 13 - 26
Girls (10-16) July 27 - Aug. 9
& Aug. 10 - 23
Ceens (17 & up)
College & Careers (19-25) Aug. 24 - 31
Vrite to: Camp Mini-Yo-We Inc.
1562A Danforth Ave.
Toronto, Ontario M4J 1N4
469-2101

# IORTHLAND BIBLE CAMP lamore, Ontario

# **CAMP AUSH-BIK-KOONG Valford Station, Ontario**

3oys (13-15) July 6 - 16
Boys (9-12) July 17 - 27
3oys & Girls (7-8) July 28 - Aug. 2
Girls (9-12)
Girls (13-15)
Nrite to: Box 253, Sault Ste. Marie,
Ontario

# CAMP MEDEBA Nest Guilford, Ontario

West dulliord, Olitario
Girls (7-10) June 29 - July 5
Girls (11-16) July 6 - 19
Boys (7-10)Aug. 3 - 9
Boys (11-16)
Youth (H.S. & up)
FamilyJuly 20 - Aug. 2
Canoe Camps:
Girls (14-17) July 20 - Aug. 2
Boys (14-17)
Adults (18 & up)
Write to: Camp Medeba,
71 Glencameron Rd.,

Thornhill, Ontario L3T 1P5



Camp Brochet, Quebec Photo: Ron Edgecombe

# EMMANUEL BIBLE CAMP Dundas, Prince Edward Island

The state of the s
College & Career (17 & up)
June 27 - July 4
Teens (13-18) July 5 - 12
ChildrenJuly 13 - 19, 20 - 26
& July 27 - Aug. 2
Write to: Svend Christensen

Write to: Svend Christensen, St. Peters Bay, R.R. # 3, Prince Edward Island C0A 2A0

# CAMP JOLI-B Rollet, Quebec

Boys & Girls (8-12)July 6 - 13, & 13-20
FamilyJuly 27 - Aug. 2
Youth (13 & up)Aug. 6 - 16
Write to: Gaston Jolin, C.P. 100,
Rollet, Quebec

### CAMP BROCHET Chicoutimi, Quebec

# FRONTIER LODGE St. Hermenegilde, Quebec

### PARKSIDE RANCH Magog, Quebec

Boys & Girls (10-15) . . . . . June 28 - July 26 Contact: Fred Warnholtz, Director Box 386, Magog, Quebec



North Star Bible Camp, Alaska

# STRASBOURG BIBLE CAMP Strasbourg, Saskatchewan

Family Camp and Conf June 27 - July 4
Teens
Children July 13 - 19 & 20 - 26
Contact: Mr. Edwin H. Seed, 1208 Horace
St., Regina, Saskatchewan S4T 5L4



Camp Elim, Colorado

# **UNITED STATES**

# NORTH STAR BIBLE CAMP Willow, Alaska

Training & Work CampJune 29 - July 5
High School July 6 - 12
Jr. High July 13 - 19
Staff Enrichment 147July 20 - 26
Grade School July 27 - Aug. 2
& Aug. 3 - 9

Write to: James W. McCormick, Box 4, Willow, Alaska 99688

# CAMP LIWA, INC. Fairbanks, Alaska

Write to: Donald C. Sauer, 2820 Totem Dr., Fairbanks, Alaska 99701

### ARIZONA BIBLE CAMP Winslow, Arizona

WIIISIOW, AIIZOIIA
D.V.B.S. TeamsJune 16 - 21
Jr. Camp June 29 - July 5
Jr. High July 13 - 19
Sr. High
Reach-Out Teams:
Show Low July 9 - 12
Flagstaff June 22 - 28
Payson
Back Pack/Fellowship &
Tanining 1.1.1 # 0.99 96

Training ....... July 1 - 5 & 22 - 26 Contact: Bill Thrall, 8602 N. 9th Ave., Phoenix, Arizona 85021



Camp Skymount, Pennsylvania



Youth CampJuly 19 - Aug.
Family CampAug. 30 - Sept.
Write to: Koinonia Conference Grounds,
1473 Eureka Canyon Rd.,
Watsonville California 95076

# VERDUGO PINES BIBLE CAMP Wrightwood, California

# CALIFORNIA BIBLE CONFERENCE Yosemite National Park, California

July 12 - 20	
Registrar: Homer Williams, 118	85 4th Ave. S.,
Napa, California 945	558
(707/224-7290)	

### CAMP ELIM Woodland Park, Colorado

Counselor Training
Grade School Girls
Boys Trail CampJuly 13 - 19
Jr. High July 20 - 26
Boys Trail Camp July 20 - 26
Grade School Boys July 27 - Aug. 2
Girls Trail Camp July 27 - Aug. 2
Boys Trail Camp
Jr. High
High School
Labor Day Conf Aug. 29 - Sept. 1
Write to: Camp Elim, Star Route 1226
Woodland Park, Colorado 80863

# CAMP HORIZON Tampa, Florida

Girls (9-12) June 7 - 14 & 14 - 2	1
Boys (9-12) June 21 - 28 & 28 - July !	5
Teens (13-17) Aug. 9 - 16 & 16 - 2	3
Write to: Ted Thisse, Rt. 2, Box 134E,	
Tampa, Florida 33610	



Camp Berea, New Hampshire

# CAMP SUNRISE Fairmount, Georgia

Girls (9-13) July 13 - 19
Boys (9-13) July 27 - Aug. 2
Teens (13 - 18)
Write to: Jack E. Wagner, Rt. 1, Box 289,
Fairmount Georgia 30139

# IOWA BIBLE CAMP Twin Lakes, Iowa

Boys & Girls (9 thru High School)

June 15 - 21

Write to: Karl J. Pfaff, 2613 So. Martha,
Sioux City, Iowa 51106
(712/276-8876)

### KANSAS BIBLE CAMP Hutchinson, Kansas

Grade School . . . . . . July 13 - 19 & 20 - 26
Jr. High . . . . July 27 - Aug. 2 & Aug. 3 - 9
High School . . . . . . . . . . . Aug. 10 - 17
Write to: John Bloom, R.R. 3,
Hutchinson, Kansas 67501

# BAIR LAKE BIBLE CAMP Jones, Michigan

### CIRCLE Y RANCH Bangor, Michigan

Jr. Camp (8-12) June 28 - Aug. 9
Sr. Camp (13-17) Aug. 9 - 23
Adult Retreat (18 and up)Sept. 12 - 14
Write to: Lessie Farmer, 824 E. 100 St.,
Chicago, Illinois 60628
(312/568-7468 or 779-1274)

# UPPER PENINSULA BIBLE CAMP Little Lake, Michigan

Write to: Registrar, U.P. Bible Camp, Little Lake, Michigan 49833



# STORY BOOK LODGE Biwabik, Minnesota

Write to: D. Sams, 7601 Angeline Dr., Minneapolis, Minnesota 55428

# LAKE KORONIS ASSEMBLY GROUNDS Paynesville, Minnesota

Midwest Bible Camp ..........July 21 - 2'. Write to: Lloyd R. Parkin, 2905 - 31st Ave. N.E., Minneapolis, Minnesota 55418 (612/781-2547)

### CAMP BEREA Bristol, New Hampshire

,
Awana: Pioneers & Guards June 21 - 28 Pals and Chums June 28 - July §
Jrs. (Gr. 1-3)
Boys (10-14)
Girls (10 - 14)July 26 - Aug. 9
Youth (14 - 18)
Adult Week at Seminole
Point LodgeAug. 9 - 16
Write to: Camp Berea, Box 385,
Lexington, Mass. 02173

# SOUTHWEST BIBLE CAMP Camp Glen-Eden, Glenwood, New Mexico

Training CampJuly 3 - 12
Sr. Camp July 12 - 19
Jr. CampJuly 19 - 26
Trail Camp July 19 - 26
Registrar: Charles G. Horsley,
5872 Regulus, El Paso,
Texas 79924

### CAMP LI-LO-LI Salamanca, New York

Pre-Teens (9-13) July 5 - 19
& July 19 - Aug. 2
Teens (13-16)
Pre-teens (9-13)
Youth (16-25)
Registrar: Ivan Nelson, P.O. Box 92,
Steanburg, New York 14783

### PINE BUSH BIBLE CAMP Thompson Ridge, New York

Toms River, New Jersey 08753

# CAMP HOPE, Canton, North Carolina

•
Boys & Girls (8-12) July 13 - 20
Teens
Involvement (15 and up) July 27 - Aug. 2
Write to: Ernest Gross, Box 612,
Shelbyville, Tennessee 37160

28 INTEREST

# MOUNTAIN TOP YOUTH CAMP Pinnacle, North Carolina

•
(Combined former Piedmont Bible Camp
and Mountain Top Youth Camp)
Junior Girls (8-11) June 22 - 29
Jr. Boys (8-11)June 29 - July 6
Int. Boys (10-16)July 6 - 13
Int. Girls (10-16) July 13 - 20
Int. Boys (10-16) July 27 - Aug. 3
Int. Girls (10-16)
Teens (14-25)
Write to: Preston L. Keith, Exec. Dir.,
P. O. Box 769, Kernersville,
North Carolina 27284

# WHITEWATER BIBLE CAMP Ohio

Jr. Camp (8-12)June 16 - 20
Sr. Camp (13-17)
Contact: Whitewater Bible Camp,
do Northern Hills Bible Chapel
1155 W. Galbraith Rd.,
Cincinnati, Ohio 45231

# EAGLE FERN YOUTH CAMP Estacada, Oregon

Jr. Girls (Gr.4-6)July 6 - 12
Jr. High Girls (Gr. 7-9)July 13 - 19
High School (Gr.10-12) July 20 - 26
Jr. High Boys (Gr.7-9) July 27 - Aug. 2
Jr. Boys (Gr.4-6)
Registrar: Mrs. Don McElmurry
335 N.E. 63rd Ave.,
Portland, Oregon 97213

# GREENWOOD HILLS CONFERENCE Fayetteville, Pennsylvania

•
Young People's Congress (16-23)
June 20-28
Family ConferenceJune 28 - July 6
Girls (8-15) July 6 - 26
CMML ConferenceJuly 26 - Aug. 3
Boys (8-15)
Family Conference Aug. 16 - Sept. 1
Write to: Gilson Kendall, Mgr., R.D. # 2,
Fayetteville, Pennsylvania 17222

# CAMP SKYMOUNT Green Lane, Pennsylvania

June 30 - August 31 Write to: Grand Old Gospel Fellowship, P. O. Box 8081, Philadelphia, Pa. 19101

### CAMP IROQUOINA Hallstead, Pennsylvania

Family Camp	5 - 19 & July 19 - 26
Girls (8-15) Aug. 2	- 16 & Aug. 16 - 23
Youth (16 - 25)	Aug. 23 - Sept. 1
Write to: Rob McClellar	nd

Camp Iroquoina, Rt. 1, Hallstead, Pennsylvania 18822

# BELIEVERS BIBLE CONFERENCE Lookout Mountain, Tennessee

# MID-SOUTH BIBLE CONFERENCE Nashville, Tennessee

Family Conference
Write to: John Phelan, Box 90051
Nashville, Tennessee 37209

# SANDY CREEK BIBLE CAMP Washington, Texas

g.c, .exac
Counselor TrainingMay 30 - June 1
Staff TrainingJune 2 - 7
Boys (8-11)June 8 - 14
Girls (8-11)June 15 - 21
Jr. High (12-14)June 22 - 28
Family CampJune 29 - July 5
Spanish CampAug. 3 - 9
Sr. High (15-17)Aug. 10 - 16
College
Write to: Registrar: Sandy Creek Bible
Camp, Rt. 1, Box 220B,
Washington, Texas 77880

# ALETHEIA SPRINGS CHRISTIAN EDUCATION CENTER Ferrum, Virginia

5
6
5

# **BRISTOL BIBLE CONFERENCE**Sullins College, Bristol, Virginia

Family ConferenceJuly 19 - 26
& July 26 - Aug. 2
Write to: Mrs. Welcome Detweiler,
252 Hester Road,
Durham, North Carolina 27703

# LAKESIDE BIBLE CAMP Whidbey Island, Washington

•	•	•
Family Camp .		June 28 - July 5
		& July 5 - 12
Boys (Gr.4-6) .		July 13 - 19
Girls (Gr.4-6) .		July 20 - 26
7th & 8th Gr		July 27 - Aug. 2
Trail		
9th Grade		
Bible Study Co	nf	
Sr. High		Aug. 17 - 23
College		Aug. 24 - 29
Registrar: Mrs.	Olive G.	Hartt,
1941	N.W. 97	th St.
Seatt	le, Washii	ngton 98117
(206)	784-3624	)

# RIMROCK YOUTH CAMP Yakima, Washington

Sponsored by Tieton Drive Bible Chapel
Grades 4 - 12June 15 - 21
Contact: Brian T. Aggett,
413 N. 57th Ave.,
Yakima, Washington 98902

# JUNIOR CRUSADE CAMP Hinton, West Virginia

Boys & Girls (8-13) July 6 - 12
Youth (14 and up) July 27 - Aug. 2
Write to: Christian Crusade Camp, Box 999,
Hinton, West Virginia 25951

### LAKE GENEVA YOUTH CAMP Lake Geneva, Wisconsin

zako deneva, wieconom
Girls June 21 - 28 & June 28 - July 5
Counselor-In-Training June 28 - July 12
BoysJuly 5 - 12 & July 12 - 19
Teen Bike CampJuly 12 - 19
Girls July 19 - 26 & July 26 - Aug. 2
Teen Bike Camp
Boys
Boys Canoe CampAug. 2 - 9
High School
Young Adults Aug. 29 - Sept. 1
Family
Write to: Fred W. Griffith, Director,
Rt. 4. Box 579.
Lake Geneva, Wisconsin 53147



Bair Lake Bible Camp, Michigan



Reading about work in the "home" fields helps to put the local work into perspective and encourages one to do as He does (in a very faint degree, however) to "love the world." The editorials and special articles are usually much appreciated and any which may be thought controversial help to keep one from mental ruts.

Mary Poole, Zambia, Africa

Praise God for the article by Norman West ["Attractive Assemblies." March p. 3]. My son also went to West Woods for the same reasons. He had met a young man who worked here in Naugatuck and invited him to attend West Woods with him. My son found acceptance there. He had left our church because the young people didn't accept anyone who was different. (He has a speech problem and that didn't make any difference to his new friends.) His friends invited me to attend with them. About a year ago I started fellowshipping at West Woods.

I just praise God for West Woods and its friendly believers.

Vivian Tillotson, Naugatuck, Connecticut

... I have noted from readers' comments that tensions are developing which are also being felt in all evangelical fellowships, and which surely all sincere Christians must feel within themselves from time to time: viz. the tension between the God-honoring desire (John 17) to reach out in love to all our brothers in Christ on the one hand, and the desire to maintain doctrinal purity in accordance with God's Word on the other. When taken to extremes the former leads to compromise and loss of witness, while the latter leads to exclusiveness, spiritual pride and loss of witness. Surely we all need the grace of God to achieve a healthy balance between these two basically good motives. As my father often quoted to me: "wise as serpents but harmless as doves."

Above all, I believe we should try to avoid hypocrisy in our standards of judgment. In your February issue (p. 22), for example, one reader objects to "articles by Church of England clerics on the authority of God's Word." Unless that reader rejects the King James version of our Bible (a product of the Church of England) he is, on the face of it, being patently hypocritical

A. D. Dunning, Ottawa, Ontario Many thanks for your editorial entitled "Misguided Professionals and Negligent Parents" in the February issue of INTEREST. As a Christian public high school teacher for nine years, I have taught a number of students from Christian homes. Those who were grounded in scripture and Christian principles have not been swayed one bit from their faith by reading textbooks containing anti-Biblical assertions, profanity, or immoral statements. As you so keenly hint at in your editorial, parents must get INVOLVED, not only with the schools their children attend, but also with their children at home.

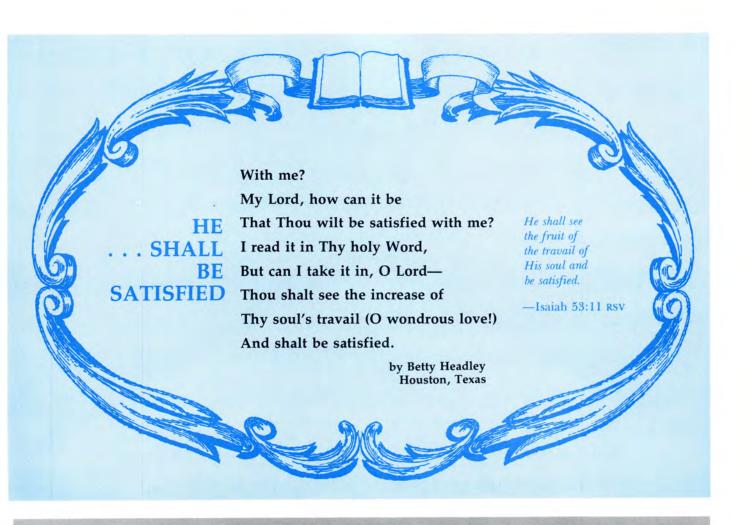
In my experience, I have seen many parents abdicate their spiritual responsibility to their children by sending them to Christian schools. This is done, supposedly, to avoid the above mentioned sinful influences on the child. With lack of parental involvement, both at home and in school, many of these youngsters slowly drift away from "their first love" despite the type of school they attend. The real cause? Negligent parents.

Many public educators are "misguided." However, if we just sit back, do not attend school meetings, and do not make our minority voice heard, what can we expect from our schools and our children? Simply sending our children to Christian schools is not a complete answer to the problem. Let's become more INVOLVED with our children, our educators, and the educational process, both at home and at school.

Bruce W. Moon, Philadelphia, Pa.

In the report of the Radio Conference in the January issue [page 19], it was stated that "very few British assemblies have a vision for Gospel broadcasting." As a full-time worker among British assemblies and engaged in radio work, I find this hard to accept. I feel sure that the need for broadcasting is strongly held, but unfortunately the situation in the British Isles is that broadcasting time cannot be purchased. There is one small radio station that is an exception which is based on the Isle of Man. I have the privilege of broadcasting two half-hour programmes each week from this station, and have other broadcasts on stations in Swaziland, Jordan, the Philippines and Taiwan. This is wholly supported by the assemblies of the British Isles, and I feel that their support is a vindication of the fact that there is a true vision for the need of broadcasting.

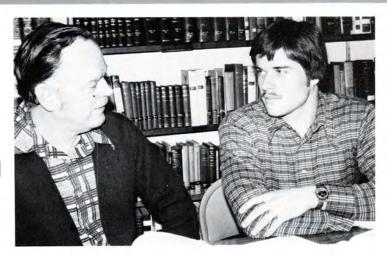
John Knight, Hampshire, England



# Paul and Timothy? No — Jean and Larry

II Tim. 2:2

- Intensive training to serve the Lord Jesus in the assembly
- More than a Bible School, yet including comprehensive practical Bible Study
- Personal attention of instructors in growth and development
- ·Limited number of interns selected yearly



- Open to married or single men, dedicated to Christ, with some Christian service background.
- •Nine months training begins September 1975

Write or Call:

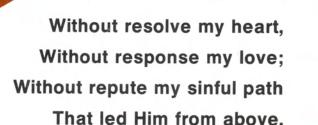
# Discipleship Intern Training

401 MacArthur Blvd.

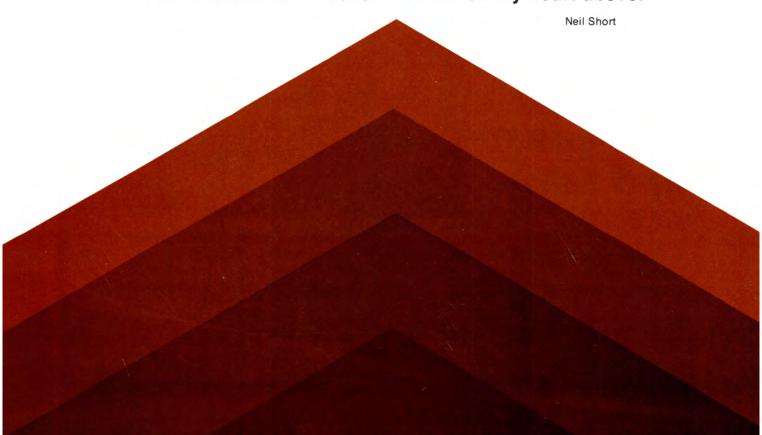
San Leandro, Ca. 94577 (415) 632-9901

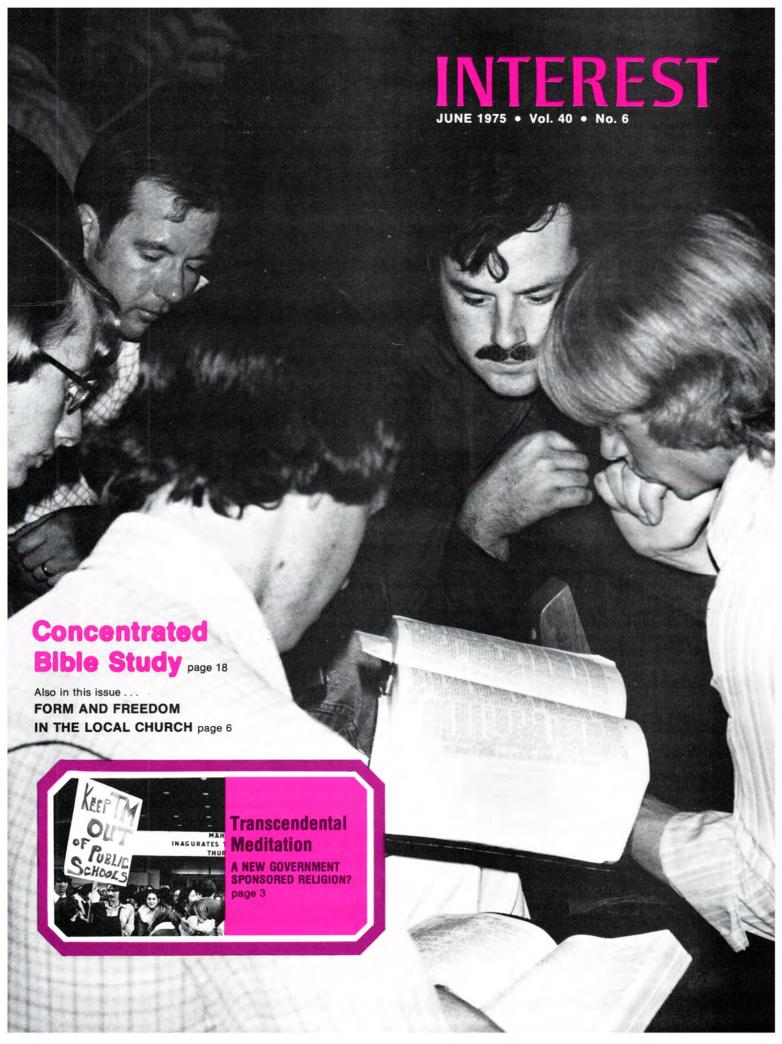


Address Correction Requested



Without reserve His heart,
Without recall His love;
Without rebuke His sinless path
That led my heart above.





# INTEREST JUNE 1975 Volume 40, No. 6

# **Articles**

3 T. M. - a New Government Sponsored Religion?

Occult philosophies and Eastern religions are finding fertile ground for their seeds of illusion, deceit and ultimate emptiness.

6 Form and Freedom in the Local Church

The open, free, spontaneous meeting is sadly lacking in the contemporary

10 The Plan of Salvation in Three Dimensions

The Gospel message, as well as Christian responsibility, are illustrated in the Tabernacle.

11 What David Did

Our Lord selects the commendable in His servants' ministry and emphasizes that.

18 Concentrated Bible Study

The development of gift calls for organized study. Here are some ideas.

24 My Soul Thirsteth for God (Poem)

# **Departments**

17 Address Changes

17 Notices

22 Book Reviews

12 Quotes from Workers

16 Commendations

17 Reports

17 Conferences

17 With the Lord

- 23 Editor's Page
- 21 Letters to the Editor

**COVER PHOTO:** Concentrated Bible Study by a small group is a part of a larger "Bible Study Methods" class taught by Leonard Lindsted (p. 19).

**INSET:** Christian youth distributed thousands of pieces of literature to people attending a TM lecture in San Francisco in March.

Change of address notices, requests for the magazine, and all materials for INTEREST should be sent to: The Editor, Box 294, Wheaton, Ill. 60187

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

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

**COPYRIGHT** © 1975, by Letters of Interest Associates. Permission is granted to readers to photocopy INTEREST articles in small quantities for personal, school or church use. The following should be written or typed on the original before copying: "Reproduced from INTEREST magazine by permission." This permission does not apply to articles reprinted in INTEREST from other publications, or articles bearing copyright notices. Nor does it apply to large quantity reproductions, or to reprinting in any quantity. For such purposes, permission in writing must be obtained from the editor.

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

MINISTRY FUND: Gifts will also be received for the "Ministry Fund". Monies so designated are directed into the Lord's work at home or abroad without deductions by the Letters of Interest office. Suggestions as to distribution are welcomed. Make checks payable to Letters of Interest. Gifts to L.O.I. are tax deductible.



# by Bill Squires

ranscendental Meditation has hit the American scene with a flourish. It has been lauded by many public officials, including the Governor of Vermont, the Mayors of Oakland, Berkeley, Houston, Cincinnati and Miami, and U.S. Senators John V. Tunney (California), Adlai Stevenson (Illinois), and Michael Gravel (Alaska).

On February 5, 1975, Senator Gravel introduced before the U.S. Senate "A Resolution to Increase Awareness of Transcendental Meditation." If this resolution is passed, the International Meditation Society, the organization behind TM, will have the stamp of approval of the United States Senate for their "World Plan" activities.

The resolution passed by the Illinois legislature encouraged state educational agencies to "study the feasibility of courses in Transcendental Meditation." The U.S. Department of Health, Education and Welfare has given more than \$21,000 to the International Meditation Society to train high school teachers how to teach TM in public schools. And TM is being taught in many public schools and universities, usually under the name, "The Science of Creative Intelligence."

In the U.S. Army, Major General Franklin Davis (since retired but at the time commandant of the U.S. Army War College) made these remarks concerning the teaching of TM to American soldiers:

The program must be voluntary—a directive from the Pentagon turns off the young soldier. I think the easiest way would be to keep it at post level, offering instruction in service clubs or the like, but the Army should pick up the tab and provide the instruction.<sup>2</sup>

# THE GENERAL PUBLIC

The technique known as Transcendental Medita-

tion is making giant steps today. People in every spectrum of society are beginning to practice it as a means of mental and physical relaxation, stress relief, awareness expansion, and "development to a fully evolved state of life." Housewives, businessmen, scientists, high-ranking military officers, prisoners, students, and even young children are meditating.

The public is first introduced to the practice of 'TM through a series of two free lectures. Advertisements for these lectures are seen on bulletin boards and in newspapers, and are frequently heard on the radio. At these lectures one is told that TM: (1) "can be learned easily and enjoyed by everyone," (2) "provides deep rest as a basis for dynamic action," (3) "improves clarity of perception," (4) "develops creative intelligence," (5) "expands awareness," and (6) "insures full development of the individual in a natural way."

The International Meditation Society, IMS, is the organization established to propagate this technique. According to IMS, over 650,000 Americans have been initiated so far, with the present initiation rate at 15,000 per month and growing. Each initiate is asked to pay a sizeable initiation fee (non-students \$125, college students \$65, high school students \$55, junior high school students \$35, families \$200, young children—two weeks' allowance). From this source of revenue, IMS easily grosses \$1.5 million (tax free) each month, thereby enabling it to expand its work at a tremendous rate.

In Canada, a benefactor has donated a 188-acre lake site for a TM center in Regina. Across the country, some 54,800 people were meditating as of September, 1974, almost the same percentage of the total population as in the United States.



A World Plan has been developed to train one teacher of Transcendental Meditation for every 1,000 people in all parts of the world. IMS now has 350 World Plan Centers in the U.S. and 7,000 teachers of TM. Hundreds of new teachers are being trained by an elaborate videotape system each month.

The Seven Goals of the "World Plan" are presented as attainable, goals which can be realized in this generation. These goals are:

- 1) To develop the full potential of the individual.
- 2) To improve governmental achievements.
- 3) To realize the highest ideal of education.
- 4) To eliminate the age-old problem of crime and all behavior that brings unhappiness to the family of man.
- 5) To maximize the intelligent use of the environment.
- 6) To bring fulfillment to the economic aspiration of individuals and society.
- 7) To achieve the spiritual goals of mankind in this generation.

### **RELIGION PURE AND SIMPLE**

Despite all these high-sounding goals, Transcendental Meditation is religious

# S.R. 64

SENATE RESOLUTION 64, "A Resolution to Increase Public Awareness of Transcendental Meditation," concludes with the following statement:

Resolved, That it is the sense of the Senate of the United States of America that the World Plan Executive Council be encouraged to increase public awareness of the achievements resulting from the teaching of Science of Creative Intelligence by celebrating the second week in November as "World Plan Week—U.S.A."

This resolution must be approved by the Senate Judiciary Committee before it is voted on by the Senate. The Committee members are: James Eastland (Miss., Chairman), James Abourezk (S.D.), Birch Bayh (Ind.), Quentin Burdick (N.D.), Robert Byrd (W.Va.), Hiram Fong (Hawaii), Philip Hart (Mich.), Roman Hruska (Neb.), Edward Kennedy (Mass.), Charles Mathias (Md.), John McClellan (Ark.), Hugh Scott (Pa.), William Scott (Va.), Strom Thurmond (S.C.), and John Tunney (Calif.).

Readers wishing to convey their feelings to any of these Senators can address them c/o The Senate Office Building, Washington, D.C. 20510.

practice—a form of Hinduism disguised as non-religion to give it a foothold in the American scene. A look at the origins and practices of TM makes this very clear.

Transcendental Meditation is one of a great variety of Yoga techniques which have come from the East. Yoga is a school of Hindu spiritual practice. It can be described as any type of mental, physical, or spiritual discipline which is designed to bring one into union with "ultimate reality." The word Yoga is Sanskrit for "union." The union in view is union with the supreme being or the ultimate principle. The practice of Yoga, therefore, is the use of methods or disciplines for achieving such union. Both physical and mental disciplines are included. After enumerating such disciplines, The Dictionary of Mysticism says: "The techniques of Yoga are recognized and applied by all schools of occultism."3

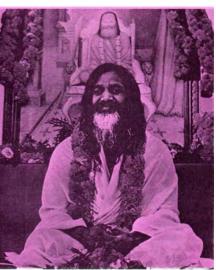
The form of Yoga known as Transcendental Meditation was developed and brought to the West by Maharishi Mahesh Yogi. In Hindu tradition the name taken by a spiritual seeker when he renounces "normal" life to devote himself to a spiritual path is almost all title. Here, Maharishi means "great sage" and Yogi is "one who has attained union." Mahesh is the family name of TM's founder.

Maharishi was born in India, graduated from college with a physics degree, and thereafter became the favorite disciple of "His Divinity" Swami Brahmananda Saraswati, at that time one of India's four great religious leaders

Just before Swami died, he commissioned Maharishi to evolve a simple form of meditation which anyone could learn and practice. Maharishi consented, went into the Himalayan Mountains for two years, and emerged with a yoga technique he called Transcendental Meditation. When the people of Southern India were slow in accepting it, he decided to take it to the West, to those people "who are in the habit of accepting things quickly." He went first to London (where he achieved fame as the guru of the Beatles) and then came to America.

### INITIATION

The technique developed by Maharishi uses a *bija mantra*—literally, a "seed" mantra. In Hinduism, a mantra is a sacred word or formula for recitation or chanting. The *bija mantra* is a secret Sanskrit word repeated over and over silently in the mind, resulting in expanded consciousness.



Maharishi Mahesh Yogi in front of a picture of Swami Saraswati

The implantation of the mantra, like a seed being pushed into the ground, comes during the initiation ceremony, and that ceremony is the most important step in learning TM.

The ceremony uses the classical format of implanting the *bija mantra*. The candidate is asked to bring fruit, freshpicked flowers, and a clean white handkerchief. Shoes are removed, and he enters an incense-filled, candle-lit room along with the TM initiator. Kneeling before a picture of Maharishi's dead master, Swami Saraswati, the TM initiator puts the fruit and flowers on the handkerchief and places it all on a table or mantle beneath the picture. He begins singing *puja*, a Vedic hymn of worship honoring the departed masters of the Shankara tradition of Hinduism.

After the hymn singing, which usually takes ten or fifteen minutes, the initiator will rise and look at the candidate, repeating the Sanskrit word which is to be his personal mantra. After being taught how to properly pronounce the mantra, the candidate begins to meditate for the first time, silently repeating it over and over until a pleasant sensation occurs. He is told to return for the next three consecutive nights for additional help in learning to meditate, and then he is on his own. It is recommended to him that he meditate twice a day for twenty minutes at a time.

The explicit element of worship involved in the recitation of the *puja* is enough in itself to disqualify TM as a permissible practice for Christians who take the words of God seriously: "You shall not make yourself a graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath ... you shall not bow down to

hem or serve them; for I the Lord your God am a jealous God ..." (Ex. 20:4-5).

Aside from the issue of worship, however, there is another significant fact about the puja and its function in the initiation ceremony which TM literature never mentions. The *puja* itself is a long mantra which is so constructed in its rhythms and the sequence of its sounds as to produce an altered state of consciousness both in the initiate who hears it and the initiator who recites it. The purpose of this mental manipulation is two-fold. For the initiate, it places him in a semi-passive and receptive frame of mind well suited to the implantation of the mantra. For the initiator, it is believed to "tune him in" to the spiritual power (or siddhi) of the Maharishi and the tradition he represents so that the initiator will be empowered to transmit the mantra with psychic force to the deep levels of the initiate's unconscious mind.

This is the significance of the mantra as *bija*, or "seed." The initiate is advised that he should not attempt to concentrate on the mantra during meditation, but should simply allow it to "dwell in his consciousness." The fact is that the mantra can "dwell" there because it has been *placed* there by means of traditional ceremonial techniques.

### THE WORLD OF SPIRITS

The intonation of mantras, which every meditator must do, makes possible entry into new spiritual realms where contact with spirits and demons is possible. Maharishi says:

...Through Vedic hymns it is possible for those expert in chanting those hymns to produce certain effects here, there or there. The universe is vast, so many worlds and all that. We do something here according to Vedic rites, particular, specific chanting to produce an effect in some other world, draw the attention of those higher beings or gods living there. The entire knowledge of the mantras or hymns of the Vedas is devoted to man's connection, to man's communication with the higher beings in different strata of creation.<sup>4</sup>

One Christian woman in Berkeley, California, a former teacher of TM, writes in her testimony:

As my consciousness expanded I began to become aware of the presence of spirit beings sitting on either side of me when I was meditating, and sometimes at night they would sit on my bed.

In March, 1972, I attended a teacher training course in Fiuggi, Italy, where I learned from Maharishi how to be a TM instructor. Along with about 1,000 others from all over the United States and the world, I spent three months meditating from three to ten hours a day. I had a vivid experience of demonic oppression while

there, when in the night during sleep I woke with a sense of fear and apprehension, as pressure was being put all over my head and body by a spirit who was trying to enter my body. I commanded it to leave and resisted it until it left. Other supernatural experiences began to occur, such as clairvoyance, telepathy, and the beginnings of astral travel.

### THE METHOD OF YOGA

The method of Yoga involves the suppression of all mental activities, both conscious and unconscious. Eight stages are generally enumerated in classical Yoga. These are (1) yama—moral restraint or abstention, (2) niyama—self-culture, (3) asana—posture, (4) pranayama—regulation of breath, (5) pratyahara—control of the senses or withdrawal of them from natural outward functioning, (6) dharana—concentration or contemplation, (7) dhyana—meditation or fixed attention, and (8) samadhi—concentration, or a state of superconsciousness.

Transcendental Meditation is not classical Yoga per se, but does draw heavily from it. TM actually starts with the fifth stage, pratyahara—withdrawal of senses from the external field of perception. The fact is that any one of the earlier stages taken by itself can lead to the seventh stage, dhyana (oneness with all yet with a remaining sense of your own existence), and then finally to samadhi (oneness with all with no sense of your own existence). Samadhi, the eighth stage, is the goal of all types of Yoga, including Transcendental Meditation. According to Maharishi:

When one sees the different perspectives in Vedic literature, one may be confused by the differences of opinion about the path of realization. But when the mind comes to *samadhi*, or transcendental consciousness, the goal of all paths is reached.<sup>5</sup>

### **CHRISTIAN MEDITATION**

The type of meditation commended in the Scriptures is an entirely different thing from the meditation of Eastern religion. Psalm 1 speaks of the righteous man who delights in the law of the Lord and meditates on the law day and night. This meditation is a practice where a person actively uses his mind to study the Word of God, to "chew on it" and analyze it until he understands it and can apply it to his life. But Transcen-Meditation pratyahara—withdrawal of senses from external field of perception. The mind, rather than working actively to discern and digest, is placed in neutral, and ultimately dismissed altogether as samadhi (cosmic consciousness) is experienced. So Transcendental Meditation and Christian meditation can be seen to be quite the opposite of each other.

### **MAHARISHI VERSUS CHRIST**

Transcendental Meditation is widely proclaimed to be non-religious in nature and actually to be of help to believers in their day-to-day Christian lives. We should examine some of the teachings of Maharishi Mahesh Yogi to see if this is true or not.

The sacrificial death and resurrection of our Lord Jesus Christ is the central teaching of historical and biblical Christianity. Maharishi says, "I don't think Christ ever suffered or Christ could suffer."

Maharishi teaches that through Transcendental Meditation "...very easily a sinner comes out of the field of sin and becomes a virtuous man." He also states that TM enables one to "place his life in tune with the cosmic life of absolute Being" and that to do so is "the only way out of the field of sin." But the Bible nowhere says that meditation will save us from our sins. Rather, it clearly states that we are saved from sin by the

Continued on page 14

# C.W.L.F.

Bill Squires is a staff member of the Christian World Liberation Front. He prepared this article for IN-TEREST at the request of the editor.

CWLF has an evangelistic outreach, particularly to college students. The organization had its origins on the Berkeley Campus of the University of California in response to the radical movements of a few years ago.

The Christian World Liberation Front has developed a ministry called "The Spiritual Counterfeits Project." The purpose of the project is to gather information about occult/Eastern/mystical groups in America, make this information known to other Christians, and to encourage Christians to confront these groups in their community.

CWLF is presently involved in doing extensive legal research in order to prove in state and federal courts that IMS is indeed a religious organization and that TM is a religious practice, thereby blocking any further activity of the IMS in public schools and preventing them from obtaining more government funds for their movement.

For more information write: Spiritual Counterfeits Project, Christian World Liberation Front, P.O. Box 4309, Berkeley, California 94704.

# Form & Freedom in the Local Church

by Gary Inrig

F a First Century Christian were to visit a typical contemporary evangelical church, there are many things that would seem very strange to him. Obviously, the church building itself would astonish him. For three centuries the early believers met in homes and other available facilities. The elaborate and expensive structures which many modern Christians deem essential to a church's existence would be absolutely unfamiliar to him.

Even if he adjusted to that fact, it is likely that he would find the nature of the church's meeting even more dif-

ficult to accept.

If we are to understand the New Testament teaching on the life and practice of the church, it is of special importance to focus on the church meeting. There is an enormous difference between the practice of most modern churches and what is described in the New Testament.

To understand that difference, two kinds of meetings must be very clearly distinguished. The first is the meeting of the assembly, the church meeting. I have chosen to use this term in a very specific way, to describe the kind of gathering which the New Testament believers enjoyed, and which is described in considerable detail in Scripture. The second kind of meeting is basically similar to those various activities which we today might call "church services." By this term, we might designate an evangelistic service, a prayer meeting or a Bible teaching service.

It is awkward to try to distinguish two quite different kinds of meeting by such similar terms as "church meeting" and "church service." One writer makes the distinction in these terms:

There are two different kinds of meetings in Scripture—the church meeting and the apostolic meeting.... In the early Church there were meet-



To understand
the
New Testament
church, two kinds
of meetings
must be clearly
distinguished.

ings which were definitely connected with the churches, and others that were just as definitely connected with the work. In the latter only one man spoke, and all the others constituted his audience. One stood before the others, and by his preaching directed the thoughts and hearts of those who sat quietly listening.<sup>1</sup>

The nature of this distinction will become much clearer as the "church meeting" is described in Biblical terms. It will become obvious that our modern church life knows almost nothing of the first kind of meeting.

# I. THE MEETING OF THE ASSEMBLY

It is the meeting of the assembly that the New Testament describes in detail. Very few churches have such a meeting today, and the result has been a great impoverishment of our collective life and a distortion of the nature of church life. It will be shown that it is a meeting with four major characteristics. It is a diverse meeting, a focused meeting, an open, spontaneous meeting, and a purposeful meeting.

1. The assembly meeting is a diverse meeting. The New Testament church did not simply meet to hear a sermon, or to celebrate the Lord's Supper. Rather, the meeting had various elements. This is illustrated by the earliest description of church life, given in Acts 2:42, "They were persevering in the teaching of the apostles and in fellowship, in breaking of bread and prayers."

Thus, teaching, prayer, and the Lord's Supper were always a part of the daily gathering of believers in Jerusalem. Corinth shows the same pattern. The church meeting, as described in I Corinthians 11-14, included the Lord's Supper and the open exercise of spiritual gifts. Paul describes the "form" of a meeting in these words: "What is the outcome then, brethren? When you assemble, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for edification" (14:26, NASB).

It is important to recognize that the Biblical assembly did not have one meeting for prayer, another meeting for teaching, another meeting for worship and the Lord's Supper, and another for testimonies and mutual exhortation. All of these features were a regular part of the church meeting, whenever the assembly came together.

Thus the church meeting, as set forth

in the Word of God is remarkably diverse. It is diverse in its content, containing such elements as the Lord's Supper, singing, teaching, prayer, the exercise of spiritual gifts and the asking and answering of questions (cf. v. 35). Furthermore, it is diverse in its participants. This is already clear from v. 26 where each man is expected to participate, and reinforced in a very striking way in Acts 15:35. In Acts 13:1 we read of five "prophets and teachers" in the assembly in Antioch. Now, after Paul's first missionary journey we read, "Paul and Barnabas stayed in Antioch, teaching and preaching with many others also the word of the Lord." Even with so great a teacher of the Word as Paul present among them, there was a multiple participation in the ministry of the Word. This would find continuous expression in the church meeting.

2. The assembly meeting is a focused meeting. Another feature of apostolic church life which must be noticed is that it centered upon the remembrance of the Lord Jesus, by partaking of the Lord's Supper. This is clearly indicated in Acts 20:7, "On the first day of the week, when we gathered together to break bread, Paul began speaking with them." The crucial point here is that although Paul, Luke and others were present, the disciples did not come together primarily to hear Paul, but to break bread in remembrance of the Lord.

The Lord's Supper was always an integral part of the church meeting, as Acts 2:42 indicates. The "breaking of bread" here is more than simply taking food together. It is the observance of the Lord's Supper, within the context of a meal which the believers shared. This is reiterated in Acts 2:46, "And day by day continuing with one mind in the

The accompanying article is a selection from a book to be issued next month by Harold Shaw Publishers (Box 567, Wheaton, III. 60187, 208 pages, \$3.95). Entitled Life in His Body, the book is a study of church order, with a thorough commitment to the principle that the local church must be structured according to the divinely given pattern (i.e., the New Testament). Watch for a review of this excellent book in a forthcoming issue of INTEREST.

The author, Gary Inrig, is involved in a pastoral and teaching ministry in Bethany Chapel, Calgary, Alberta.

Copyright © 1975, Harold Shaw **Publishers** 

temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart." Breaking of bread thus was a constant part of the activity of the early church, to the point of occurring daily.

The apostle Paul gives the same perspective in I Corinthians 11. The Corinthians, when they came together in the assembly (v. 18), should have been properly observing the Lord's Supper. That they were not brings a severe rebuke from Paul (vv. 20-22). The assumption clearly is that, when the Corinthian believers came together in the assembly, they should eat the Lord's Supper. When the Church met, it met around the Lord's table (vv. 23-26).

By Biblical precedent, the congregation must gather around the Lord's Supper. As often as the church met together, they broke bread. This focus is divinely intended to keep before the assembly the essential basis of life in Christ's body. We gather together only because He loved us and gave Himself for us. He is the center and focus of assembly life. As Alexander Hay comments, "The gathering of the Church was not centered around a sermon, but around Christ. The essential element was the liberty of the Spirit to lead the gathering and to glorify Christ using whoever He chose.

This point is emphatically made by Cullmann: "In the earliest times an assembly of the congregation without celebration of the Lord's Supper was unthinkable."3 This may seem strange to Christians accustomed to only an occasional celebration of the Lord's Supper. Nevertheless, it is necessary to say that a church meeting is a Biblical church meeting only insofar as it focuses upon the Lord's Supper. This is not a dispensable concept, but an essential principle of church life. The Lord's Supper is the center of gather-

3. The assembly meeting is an open **meeting.** Not only is the church meeting a meeting containing various elements and focused upon the Lord's Supper, it is an open, spontaneous meeting. There was absolute freedom for men to exercise their spiritual gifts, as we have seen in I Corinthians 14:26.

In a context discussing spiritual gifts, this verse can only mean that these gifts are to be freely and openly exercised in the church meeting. Clearly, I Cor. 14:26 indicates that there must be freedom to participate in the church meeting. The liberty of such a meeting allowed for a multiplicity of ministry and an orderly informality. The apostolic command in such meetings was,

"Quench not the Spirit" (I Thess. 5:19).

It is unfortunately true that this open, free and spontaneous meeting, where joys can be shared and burdens can be borne, is sadly lacking in the contemporary church. There is a great deal of organization and formality, but little opportunity for open ministry and enthusiastic sharing of God's gifts, and the result is that the majority of Christians have become silent spectators, contributing only the correct liturgical response and singing an occasional hymn.

On one occasion, some Christians who had heard me preach elsewhere came to our assembly meeting. They sat down and waited for the service to begin. They were somewhat startled when someone from the congregation arose to start the meeting. There was no one sitting on the platform and so the man leaned over and said to his wife, "Gary must be late and they're starting without him!" Several others participated, and she leaned over and said, "They're doing pretty well, aren't they?", expecting my appearance on the platform at any moment. But slowly they realized that this diversity wasn't just an accident. This was the way it was meant to be. Yet it was very new to them, and they concluded that the meeting really had been organized and various people had been appointed to participate. They were surprised to discover, as they talked with friends, that there had been no planning or arranging, but that various men had participated under the leading of the Holy Spirit, out of a desire to edify the body of believers and to glorify the Lord Iesus.

That kind of service has a powerful effect upon us. I remember another couple whose response was, after their first exposure to a Biblical church meeting, "I sure knew the Lord was here." Sunday after Sunday, I have known exactly that feeling in my own life. The Holy Spirit has taken a variety of people, and a variety of contributions, and used them to speak to my heart.

The openness of the church meeting is an openness to the ministry of spiritual gifts. It is not openness to the profitless ramblings of anybody. Dr. Rendle Short has well said:

Please do not think that what is sometimes called the "open-meeting" means that the saints are at the mercy of any unprofitable talker who thinks he has something to say, and would like to inflict himself upon them. The open meeting is not a meeting that is open to man. It is a meeting that is open to the Holy Spirit. There are some whose mouths must be stopped. Sometimes they have to be stopped by the godly admonition of those whom God has set over the assembly. But because there is failure in carrying out the principle, do not let us give up the principles of God.<sup>4</sup>

Another aspect of the openness of the New Testament assembly meeting is resistance to that which will hinder this liberty. A formality, which squeezes out enthusiasm and spontaneity, tradition, clock-watching, a critical spirit—all of these can effectively quench God's spirit. Too great a concern with one particular aspect of the meeting can lead to rules and requirements which, although well-meaning, produce unbiblical restrictions. This type of restriction is found in some local churches, which insist that only a certain kind of ministry is appropriate at certain times, a restriction which certainly cannot be found in I Corinthians 14:26. The following is typical of this legalistic prohibition:

Teaching on general subjects preceding the breaking of bread often robs God of His worship and the Supper of its paramount importance. If Scriptures are read, or words of ministry given before the breaking of bread, they should relate to the Person and Work of Christ, leading the minds and hearts of those gathered to Him Hymns and exhortations, bearing on wilderness life, conflict, and service, often draw the mind away from the

Cross.5

This restriction is given from the very best of motives to encourage deeper worship; but it is an unbiblical rule, and cannot be given Biblical authority.

This is to insist that the New Testament assembly meeting must maintain its God-given openness and diversity. This makes it obvious that there cannot be restrictions on the meeting which hold that only some kinds of ministry are acceptable. This also indicates that the meeting cannot really be divided up into its constituent parts, and still maintain its original character.

4. The assembly meeting is a purposeful meeting. There is one simple principle of all activity in the local church. It is the touchstone by which all activity is to be evaluated, "Let all things be done unto edification."

Here it is very important to realize that there is a great difference between eloquence and edification. Too many young Christians are concerned about what they will say and how it will fit in. But I can think of no occasion in my experience when I have heard even the youngest Christian participate in the church meeting, when it was not very valuable, because there was a desire to glorify Christ and edify others. If we keep that goal in mind, the Lord Jesus will use what we say. There is far more spiritual power in the simplest prayer of a Spirit-filled heart ("Thank You, Lord Jesus, for dying for me"), than there is in the most eloquent and polished sermon of a carnal believer.

### II. THE CHURCH SERVICE

The modern church has many services which find no exact counterpart in the apostolic churches. These include Sunday schools, prayer meetings, conferences, missionary meetings, preaching services, and so forth. These services are perfectly legitimate activities which God has used and continues to use for His own glory. But none of them are the New Testament church meeting, and they must not be confused with it. Furthermore, while they are important, they are not indispensable. The same cannot be said of the church meeting, as previously described.

The apostle Paul regularly held evangelistic services in a home in Corinth (Acts 18:7, 8) and there is no

# The open meeting is not a meeting that is open to man, but to the Holy Spirit.

indication that others shared in that preaching. In Ephesus, he used daily the lecture hall of Tyrannus after he was forced out of the synagogue (Acts 19:8-10). For two years, he taught the disciples daily. In the Church meeting, Paul did not believe in an exclusive ministry. In this work of teaching in the school of Tyrannus, an assembly meeting is not in view, but a "church service," a meeting of the work. Therefore, different principles are possible. In the assembly meeting, there must be an open ministry of spiritual gifts, but in the "church service" there may be the exclusive ministry of a particularly gifted man for an extended period of time.

Thus, the New Testament provides both form and freedom. The form of the assembly meeting must be maintained, because important spiritual principles are involved. But if the elders of an assembly believe that other meetings in addition to the church meeting are of value, there is great freedom. The principle to be followed is that of doing what is most valuable and effective.

In practical application of this principle, virtually all local churches will feel the need for an efficient and well-organized Sunday School program. There is also a crying need for an orderly and systematic exposition of God's Word. An assembly is very wise which arranges for a gifted man to come regularly and consistently minister the Word. In North America, Sunday

mornings seem particularly appropriate for this kind of church service, and many non-Christians are in the habit of attending church at this time. Expository ministry will feed believers and will challenge unsaved men and women with the truths of the Gospel.

The variety of church services or activities beyond these is boundless, and provides great scope for the creative energies of believers. However, care should be taken that there are not so many activities demanding one's time that family life suffers and Christians get caught up in an endless round of activities.

There is a piece of verse that aptly describes the treadmill on which many Christians find themselves:

"Mary had a little lamb It should have become a sheep. It joined a local Bible church And died of lack of sleep."

You cannot build disciples by holding an endless circle of meetings, and services, and activities. If "lambs" are to become "sheep," believers need time to spend with their Lord and in reaching out to others.

Unfortunately, "church services" have been allowed over the years to become all-important, while a meeting such as the early Christians enjoyed is unknown to the vast majority of churches. The result has been a growing gulf between clergy and laity, and the concept of the Christian as a spectator while the minister preaches and serves. On the other hand, many local congregations which have known the joy of the "church meeting" have not recognized the value of distinguishing between the church meeting and a church service. As a result, there has often been a lack of consistent and consecutive teaching ministry by a gifted man.

In the Scriptures, there is both form and freedom. We must recognize that the "church meeting" is of first importance and its principles are not accidents, but God's gift for the health of

# You cannot build disciples by holding an endless circle of meetings.

His church. We need a diversified, open meeting, centered around the Lord's table which will edify the church. We also need the freedom of the "church service," the opportunity to respond to the spiritual needs and open doors which the Head of the Church puts before us.

This principle of "form" and "freedom" goes even further. There are indispensable elements of the Biblical

# There is a great difference between eloquence and edification.

church with which the Scriptures present us. On the other hand, there is a Spirit-given freedom to meet the needs of a particular congregation. Nothing is more deadening than imitating another church because its programs are successful. People differ. Needs differ. What is valuable to one group of Christians will not be to another.

I am not, of course, speaking of the freedom to follow Biblical requirements. Those matters are not optional. But a local congregation needs to realize that beyond the "form" there is flexibility and freedom, and to prayerfully seek the guidance of the Holy Spirit in these areas. That is why we are far more concerned with the principles of Scripture than we are with the practices of any single local church. The principles do not change and must not be disregarded. The application of those principles to specific situations must be the prerogative of the Holy Spirit.

<sup>1</sup>Watchman Nee, The Normal Christian Church Life, p. 118. <sup>2</sup>Alex R. Hay, The New Testament Order for Church and Missionary, p. 317.

<sup>3</sup>Oscar Cullmann, Christ and Time, p. 73.

<sup>4</sup>Cited by G. H. Lang, *The Churches of God*, p. 86. <sup>5</sup>Author unstated, *Assembly Privileges and Responsibilities*, (John Ritchie, Ltd., n.d.), pp. 5-6.

New by John Heading

**ACTS** 

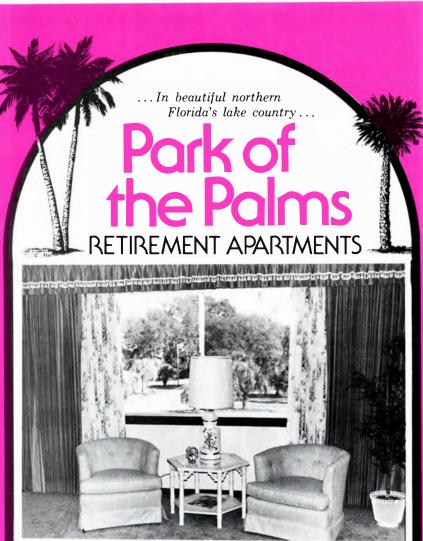
A study in New Testament Christianity



A serious and exhaustive study of Acts.

Two Volume Edition in one \$6.95

Send for free catalog WALTERICK PUBLISHERS P.O. Box 2216, Kansas City, Ks. 66110



Interior view of model apartment

LIFE RESIDENCY: Park of the Palms retirement apartments are offered for people 65 or older (62 by arrangement), providing good fellowship, relaxed living, healthy recreation and, above all, the opportunity to serve and worship the Lord Jesus Christ with other Christians.

Roomy and attractive studio, one-bedroom and twobedroom apartments are designed for comfort and security, including elevator service, TV, lounge, library and screened porch. All units will be air-conditioned and have a landscape view.

RENTALS: Rooms and small apartments are immediately available on monthly rental terms, with or without meals.

VACATIONS: The new lodge provides choice accommodations for families on summer or winter vacations. With or without kitchenettes. Accessible to water sports, golf, fishing, etc. Also to Disney World and many other Florida attractions.

Write for brochure to:

### Park of the Palms

KEYSTONE HEIGHTS, FLORIDA 32656 • PHONE 904 / 473-4842

JUNE, 1975

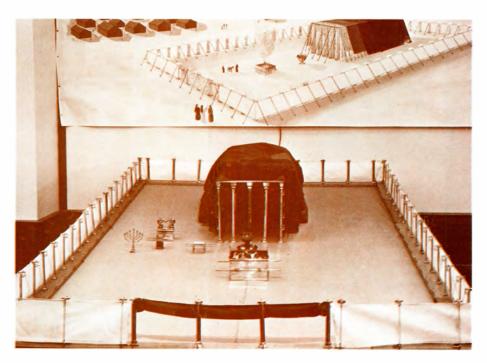
# The Plan of Salvati In Three Dimensions



George Heldman



Clark McClelland



NO FIRE BURNS on the great altar of brass. Nor is there water in the golden laver. Inside the tent-like structure, behind the five tall pillars, is a smaller altar, also unlit. Flanking it are a sevenarm lampstand and a golden table. There are no lights on the former, and no bread on the latter.

This, after all, is only a model, an accurate scale model of the tabernacle where the people of Israel worshipped more than 3,000 years ago. Yet it doesn't take long for the minds of a responsive audience to supply the fire, the water, the bread, and to fill the courtyard with busy priests, hustling about in their tabernacle service.

The late H.W.O. Atkins of London, Ontario, was the originator of the model. He did the research and had the various portions prepared by different craftsmen. The materials include brass, linen, sheepskin, and some silver and gold plating. The model would be expensive to build today.

The scale is 1 to 13, except the courtyard, which is reduced to a 1 to 26 scale. Even so it is 12 feet long, 6 feet wide.

Brother Atkins willed his model to his co-worker James K. Boswell, who in turn loaned it to George Heidman of Fredericton, New Brunswick, in 1967. George had been interested in the subject of the tabernacle for a long time. Shortly after he was saved, he had heard messages on it by F. W. Mehl. Of this he says, "Very few of the details seemed to register at the time, but my young heart was touched as he spoke on the brazen altar, and described the sufferings of Christ. My love to Him was rekindled. It was like dew in the morning of my life."

With this background, it can be expected that George Heidman's messages on the tabernacle will not stop with making the history of Israel come alive. He writes:

Three thoughts constantly are in my mind when speaking on the subject, (1) the Son revealed, (2) sinners received, and (3) the saint's responsibility and privilege. The value of all this is easily recognized in a day when the Person of Christ is being attacked, the preaching of the glori-

10

ous gospel is watered down, New Testament church principles are held lightly and personal godliness is scarre

Clark McClelland of Westbrook, Maine, has shared with George Heidman in continuing studies on the subject of the tabernacle, and these two servants of the Lord have held many series of meetings, using the tabernacle model. Generally they minister to the saints and preach to the unsaved during the same meetings. Each night, one of them takes the responsibility to see that the good news of salvation is clearly presented. This is not hard to do, because the entire plan of Old Testament worship was designed by God to be a foreshadowing of things to come, an illustrated lesson in the great truths that would be fully manifested in the gospel of Jesus Christ (Hebrews 8:5; 9:1-12; 10:1).

It is not uncommon to have scores of Christians from denominational churches attend a two-week series, even coming for supplementary daytime lessons. Schools sometimes use their busses to bring children for daytime viewings, and this is a grand opportunity to present the claims of Christ.

George and Clark have prepared a questionnaire designed for teenagers and for new converts. This has been a great help in challenging listeners to search the Scriptures for themselves. It also helps the speakers to discover where they have failed to make things clear.

Leonard Sheldrake's book on the tabernacle has been made available to those who attend meetings, sometimes sold and sometimes given away.

Newspapers often cover the series, taking pictures for publication. Sometimes radio interviews are offered, and once the tabernacle was presented on a local TV station.

An unusual opportunity arose when George took the models of the tabernacle furniture and a photo of the entire tabernacle to a Jewish clothing store to show the owner. The owner called all the staff together, and a grand discussion followed about the meaning of it all.

# What David Did

by Carl Armerding



But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

Matthew 12:3-4

OF ALL the things that David did our Lord selects but one, and that out of a context which would have deterred most of us from calling special attention to it. David was not only hungry, he was in a low state of soul. When he arrived in Nob, he made such statements as, "The King has commanded me a business," and, "The King's business required haste," but these were so far from the truth that only a careless disregard for the context would ever permit their use as slogans. Even a casual reading of I Samuel 20 and 21 will make that clear. But the Lord says nothing of all that. He simply tells us that David was hungry and that he went into the house of God to get something to eat.

No doubt there were other places in Nob to which David might have gone to beg supplies for himself and his men, and perhaps with much less risk of being detected. But "he went into the house of God." Common bread would have sufficed, but He who is the Host there has something better for this hungry fugitive. "So the priest gave him hallowed bread," for there was no common bread there. What a provision for one who a little later was to prove himself

more unworthy than ever by playing the mad man at a heathen's gate.<sup>4</sup> But such is divine grace!

David was a man of like passions with ourselves and his experiences are recorded for our admonition. Our blessed Lord selects the one commendable thing in this whole circumstance and emphasizes it. "Have ye not read what David did, when he was hungry..., how he entered into the house of God ...?" Instinctively he turned to the One who alone "satisfieth the longing soul, and filleth the hungry soul with goodness."5 Would that more of us had learned to do that. All too many of the children of God are spending money for that which is not bread, and their labor for that which satisfies not.6

In these days of materialism it is good to remember the words of our Lord: "Labor not for the food which perisheth, but for that food which endureth unto everlasting life, which the Son of man shall give unto you." And again, "I am the living bread that came down from heaven; if any man eat of this bread he shall live forever." What "hallowed bread" is this!

We taste Thee, O Thou living Bread, And long to feast upon Thee still; We drink of Thee, the Fountain Head, And thirst our souls from Thee to fill.

<sup>1</sup>I Samuel 21:2, 8 <sup>2</sup>Mark 2:26; Luke 6:4 <sup>3</sup>I Sam. 21:6 <sup>4</sup>I Sam. 21:10-15 <sup>5</sup>Psalm 107:9 <sup>6</sup>Isaiah 55:2 <sup>7</sup>John 6:27 <sup>8</sup>John 6:51



#### PAUL R. BITLER, 22 McCollum Place, Yonkers, New York 10704

We had the joy of seeing a young man (a student here from Santo Domingo) receive Christ as his Savior. He is now radiant with his new-found joy and is attending all the meetings.

In May there will be three anniversary meetings of different Spanish assemblies. First the 20th anniversary of the Bronx Spanish Assembly and then the 125th St. Manhattan and the Evergreen Ave. Assembly in Brooklyn.

The seven Spanish-speaking assemblies of New York City are planning for a National Spanish Workers Conference to be held here in November.

March 26

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

Mr. Livingstone of Vancouver and Mr. Gurnett of Edmonton were the speakers at our three-day Easter Conference here in Saskatoon. Students from Mount Carmel Bible School also took part. We were greatly blessed by the rich ministry of the Word.

During the next few months I expect to be visiting some assemblies in Saskatchewan and training counselors for summer camps.

Three young people are to obey the Lord in baptism here next Sunday evening.

April 7

#### WILLIAM M. BROWN, 3248 N.W. 36th Court, Ft. Lauderdale, Florida 33309

We keep busy mostly with work in the assemblies in south Florida, with an occasional crusade for the youth. In July and August we expect to be in the Washington, D.C., and Baltimore area for several crusades.

Our health is not too good and we will appreciate prayer that we will have grace sufficient for each day's needs and opportunities.

April 10

#### JERRY COUENHOVEN, 25 G St., Maple Hill Est., Hamel, Minnesota 55340

In March I was in Kansas ministering at the assemblies in Hutchinson, Lawrence, Kansas City and Overland Park. Richard Burson in Hutchinson was up and around, but still recovering from a stroke. I know that he would appreciate the prayers of the Lord's people. His labors at the Reformatory have been crowned with the salvation of a number of young men and he has been a help to many others.

March 27

#### DAVID CROMPTON, MacDill Christian Servicemen's Center, 6107 S. Fourth St., Tampa, Florida 33611

The Base, once dark for the Lord, is opening up in a wonderful way. We get reports every week from men who are new Christians themselves, sharing what the Lord has done for them with others. Men are receiving Christ as Savior, and then going on to live lives that mean business with the Lord. To us this is almost as significant as being saved in the first place.

The recreation room is fully enclosed now and we look forward to having lights and wiring in so that we can begin to use it at night. The Monday evening study in Romans is packing out the living room. We are again so grateful for what the Lord is doing. These are young people who come with pencil and paper ready to learn. Some are civilians who come because they see a longing for Bible teaching in their own lives.

April 7

# LEN FEX, Box 975, Wingham, Ontario

Three years ago we moved from Timmins to work in the Wingham area, at the invitation of the brethren here. There was a great need for visitation. The Lord has been pleased to move in and save a good number of souls.

We are now in the last stages of con-



R. Edward Harlow

struction of our new building, which so far is debt free. This has greatly encouraged all of us. The practical outworking of the scripture "How good and how pleasant it is for brethren to dwell together in unity" is seen in this and we praise God for it.

I haven't forgotten the north, though my health has restricted me from long trips for two years. The Lord has seen fit to return health and strength, enabling me to take a trip to visit some northern assemblies and into Indian country of Northern Quebec.

I had the privilege of working with **John Martin** in the day camp at Conestoga Lake the past few summers. The Lord has blessed his labor there.

## ROBERT HANKS, P.O. Box 773, Timmins, Ontario P4N 7G2

The facilities provided for the French speaking believers in the Timmins area last fall have been in use now for the past month. The Christians are greatly encouraged and already there has been an increase in attendance at regular meetings. Several from the neighborhood too have come out to hear the gospel, while others welcome a visit in their homes.

We praise God for evidence that He is at work in many hearts, and we are trusting Him for increase soon.

March 24

#### R. EDWARD HARLOW, 230 Glebemount Ave., Toronto, Ontario M4C 3T4

Last week a new title was received from the printer, Songs of Priests and Pilgrims, by Archie Naismith of England (formerly a missionary to India). We pray this book on nineteen selected Psalms will be a blessing and encouragement to many.

Also received from the printer this month a book on the person and work of Christ in Swahili for Zaire. This timely book is being sent out in lots of 150, about 10 days apart, and we pray

12





van Jennings

**Donald Norble** 

that a large part of the edition will reach its destination while the doors for the importation of Christian literature are still open.

We value your prayers. April 3

#### SYDNEY HOFFMAN, 55 Huntingdale Blvd., Apt. 507, Agincourt, Ontario M1W 2N9

The acre and a half lot on a prominent corner with the name of our assembly—Bridlegrove Bible Chapel—posted, waits for its development. It is a very valuable parcel of land donated by a Christian builder. The architectural drawings for the main part of the building are approved by the city but with inflation costs the assembly with about fifty adults is unable to finance. We therefore have decided to build only the Sunday School wing first, which was to be phase two.

We are very grateful to the Lord for sending a group of responsible brethren and our outreach into the community is quite extensive. Richard Marso, commended to full time ministry associated with Camp Mini-Yo-We is with us and God is blessing his ministry. April 7

#### BARRETT HORNE, P.O. Box 464 Montague, Prince Edward Island C0A 1R0

My wife and I have been laboring at Montague Bible Chapel here since Stan and Marjorie Streight left to go to Colorado last November. Before coming to the Island we were in fellowship at the Believers Gospel Chapel in Augusta, Georgia.

The chapel here is fairly well attended, especially the Sunday School, with 55 to 65 out regularly. On Thursday nights we have a number of Christian kids coming for a Bible study in our home. Our objective is to help these youngsters become disciples of Christ, able to lead others to Christ and follow them up. It is a serious and demanding study, but the kids are growing and we praise the Lord for them.

Carol and I consider ourselves to be in training, being young ourselves and new to "full-time" work. Svend and Rhoda Christensen serve as our advisors and Svend keeps his fatherly eye on us. We praise our Lord for their help and concern.

# ROWAN JENNINGS, 164 Elm South, Timmins, Ontario

Last year we had 27 professions of faith in Christ. Of these, two are getting baptized this Sunday. This year we are praying and working with the Lord for 52 souls, and the first professed faith in Christ last night.

Sunday School is doing nicely with an average increase of 13 pupils over last year. This could be greatly expanded but for a severe shortage of teachers. On my roll for teenagers I have 38, with an average of about 24 attending.

# WILLIAM G. McCARTNEY, Box 675, Waynesboro, Georgia 30830

Brother Jack Gawley has had some good meetings in Darien, Georgia, at Faith Gospel Chapel. I followed him up for a Lord's Day and it rejoiced my heart to see how through his ministry the saints were lifted up, some restored and precious souls saved.

Pray for Jack as he faithfully carries on for God and pray for Jim Leaptrot and other faithful brethren in the assembly at Macon, Georgia, as they carry on there seeking to build up the work. About seventy were present last Lord's Day. It is good to see God adding to the church such as are being saved.

April 10

#### BARBARA J. MARKS, 8725 S.E. 132nd Ave., Portland, Oregon 97236

After a period of prayerful consideration, it was decided to launch a parallel ministry with Spanish courses here, with a desire to make contacts among the estimated 35,000 Spanish-speaking people in Oregon. We will start off

low-key and move ahead as the Lord opens doors.

This has been a time of evaluation regarding the use of Emmaus Children's courses as camp follow-up. The effort is gratifying; 45 campers have begun courses, there have been 25 completions and lessons keep coming in. March 28

#### HELEN MONTGOMERY, Immanuel Mission, Box 218, Teec Nos Pos, Arizona 86514

We pray especially for our adult Navajo Christians and their families and our school children in our boarding school here. My work is mostly with the women, but two of us go to the Government School, 25 miles away to have a weekly Bible class with children from Immanuel Mission. Most of the 40 to 60 children who attend are from this area and need our earnest prayers that they might turn to the Lord. One of our young Christian women has been going to the class with us recently, interpreting or giving a talk to the children. We are thankful for her good help as the youngest children don't understand March 23 English very well.

#### F. WOODROW MURPHY, 1517 W. Linebaugh Ave., Tampa, Florida 33612

We have prayed that the Lord would show His hand of blessing in the neighborhood of Central Gospel Chapel. During the past few months several who live nearby have professed. Thirteen obeyed the Lord in baptism this past Sunday evening. This was the second baptismal service in the past six months. Most of those baptized were saved during the past few months.

We now have four weekly home Bible studies being carried on for different age groups. We also have two other weekly meetings for outreach among children and adults.

The Lord has sent us several new families who were searching for a scriptural place to worship and serve. We are very thankful to the Lord for His continual blessing.

April 15

# DONALD L. NORBIE, 2605 14 Ave. Ct. Greeley, Colorado 80631

This past week former White House staffer John Dean was speaking here on campus, his only appearance in Colorado. A lot of students were indignant and had a protest march. We used the opportunity to get out the gospel.

We had another baptism Sunday. Parents of a college boy who was baptized came and were quite moved as he gave his testimony before entering the water.

March 13



**Hubert Smith** 

# KARL J. PFAFF, 2163 So. Martha, Sioux City, Iowa 51106

The Lord gives us much to encourage from time to time. At present there are some we believe are exercised, and we trust will come to a knowledge of Christ. Have been doing calling and visiting among some interested ones, and some rather indifferent also.

I am still on the air daily with a children's program, and have a Bible class weekly for young believers. April 4

#### RAMSEY QUARK, 1221 - 5th Ave. N.W. Moose Jaw, Saskatchewan S6H 3Y8

My wife and I are laboring in the Hazel Dell district in north-eastern Saskatchewan where we are seeking to get a work established for the Lord. We have come here from time to time for several years but felt led of the Lord last fall to stay for at least a year or two in order to get the work on its feet.

We started with Sunday School, a Gospel meeting, a Bible Club for children and a Family Night. A few weeks ago some of the believers expressed a desire to remember the Lord, so we began a Breaking of Bread meeting.

There are problems in renting a community hall for our meetings when there are other activities going on in the same building. Last summer we obtained two lots in this little village. Now there is a vacant church building 30 miles away which could be moved here. We can get the building, complete with seats, etc., for \$500, which the believers here have been able to provide. The moving costs, plus foundation and heating will likely cost about another \$2,500. The Lord is able for all these things and we are awaiting His time for the next step.

April 8

# GEORGE RAINEY, 9257 Caprice Drive Plymouth, Michigan 48170

We had splendid meetings in Belleview and Southwest Chapel in Denver, Colorado. The week in Siler City, N.C., was helpful to the assembly and well attended. Now I am busy in the young church in Wilmington, N.C. It is good to be here and to see the growth and the saints seeking to bring the gospel to the perishing.

April 7

#### HUBERT R. SMITH, Sr., 426 Woodlawn Rd., Charlotte, North Carolina 28209

I have just returned from the hospital and will appreciate the prayers of the Lord's people for a full recovery.

In the five years I have been out fulltime, the Lord has blessed with souls saved, the joy of baptizing them, seeing them come into the assembly and going on for the Lord.

I would like to broaden my ministry into other states and am open for gospel meetings and ministry.

April 10

# TOMMY STEELE, Sr., Route 1, Box 135E, Norlina, North Carolina 27563

After a very busy winter God has been good to fill our spring and summer schedule with prospective visits to assemblies. Prayer will be appreciated.

March is our annual letter month for the radio ministry and the response this year was very good. We were especially gratified because of the large number that expressed appreciation for our monthly newsletter edited by Tommy, Jr.

April 8

# DAVID WARD, 36 Watrous Avenue, Mystic, Connecticut, 06355

We recently initiated a little different program at our mid-week prayer night. After a period in which prayer groups meet under the direction of group leaders, we break into two classes of instruction. One is a new converts class and the other a discipleship class.

In the fall we will add electives so that there will be new subjects presented continuously. Since we have a heavy emphasis on Bible exposition in our other services, coffees and Bible classes, these sessions will emphasize the training of believers relative to their various aspects of Christian living and service.

April 7



#### TM—A NEW GOVERNMENT SPON-SORED RELIGION?

Continued from page 5

blood of Christ—"...He has been manifested to put away sin by the sacrifice of Himself" (Hebrews 9:26).

What about the daily problems and hassles we all face? Maharishi says, "The answer to every problem is that there is no problem. Let a man perceive this truth and then he is without problems."9 This view is typically held by religions of the East which teach transcendence out of the present world—the world of maya (illusion), the world of problems and pain-to attain higher levels of consciousness where there is no duality, no good and bad, no right and wrong, no problems, no pain. But the Bible teaches that we will have trials for a purpose— "that the genuineness of your faith, being more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ" (I Peter 1:7).

The basis of the claim to be non-religious is that a person can begin meditation without any prior belief-commitment. This sounds convincing to Westerners only because we are naive and uncritical. We tend to define all religion in terms of the religions we have had experience with—usually Judaism and Christianity—which do place strong emphasis on faith. In Hinduism, however, this is not the case. A distinguished scholar has observed that "a man is considered to be a Hindu in good standing, not by what he believes, but by what he does." 10

#### **MEANINGLESS REPETITIONS**

Though the public is led to believe TM is not a religious practice, Maharishi has gone on record equating TM with prayer. When asked if his meditation was prayer, he responded, "A very good form of prayer. A most refined and most powerful form of prayer is this meditation which directly leads us to the field of the Creator, to the sources of Creation, to the field of God."<sup>11</sup>

There is a great difference between TM and Christian prayer. Jesus said, "When you are praying, do not use meaningless repetition, as the Gentiles do, for they suppose that they will be heard for their many words. Therefore do not be like them, for your Father knows what you need, before you ask Him. Pray then in this way: 'Our Father, Who art in heaven, hallowed be Thy name' " (Matthew 6:7-9). Jesus teaches that Christian prayer is to be intelligent communication between two persons, not meaningless repetition of the same word over and over.

#### SCIENTIFIC PRESTIGE

It should be noted that, when

14 INTEREST



TM lecture in San Francisco draws a crowd

Maharishi first came to America, he was very blunt about declaring the religious aims of TM. One only need read his book, Meditations of Maharishi Mahesh Yogi, to see this. The first organization established by Maharishi for spreading TM in this country was called The Spiritual Regeneration Movement. But Maharishi changed his tune as he became more aware of the legal situation here (separation of church and state), the pragmatic and technological mentality of Westerners, and the prestige of a "scientific" image. Transcendental Meditation is now presented as a "scientific technique" and the International Meditation Society as a non-profit, educational organization. This provides a much more palatable dish for the average American. And just recently the name has again been changed, this time to the World Plan Executive Council, thereby dropping the word "meditation" from the official title.

The secular news media has sensed, if only slightly, that TM does have religious overtones. According to Psychology Today, "The Science of Creative Intelligence, as it is called, is clearly a revival of ancient Indian Brahmanism and Hinduism. Its origins lie in the ancient texts-Vedas, Üpanishads, Bhagavad-Gita, the teachings of Buddha, and the synthesis of these traditions by Shankara."12

The Los Angeles Times said, "TM leaders conceded that the metaphysical base (the science of creative intelligence) behind TM is a revival of ancient Brahmanism and Hinduism."13

This built-in deception found in TM is characteristic of all Eastern religions and occult philosophies. There has always been a tendency to veil the true nature of the system from the eyes of the uninitiated. Maharishi flatly states that TM, if it is to be taken to the world, must be taken to people at their own particular level. In his own words:

If the message is to be carried from generation to generation, it should be placed on the mass tendency of each generation ... Whenever and wherever religion dominates the mass consciousness, transcendental deep meditation should be taught in terms of religion. Whenever and wherever metaphysical thinking dominates the consciousness of society, transcendental deep meditation should be taught in metaphysical terms, openly aiming at the fulfillment of the current metaphysical thought. Wherever and whenever politics dominates the mass consciousness.... Wherever and whenever economics dominates the mass consciousness.... What is suited to the present generation? It seems for the present, that this transcendental deep meditation should be made available to the peoples through the agencies of government."14

#### M.I.U. and EDUCATIONAL TV

In keeping with this strategy, IMS recently opened a university called Maharishi International University, with campuses in Fairfield, Iowa, and Santa Barbara, California. MIU is a four-year university, offering bachelor's degrees in "standard majors." It is now seeking accreditation.

A major part of the World Plan involves a World Global TV Network. KSCI-TV will go on the air this year in San Bernardino, California, broadcasting to the 6 million residents of the greater Los Angeles area as an "educational" station. The FCC has also granted a license for a similar TV station on the East Coast.

#### CONCLUSION

It should be clear at this point that the significance of TM cannot be defined in terms of a counter-culture "fad" peculiar to Americans or the West. The growing popularity of groups like Transcendental Meditation in this country is symptomatic of the loss of the "Christian consensus" in America. We do live in a "post-Christian" world, a world so spiritually starved that occult philosophies and Eastern religions are finding fertile ground for their seeds of illusion, deceit, and ultimate emptiness.

What is a Christian response to TM? We should be thoroughly informed as to the true nature and teaching of Transcendental Meditation. We must be able to intelligently share our faith in Christ with those entangled in this web of deception. There must be found Christians who are willing to stand up at school board and other public meetings to refute the false claims of TM. Some of the quotations in this article might prove useful on such occasions. Most important of all, we must look to God for the power to live in a way that reflects His character to the people around us. Others must see in our very lives that we are different, that we are a people personally acquainted with the true and living God.

<sup>1</sup>House Resolution No. 677 adopted by the Illinois House of Representatives, May 24, 1972.

<sup>2</sup>Soldiers Magazine, Official U.S. Army magazine, Vol. 27,

No. 2, February, 1972. <sup>3</sup>Citadel Press, 1968, p. 206. <sup>4</sup>Meditations of Maharishi Mahesh Yogi (Bantam Books, 1968), pp. 17, 18.

\*Maharishi Mahesh Yogi on the Bhagavad-Gita (Penguin

Books, 1969), p. 147.

Meditations of Maharishi Mahesh Yogi, p. 123.

Ibid., p. 119.

<sup>8</sup>Maharishi Mahesh Yogi on the Bhagavad-Gita, p. 203

<sup>9</sup>Ibid., p. 66 <sup>10</sup>A. K. Coomaraswami, Hinduism and Buddhism (New York,

Philosophical Library, undated), p. 28.

<sup>11</sup>Meditations of Maharishi Mahesh Yogi, p. 95.

<sup>12</sup>Psychology Today Magazine, April, 1974, p. 38.

<sup>13</sup>Los Angeles Times, May 12, 1974, Part I, p. 20.
 <sup>14</sup>Maharishi Mahesh Yogi, The Science of Being and Art of Living (Signet Books, 1968), pp. 298-300.

Ray Felten and Family

Singing Songs of God's Love



Record \$5.95 Cassette \$6.95 - 8 Track \$6.95 You have known Ray from . . .

- The Melody Four Quartet
- 16 Singing Men
- Radio Bible Class

Now enjoy the Felten Family

in your home

WALTERICK PUBLISHERS P. O. Box 2216

Kansas City, KS 66110

# commendations

#### MR. AND MRS. DONALD DUNKERTON Apt. 2, 843 Huntington Rd., Marietta, Ga. 30062

In October 1971, Don and Dee Dunkerton were commended to the work of the Lord in Seville, Spain. Having met their objective of establishing the Emmaus Correspondence Course program there, they returned to the United States in March. The Lord has led them to Atlanta, Georgia, where Mr. Dunkerton will be associated with Elmer Lloyd in additional Emmaus Correspondence Course work, and with John Phillips in other assembly-related service.

The commending assembly, La-Grange Gospel Chapel in LaGrange, Illinois, has reaffirmed their commendation of the Dunkertons as they enter this field of service.

#### MR. & MRS. JOSEPH BLACK, P.O. Box 7170, Arlington, Virginia 22207

Joseph and Lois Black have been commended to a full-time ministry of evangelism and Bible teaching by Christians of the Cherrydale Community Chapel, Arlington, Virginia. Originally from Flint, Michigan, the Blacks have spent ten years living and ministering in various European countries while Joe was secularly employed, and four years in fellowship with the Arlington assembly. As commended workers they expect to spend much of their time with Literature Crusades teams on the field, and anticipate moving to France in 1976.

#### PAUL SANDBERG, 6921 Church Circle Huntington Beach, California 92648

Paul Sandberg sang professionally in the Los Angeles area for ten years before going full time with the Haven of Rest radio broadcast, more than five years ago. In addition to his continuing ministry there, he has sung on many Christian broadcasts, including The Morning Chapel Hour. The Lord has expanded his ministry through records, tape recordings, and participation in conferences.

Paul has demonstrated that spiritual gifts can be applied through music. He



Paul Sandberg



Bryan and Marllyn Fox with Jennifer and Kevin

has devoted himself to making music encouraging and meaningful to the Christian in his daily and church life. In doing so he has in a very real way helped develop the saints and brought spiritual benefit to them.

Christians at Westminster Bible Chapel, Westminster, California, have deeply appreciated Paul's ministry in their midst. They write: "Recognizing the great need for Christ-honoring music and the spiritual gift that Paul Sandberg has so ably exercised, we commend him to the work of meeting these needs in the Christian community."

Paul and his wife Jan have four sons, Scott 15, Brad 12, Chris 7 and Tim 6.

#### M. K. THOMAS, 1755 East Burn Ave., Bronx, New York 10457

INTEREST has received a letter from the Indian Brethren Assembly, Bronx, New York (see February issue, p. 31), indicating that evangelist M. K. Thomas is a full-time commended worker. The assembly deeply appreciates his ministry in the salvation and dedication of many souls.

The assembly itself is largely composed of immigrants of three years or less, and functions in the Malayam language. Brother Thomas also immigrated to America from India to work with the new group in its outreach to the more than 20,000 people from India in the New York City area.



Joseph and Lois Black

#### LITERATURE CRUSADES

Christians of the Brockview Bible Chapel in St. Catharines, Ontario, have commended Bryan and Marilyn Fox to the grace of the Lord Jesus Christ for work and fellowship with Literature Crusades in the province of Quebec.

The Foxes began their ministry as leaders of the Literature Crusades Montreal team in March. The team expects to continue its varied evangelistic outreaches through the time of the 1976 Olympics, scheduled for Montreal.



#### **ALABAMA MEETINGS**

Believers in fellowship at the Huntsville Bible Chapel, plus several others of our city were greatly enlightened and stirred through the ministry of brother **Liddon Sheridan** of No. Augusta, S.C., recently. Using one of the finest of tabernacle models, brother Sheridan's ministry concerning types and present realities profoundly spoke to hearts and consciences as well as to intellects.

We rejoice to report five more believers baptized within recent weeks.

W. D. Edmonson, Corresp.

#### **EGYPT TO CANAAN**

Ernest Gross of Shelbyville, Tennessee has prepared a Daily Vacation Bible School program for juniors and seniors. Entitled "Egypt to Canaan," it includes work books, hand work, and a combined director's guide and teacher's manual. The packet is published by Christian Missions Press, Box 675, Waynesboro, Georgia 30830.

William G. McCartney, president and director of Christian Missions Press, was the founder of INTEREST magazine and its first editor (1934-1949).

# conferences

#### JUNE 29-JULY 6-FLORIDA

A Vacation Conference will be held at Park of the Palms, Keystone Heights, Florida 32656. Speaker at Evening Meetings will be John Phillips.

Contact: Robert Willey, Director, for reservations (904/473-4842).

#### JULY 19-20—BARRYVILLE, NEW YORK

The Sixth Annual Conference will be held at Hillside Gospel Chapel. Meetings will be on Saturday at 7 p.m. and Sunday at 11, 12:30, 3 and 7. Meals served on Saturday night and the Lord's Day.

Contact: Peter Van Elswyk, Sr., R.D. 3, Box 250, Sussex, N.J. 07461 (201/875-4430).

# address changes

#### **ASSEMBLY CHANGES**

#### HIALEAH, FLORIDA Hialeah Gospel Chapel

Correspondent: F. Paskewitz, 9281 S.W. 80th Terr., Miami 33143 (305/271-3145)

## ST. CLAIR SHORES, MICHIGAN Martin Road Gospel Chapel

Correspondent: John M. Barclay, 16760 Mayfield St., Roseville, 48066 (313/778-1978) BB 9:15, SS 11, M 7, T 7:45

#### OMAHA, NEBRASKA Keystone Bible Chapel

Correspondent: Lyle Rockhold, 6811 Mason St., 68106 (402/556-0869)

# ASHLAND, NEW JERSEY Ashland Community Gospel Chapel

Correspondent: Walter R. Knox, Sr., 30 Myrtle Ave., Pitman 08071

#### HOPEWELL, VIRGINIA Kenwood Heights Gospel Hall

Correspondent: Hayward L. Morrison, 3214 Oaklawn Blvd. 23860

#### WAYNESBORO, VIRGINIA Waynesboro Bible Chapel

591 Winchester Ave. formerly at 809 Albermarle Ave.

#### **WORKERS' CHANGES**

Helen Andres, 5545 Lafond, Montreal, Quebec H1X 2X3

David R. Reid, 734 Monroe Ave., River Forest, Ill. 60305

# with the Lord

WILLIAM ATKINSON, 94, of San Pedro, California, on February 15. Born in Scotland, Mr. Atkinson was saved as a boy and came into assembly fellowship. In 1923 he emigrated to the United States and has been in fellowship with the Elm Avenue Chapel in Long Beach for over 30 years. He was a true shepherd who always manifested his love for the saints. He served on the Boards of the Western Assemblies Home and the Bible Treasury Hour.

WILLIAM J. BAXTER, 76, at South Harwich, Massachusetts, on March 29, of a sudden heart attack. Mr. Baxter was originally in fellowship in Kenilworth Gospel Chapel in New Jersey and later was a founding member of Gracemount Gospel Chapel in Cleveland Heights, Ohio. He was an elder and Sunday School teacher there before retiring to his home on Cape Cod.

**STANLEY GUTTORMSEN,** 55, of Jersey City, N.J., suddenly on December 29. Mr. Guttormsen was associated with Grace Gospel Chapel where he worked tirelessly in every aspect of the work, and was on the Board of Directors of Pinebush Bible Camp where he gave valuable help.

# notices

**NEW LIGHT** on Song of Solomon—a prophecy of Christ the heavenly Bridegroom, and the church, His bride, by Roland Thompson. From Gospel Folio Press, P.O. Box 2041, Grand Rapids, Mich. 49501, \$3.70 postpaid.

**USED HYMN BOOKS** needed for inner city assemblies. Especially *Choice Hymns* and *Hymns of Worship and Remembrance*. Please notify editor as to what is available and await shipping instructions.

**WELCOME** to anyone interested in meeting with us and seeing an assembly started. We meet as a family and break bread and have a small Sunday School. Robert Gebhart, 1641 LaPlant Rd., Grand Rapids, Minnesota 55744

**NOTICES** are carried at the flat rate of \$10. Maximum length: 40 words. Payment must be sent with order.

# 

# DR. CLIFFORD'S COLLEGE CASSETTES

by the Editor



David Clifford

RATHER unique opportunity for concentrated study is offered by David Clifford, a well-known British Bible teacher now resident in the United States. Dr. Clifford is developing a two-year concentrated Bible course for individual or group study. The course is college level material, with a diploma offered.

The method of instruction is by cassette recording rather than classroom lectures, and this makes the material ideal for home-study use. Each of the six courses will consist of a textbook, lecture outlines, assignment sheets, and twelve 15-minute lectures recorded on cassettes. An examination is also included, to be sent to Dr. Clifford for correction and evaluation. It is recommended that the student choose an associate to supervise his studies and his final exam. This is optional of course.



A Nassau student studying by cassette

No doubt some will pursue the whole program, while others will do no more than listen to the cassette lectures.

College courses by cassette obviously lack some of the benefits available in a classroom—discussion, question and answer periods, and the discipline of class schedules. The use of Dr. Clifford's cassettes for group study, as he suggests, could compensate for these deficiencies. Classes set up in the assembly, as suggested in the accompanying report, might find the 15-minute cassette lecture an ideal starting place for study and discussion.

The cassettes are the heart of Dr. Clifford's material, and are valuable independently of how far the student continues in textbook assignments. The lectures are given by Dr. Clifford in a rich voice, with a fascinating accent, and a diction that makes every word understandable. The cassettes are a listening pleasure.

David Clifford's qualifications for college-level Bible instruction are convincing. He founded the Moorlands Bible College in England, and then served as its principal for 22 years. Later he went to the Bahamas, at the request of the elders of the assemblies there, to begin a Bible school now known as Commonwealth Bible College. In 1974, after two and a half years, he came on to Florida, leaving the new school in local hands. It has 25 students in the two-year course, and another 25 graduates.

Dr. Clifford has been engaged in a full-time ministry among the assemblies for 43 years, originally commended to the work by assemblies in Birmingham, England. Since leaving the Bahamas, he

Sensing the need for training Christians and developing gift, two workers are doing something about it. Their ideas may be useful in your assembly.

has been holding month-long Bible schools (three evenings a week, two classes each evening) in American and Canadian assemblies (See INTEREST, Nov. 1973, p. 10 and April 1975, p. 18).

The home-study cassette program was begun in January 1975 with the issuance of the course on Homiletics (the art of preaching). It is already in use in the U.S.A., the Bahamas, Bermuda, and the United Kingdom, Included in the lectures is instruction on how to study and analyze the Word; on effective Gospel preaching; on the topical and biographical messages; and on doctrinal preaching, expositional teaching and exhortation. The delivery of the message also plays an important part with the use of illustration, getting attention and the development of preaching style, a preaching voice and confidence in presentation.

Cost of the first course is \$20. In groups of five or more it is \$10 per person.

A second course has recently been completed. It deals with the Inspiration of the Scriptures, Interpretation (Hermeneutics), and Bible Introduction. Courses to follow are:

No. 3—New Testament Survey

No. 4—Bible Doctrine

No. 5—Exposition of Habakkuk and Hebrews

No. 6-Modern Cults

John Eyers of England gives some of the lectures, especially the exposition of Hebrews.

For further information write: Dr. David Clifford's College Cassettes, P.O. Box 21063, Ft. Lauderdale, Florida 33316.

18 INTEREST

# CLASSES IN THE HOME ASSEMBLY

by Leonard Lindsted



**Leonard Lindsted** 

hat God reveals to His own, and how His own can communicate that to others, are a very integral part of Christian living. Exercised about this, I went to the brethren of our assembly (South Emporia Bible Chapel, Wichita, Kansas) with a proposal to inaugurate two special study classes. They gave their consent. I would like to share with INTEREST readers something of this effort and its results.

The immediate goals were to build up new Christians in the assembly and to encourage the exercise of preaching gift among young men. A class in Bible Study Methods was geared primarily to the first purpose, and a class in Homiletics to the second.

#### **BIBLE STUDY METHODS**

The Bible Study Methods class was not merely a class of listeners, though it included instruction in the principles of Bible study, that is, how to approach the Scriptures on a personal basis for both profit and enlightenment. Then the students went to work, putting these principles into practice.

This class had an enrollment of 24 fellows and girls, mostly newly saved Christians. They met for an hour and a half *after* the regular Wednesday night meeting. This extra sacrifice limited the class to the most serious minded, which was what I desired.

Each week's study assignment was from the Epistles to the Thessalonians. A study guide was formulated which served to alert the student as to the character and content of the assigned portion. After a week of personal study, the class met to focus and converge their findings as a group.

To facilitate this, the class broke up into four smaller groups, or teams, scattered around the auditorium and spending 20 minutes in concerted study and discussion. Then they reassembled and a spokesman for each group reported its findings to the whole class. I directed the discussion that followed. Before the class dismissed, the next chapter of Thessalonians was introduced. Each group was assigned an equal number of verses for study and paraphrasing during the week that followed

All of the paraphrasing and study results were turned in to me. These were gone over and correlated into a concise, outline commentary of the chapter under consideration. This added considerable motivation to the class.

The spiritual results of this kind of study were more than I had contemplated, being evidenced in personal living as well as in assembly fellowship.

#### **HOMILETICS**

The homiletics class met after the regular meeting on Sunday night, and it also lasted for an hour and a half. There were 21 young men enrolled. We used A. P. Gibbs' *The Preacher and His Preaching* as a kind of text book.

For several weeks we did nothing but consider the varied aspects of preaching, including the motive and preparation involved. The class was keenly aware that the study was not going to turn out 21 preachers automatically. However, it would enable 21 young men to have a better understanding of the basic facts of preaching the Gospel. They would learn how to better communicate it to others, either on a one-

to-one basis or to an audience, as the opportunity arose.

After the period of preliminary study of principles, the young men began to practice expressing themselves in a public way. They started with testimonies and then proceeded to other areas of Gospel preaching. Their messages ranged from three to ten minutes.

Messages were taken down on tape. Evaluation was in my hands at first, but eventually became part of the class participation. Discussions following were extremely profitable. Although I have been trying to preach the Gospel for a number of years, I found myself deriving much help in these classes.

#### **RESULTS**

This project has now covered five months. Have there been any real results? Well, I can't report any Billy Grahams, but I can say the results have been beyond all anticipation, the public speaking part being almost minor by comparison.

Let me list the visible and tangible results of both classes:

- 1. Increased personal Bible study with understanding of the text.
- 2. Building libraries of sound study books—commentaries, etc.
- 3. An increase of love to Christ in godly living.
- 4. A number of young men taking part in the prayer meetings and the worship meeting—a decrease of "dumb" priests!
  5. Keener interest in personal witnessing to others.
- 6. An influx of interest in the Sunday School and Sunday School teaching.
- 7. Several young men going out with the Gospel into areas nearby.
- 8. Greater participation in assembly functions.

I wish I had introduced classes like these years ago. I have been wondering if perhaps this might not be the "missing link" between precept and practice? There is no question in my mind but here lies an area of ministry untouched by many, but waiting to be utilized to the glory of God and the up-building of His people.

I have prepared notes and kept material which I would be glad to share with others. Anyone interested in conducting a similar study may write me at 927 South Broadmoor, Wichita, Kansas 67207.

New by William MacDonald

The Gospel of Matthew



An intensive study of MATTHEW

Paperback only \$3.95

Free catalog on request

WALTERICK PUBLISHERS Kansas City, KS 66110 P. O. Box 2216

\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*

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

## **PITTSBORO** CHRISTIAN RETIREMENT COMMUNITY

**Excellent facilities with** true Christian Atmosphere

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

In beautiful North Carolina ... Favorable Climate ... Beautiful grounds ... Cottages being built ... Mobile Home Sites ... Dedicated Staff.

PITTSBORO CHRISTIAN HOME, INC.

A Non-Profit Christian Retirement Community P. O. Box 518 Pittsboro, N. C. 27312 Please send me a brochure

with all details:

8000000000000000000000

Name

Address

City

State/Zip

What's the State of Your Estate?



Do you have a question regarding a will, an estate plan, a living trust, income for retirement, an annuity trust or unitrust, tax benefits, etc? Stewards Foundation can help you to obtain qualified legal and accounting advice to produce answers to these problems.

Contact:

STEWARDS FOUNDATION, Box 294 Wheaton, III. 60187

Attention: Robert W. Mojonnier

# HYMNS of TRUTH and **PRAISE**



- 576 Pages
- 682 Hymns & Choruses
- 61 Scripture Readings
- Hymns For
- All Purposes Topical Index

Returnable sample copy and quantity prices to assembly leaders on request.

GOSPEL PERPETUATING **PUBLISHERS** 

Non-profit organization Dept. LOI, Box 348, Fort Dodge, Iowa 50501

# Your investment in Stewards Foundation Bonds returns good interest and helps finance assembly projects

Payment enclosed \$

#### for 5% Demand Bond. 61/2% Two-Year Bond, 71/2% Four-Year Bond, paying STEWARDS interest twice a year, January 7 and July 7. **FOUNDATION** Register Bonds to: Box 294 Wheaton Illinois Address 60187 City State Zip Social Security No. Signed (Indicate Mr., Mrs., or Miss)

Minimum Bond \$100; multiples of \$50 thereabove.

Lately I have been impressed with the quality of INTEREST as a religious periodical. The art work and layout, along with the photos add much to the magazine.

I would judge that your circulation is reaching beyond the constituency of the assemblies. This is good, since the truth is presented in a scriptural and scholarly manner, enhancing an image that has often been marred by dogmatism and exclusiveness.

W. Farquhar, Moose Jaw, Saskatchewan

Our many thanks for some really helpful articles lately. Especially appreciated Henry Hintermeister's gentle prods on letter writing [April, page 16]. Thanks to you all and to him and most of all to the Lord who sustains us all and gives us what we need when we need it.

Mr. & Mrs. Steve Ellis, Minneapolis, Minnesota

#### THE WOMAN AND THE CHURCH MEETING

We wish to thank you and Donald Norbie for his timely article, "The Woman and the Church Meeting" [March, p. 8]. After having read your July 1974 editorial, "Silence in the Church," we prayed that someone would be led of the Spirit to write an article in INTEREST on the subject, giving more detail; or that the Lord, the Spirit, would lead some ministering brother from another assembly to speak on this timely subject in our assembly. We thank God He has chosen the former course as it will meet the needs of other assemblies as well as ours.

Mr. and Mrs. William Lusk, Kearny, New Jersey

The primary thrust of Donald Norbie's article is directed toward eliciting an affective-emotional response rather than toward a reasoned and logical presentation of the evidence.... Much of the article typifies the all too frequently used approach of selecting references independent of context and minimizing or ignoring other sections of Scripture which may raise questions. I am disappointed that the topic was not given the treatment it deserves.

Edward Kuhlman, Grantham, Pennsylvania

...Why should we in the congregation of Jesus Christ want to follow a course that would "push men into leadership?" Do we want to "compete" with anyone in prayer and discussion?

Eric N. Diffner Seattle, Washington



Mr. Norbie says that Paul is introducing the subject of church meetings starting with verse 17 of 1 Corinthians 11. Everything 1 have read about "head coverings for women" and the order of authority—"God the head of man, man the head of woman," etc., uses the first part of chapter 11 as a pattern for formal assembly meetings. If we wait until verse 17 for the subject of church meetings, as Mr. Norbie states, where do we go for teaching on head coverings in assembly meetings? Is it not possible that Paul is saying that the preceding instructions are for the times when the church "comes together," as well as from verse 17 on?

Perhaps, since no one can seem to explain I Corinthians 11:5, Mr. Norbie—in order that no woman may suppose she may pray or prophesy in an assembly meeting—has thrown out the whole 16 verses as a safety measure.

Mrs. LaVerne Broad Portland, Oregon

"In Christ there is no Jew or Greek, no bond or free, no male or female." The "male-female" relationship may have been listed last because it will be the hardest to be accepted and be accomplished. It's taking us all too many years to break down the so-called differences in the races and worship side by side. For women the struggle will not be easy either. The Lord Jesus Himself told Martha that her place was not most importantly in the kitchen. He broke all man's taboos surrounding women by revealing first to a Samaritan woman that He was the Messiah. The Lord said God was like a woman looking for her lost coin.

Sue Winter University City, Missouri

I believe one of Paul's main concerns was cultural propriety; while realizing that in Christ there is neither male nor female, the world should not be unnecessarily offended by behavior in the church. But we reverse Paul's principle in a "liberated" culture by mimicking him. To truly *imitate* Paul today in our culture would be to give women an equal position with men in the church meeting.

Alan D. Hyde, Clarkson, Michigan

# 1974-75 Directory of Home Workers

- •For Prayer
- Practical Care
- •Personal Communication

\$1

Postpaid in U.S.A. or Canada. U.S. or Canadian funds accepted. Please send payment with order.

#### **SUPPLEMENT**

An up-to-date supplement of address corrections is included with all new orders. Those who ordered previously may obtain a free copy by sending a stamped (10¢) return envelope.

Available from:

**LETTERS OF INTEREST** Box 294 Wheaton, Ill. 60187

# New Testament Church Organization

Defined and compared with the major ecclesiastical systems



by Donald L. Norbie

Postpaid in U.S.A., Canada. Please send payment with order.

Available from:

LETTERS OF INTEREST Box 294 Wheaton, III, 60187

# book briefs

# Books on the Charismatic Issue

by Donald Tinder

Probably the most divisive issue among evangelical Christians over the past few decades has been the matter of speaking in tongues and related aspects of the work of the Holy Spirit. The many books that scathingly rebuke the tongues movement probably have little effect in winning back those involved in it. Nor are they likely to keep people from getting involved if they come into close contact with seemingly vital, vibrant "charismatics."

Paul himself, in dealing with the Corinthian tongues-speakers, used considerable tact and discretion to achieve his aim, and that approach may be more effective.

Let's Quit Fighting About the Holy Spirit is Peter Gilquist's appeal. A nontongues-speaker whom many will feel is too tolerant of the practice, his chatty approach is nonetheless worth considering (Zondervan, 1415 Lake Drive S.E., Grand Rapids, Mich. 49506, 137pp., \$1.95pb).

So Your Wife Came Home Speaking in Tongues? So Did Mine! is Robert Branch's testimony of how his marriage was gravely disrupted, and how through wise counsel reconciliation was effected. No, it didn't require him to join her position; in fact, she drew back somewhat from her first enthusiasm (Revell, 184 Central Ave., Old Tappan, N.J. 07675, 126 pp., \$4.50 and \$1.95pb.)

A more systematic study, **The Holy Spirit Today**, gives good biblical bases for not commending the present tongues movement, without being strident. The author is Frank Stagg, a Baptist seminary professor (Broadman, 127 Ninth Ave., N., Nashville, Tenn. 37234, 93 pp., \$1.95 pb).

For the more serious student (though not so technical as to be intelligible only to advanced scholars) there are three recent books with collections of essays. Each of these includes writings by both tongues-speakers and non-tonguesspeakers. The historical background to the movement is presented as well as various contemporary manifestations with differing appraisals. They all give useful bibliographies for those who want to study still further.

The first of these is The Holy Spirit in Today's Church: A Handbook of the New Pentecostalism. It is edited by Erling Jorstad, a Lutheran college professor whose teenagers became involved in a tongues-speaking prayer meeting which awakened his own interest as a more detached observer. He has collected various styles of writing, including some neutral journalistic accounts. (Abingdon, 201 Eighth Ave. S., Nashville, Tenn. 37203; 160 pp., \$2.75 pb).

Baptist professor Watson Mills has collected several essays ranging from thorough studies of the New Testament evidence and the appearance of tongues throughout history to tongues as linguistic and psychological phenomena. The title, whimsically, is **Speaking in Tongues: Let's Talk About it** (Word, Box 1790, Waco, Tex. 76706; 162 pp., \$4.95).

Finally, The Charismatic Movement collects a wide variety of scholarly essays by noted advocates and opponents. Uniquely, it includes a small phonograph recording of tongues-speaking. The editor is Michael Hamilton. (Eerdmans, 255 Jefferson Ave. S.E., Grand Rapids, Mich. 49502; 196 pp., \$3.95 pb).

I hope it is clear that I myself do not endorse tongues-speaking. However, I obviously think that Christians need to be accurately informed about it lest they be caught unprepared by those with winsome personalities who appeal so fervently to the Scriptures and to their experiences.

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

#### IS YOUR COMPASSION SHOWING?

Some of the deepest emotional experiences recorded in connection with our Lord's earthly ministry were triggered by His compassion. In this respect He clearly shows the human side of His nature. The literal translation of the Greek word for compassion is "moved as to one's inwards" (Vine). It is the arousal of feelings in the heart, lungs, liver, and kidneys, etc. Such was the deep emotional urge that moved Christ to action when faced with human suffering and distress.

In Jericho two blind men sitting by the wayside called to the Lord for mercy. Hearing their request for restoration of sight, "Jesus had compassion on them" (Matthew 20:34). He touched their eyes, and immediately they received sight. It was not just because God loved the world that the Lord restored their sight. It was out of compassion for these two men who cried out to Him for mercy.

Mark records the cleansing of the leper who cried in faith, "If thou wilt, thou canst make me clean" (Mark 1:40). The miracle again came from Jesus as He was "moved with compassion" for the pathetic beggar.

When Jesus saw a widow mourn as the body of her only son was being carried to the graveyard, "He had compassion on her" and raised the son to life again (Luke 7:13). This was done without any request by another. Compassion is more than just recognizing a need. It is the result of suffering with the need, and the action that follows need not be requested by the victim.

It is easy to be kind to one who is able to return the favor. Real compassion, however, shows itself in the kind of action that adopts a foreign orphan into a Christian home as one of the family. We may not be able to contribute much to the millions of starving people, but real love shown to "one of the least of these my brethren" (Matt. 25:40) is acceptable to the Lord as having been shown to Him. Real compassion identifies with the victim regardless of his position in life, suffering with him, and bringing whatever relief is possible. When we take action of this kind we find our own energy is renewed by having a burden lifted from our own heart.

In His use of parables, Jesus taught some of the basic principles of human conduct that characterize the kingdom of heaven. In the parable of the merciless debtor (Matt. 18:23-25) Jesus directs us to show the same spirit of compassion to others that we have received (vs. 27 and 33). Jesus Christ came into the world to take on Himself the penalty of our sins, one of which is lack of compassion for our fellow man. If we see a stranger in trouble our first impulse is to divert our attention to something else and hope someone else helps the victim. The press records frequent examples of people who witness a crime and refuse to lend one particle of help or support to the victim. Truly, if God had had no more compassion on us than we have on others, our eternal destiny would have been far different from what it is. God dealt with the nation of Israel according to His nature, not according to their behavior (Psalm 78:38-40), and so He deals with us (II Tim. 1:9).

Probably the most dramatic example of compassion in the Bible is that of the Good Samaritan. A Jew lay beaten, robbed, and left to die by the roadside. A priest and a Levite, both members of his own race, went out of their way to avoid getting involved. Then the Good Samaritan came by. He immediately took action to relieve the victim's



distress. He treated and dressed the victim's wounds, then put him on his own beast and took him to an inn, paying in advance for further care (Luke 10:30-35). This was positive, vital action, taken out of real compassion. How far short we fall of this kind of compassion.

The final words of our Lord to the lawyer who brought up the neighbor question were, "Go, and do thou likewise" (vs. 37). Failure to do so is sin.

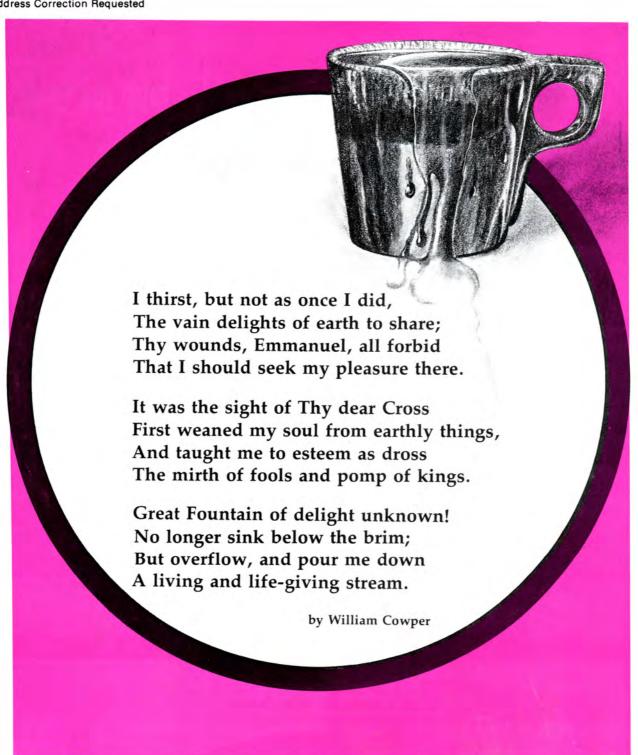
The Apostle James has a way of putting things like this in plain language. He says, "To him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

The parable of the Good Samaritan shows us that our neighbor in need may be a traditional enemy; nevertheless, it is our duty to help him if he needs it. It also shows that true compassion has no racial limitation. The easy thing is to do as the priest and Levite did, just pass by and forget the whole thing, pretending we didn't see. But Christ taught that it is not enough that we do our neighbor no harm. Our duty is to show our compassion by a positive act, returning good for evil if necessary, to go out of our way to relieve distress. The priest and Levite were not bad men—they just didn't want to get involved. If we want to show lack of compassion for our fellow man all we need to do is leave him alone, let him suffer and bear his own burdens, thus violating the law of Christ (Gal. 6:2).

Arthur F. Wilder, Editorial Assistant

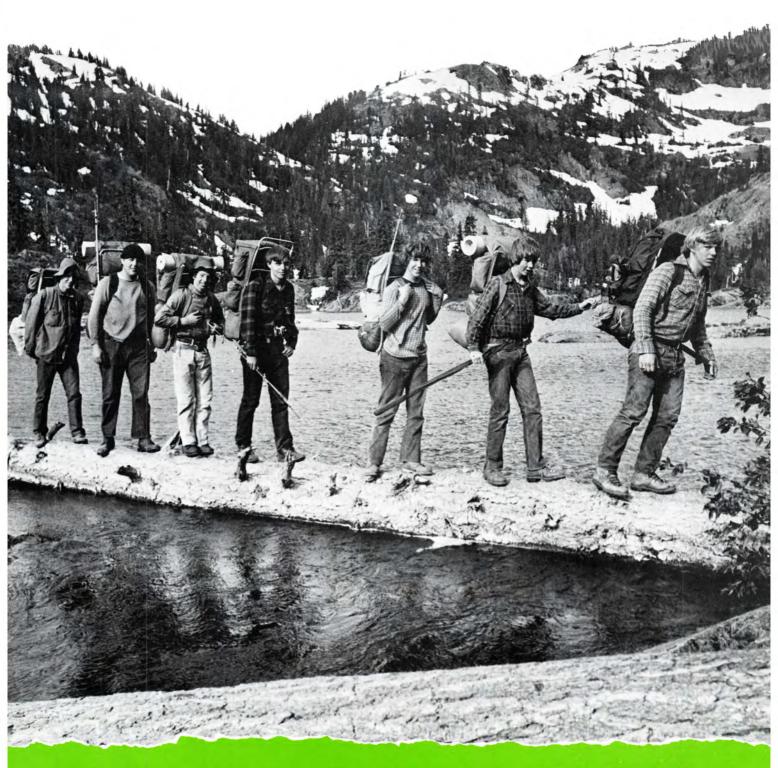


Address Correction Requested



# INTEREST

JULY-AUGUST 1975 • Vol. 40 • No. 7



**Backpacking in the Cascade Mountains** 

ALSO IN THIS ISSUE:

■ A Voice in the Wilderness

Alaska, the Last Frontier

# INTEREST JULY/AUGUST 1975 Volume 40, No. 7

#### **Articles**

3 A Voice in the Wilderness

The prophet speaks to the conscience, applying the truths of the Word of God to the lives of the people of God.

6 Trail Camping

Cover story: Lakeside Bible Camp introduces a new program.

8 Alaska, Our Last Frontier

The west has long since been developed. The northland is the new frontier.

9 Thirty-Seven Years with Alaska's Children

A pioneer couple served the Lord through children's home and Bible camp.

13 Try the Roof!

A plea for planning (based on Mark 2:3-4).

15 Helpmeet (Poem)

#### **Departments**

12 Address Changes

16 Notices

17 Book Briefs

18 Quotes from Workers

11 Commendations

14 Reports

16 Conferences

21 With the Lord

22 Letters to the Editor

**COVER PHOTOS:** See page 7 for description.

Change of address notices, requests for the magazine, and all materials for INTEREST should be sent to: The Editor, Box 294, Wheaton, Ill. 60187

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

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

**COPYRIGHT** © 1975, by Letters of Interest Associates. Permission is granted to readers to photocopy INTEREST articles in small quantities for personal, school or church use. The following should be written or typed on the original before copying: "Reproduced from INTEREST magazine by permission." This permission does not apply to articles reprinted in INTEREST from other publications, or articles bearing copyright notices. Nor does it apply to large quantity reproductions, or to reprinting in any quantity. For such purposes, permission in writing must be obtained from the editor.

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

MINISTRY FUND: Gifts will also be received for the "Ministry Fund". Monies so designated are directed into the Lord's work at home or abroad without deductions by the Letters of Interest office. Suggestions as to distribution are welcomed. Make checks payable to Letters of Interest. Gifts to L.O.I. are tax deductible.







f God and the Word of God work together in an effective prophetic ministry. The Servant of God must not exalt himself.

> HE PREACHING of John the Baptist had stirred the whole nation. The repercussions had gone out from the Jordan Valley in ever widening circles. His name was a headliner. He was being discussed in every home. People by the thousands were flocking to him, confessing their sins, beating their breasts in brokenness and sobbings. They had been coming down into the Jordan Gorge and saying, "What shall we do?" John's reply: "Prove that your repentance is real. God isn't satisfied with merely lip profession. You must bring forth fruit fit for repentance, and give evidence in your life that your contrition is genuine" (Luke 3:1-14).

Because John's ministry stirred up so much publicity, the Pharisees sent a delegation down to John. They came with a check-list of questions. "Who are you?" I can just see them with their pencils poised. "Are you the Messiah?" "Are you the Christ?" (John 1:19-24). No doubt they wanted to get something against him.

Romans 14:4 flashes an amber light to those who seek to condemn God's servants. "Who art thou that judgeth another man's servant? To his own master he standeth or falleth."

You and I are not really capable of forming proper and just judgments. Only He who has all the facts is in a position to rightly appraise anyone. Later in this article we will see what that One said about John the Baptist. And we will consider what the common people said about him. First, though, let us see what John said about himself, when pressed by the delegation sent from the Pharisees.

#### "I AM NOT THE CHRIST"

The first question "Who are you?" (John 1:19), had specific overtones: "Do you claim to be the Messiah (Christ)?" John said,

JULY/AUGUST, 1975



"No, I'm not the Messiah." Then they said, "Are you Elijah?" (v. 21). Obviously they had in mind the last verses of the Old Testament: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." John again gave a negative answer.

Next question: "Are you that prophet?" (v. 21). This time they were referring to the 18th Chapter of Deuteronomy (vv. 15-19) where one of those great Messianic forecasts appears. "I will raise up," said Jehovah to Moses, "a prophet like unto thee. I will put My words in his mouth and he shall speak My words, and it shall come to pass that whosoever will not hearken unto that prophet shall be cut off." And again John said "No."

So their list of questions drew three blanks. Finally these delegates, hungry for a story, said, "Well then, who are you? What sayest thou of thyself?" (John 1:22). Now, brethren, had there been any self-importance lurking in the heart of that man, this was a golden opportunity for it to surface. They had really put him under pressure, saying, "We must know."

John could have given them quite a story: He could have said, "Well, gentlemen, you've asked for it! After all, I am somebody. My father, Zacharias, was a priest, and I am the child of a miraculous birth. My parents were too old for childbearing. Not only that, but an angel came down and visited my parents and gave them my name before I was born" (Luke 1:5-13).

What a story! John could have given those men the scoop they were looking for, making the headlines in the Jerusalem Post the next morning, with pictures and all the rest of it! But his answer was so self-effacing. He simply replied, "I am just a voice, a voice crying in the wilderness, Prepare ye the way of the Lord; make straight in the desert a highway for our God. I am not a graduate of any seminary. I am not the product of Rabbinical tradition. But I've been out there in the desert in touch with the Living God."

Yes, he had been brooding over the sacred Scriptures, and they had become

"we need to know the Bible and

alive to him, because he was filled with the Holy Ghost from his mother's womb (Luke 1:15). You know, the absolute indispensable for all effective ministry is found in both the Word of God and the Spirit of God. Now I'm not deprecating education. God uses education. Some of His greatest servants have been men with highly trained intellects and a great fund of knowledge. However, nothing in the Christian ministry can take the place of a knowledge of the Word of God, along with the Spirit of God interpreting and applying it.

#### THE WORD AND THE SPIRIT

My brethren, I am convinced that in the preaching ministry the greatest need of the hour is men who can explain and apply the English Bible to contemporary situations. Thousands of our fellow mortals are struggling with gigantic problems today, and we need to know the Bible and we need to be Spirit-filled. The two go together. It is not just the Word of God. It is the Word of God plus the Spirit of God. The Word of God without the Spirit of God can make me a Pharisee. The Spirit of God without the Word of God can make me a fanatic. We need the balance; we need both.

In Scripture the Word and the Spirit are distinct, and yet inseparable. Take, for example, creation's morning. "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light" (Genesis 1:1-3). Here we have emptiness and chaos. Then what? The movement of the Spirit of God over that desolation. And then God said, "Let there be light." Here then are the Spirit of God and the Word of God, distinct yet cooperative.

The same combination is found in Ezekiel's vision of the Valley of Dry Bones. Ezekiel prophesied, and bones came together and stood up, an army of lifeless men (37:4-8).

There was no breath in them.
Then God said, "Prophesy to the wind, and say, Come thou

we need to be Spiritfilled''

wind." The wind of God came and breathed life into that exceeding great army (vv. 9-10). Once again we see the Word of God and the Spirit of God working as an indispensable combination.

We have the same thing in the third chapter of John's Gospel: "Except a man be born of water and of the Spirit...." The water is the symbol of God's Word. Peter tells us that (I Peter 1:23; compare Eph. 5:26). So again the Word of God and the Spirit of God go together. This combination is common throughout the Holy Scriptures (John 6:63; Eph. 6:17, etc.).

Let me illustrate. We speak by means of words. But words require breath. Just let me attempt to speak to you without breath...! Similarly the Word of God has to be clothed by the animating, energizing Spirit. When Christ our Lord rose from the dead He left His disciples a double legacy: the Scriptures and the Spirit. Now I know there are extrava-

gant teachings today. I'm not unaware that we are living in days where the Spirit of God has been divorced from the Word of God. Let us be very cautious here. But let's not revert to the other extreme. Each of us needs the indispensable clothing of the Holy Spirit of God. The need is for both. John the Baptist had that combination—filled with the Holy spirit, plus the Holy Word of God. And those were the effective tools of his ministry.

#### THE PROPHETIC MINISTRY

John was preeminently a prophet, although born of priestly lineage. Priests were successional; prophets were not successional. I personally believe that the Lord still gives prophets. "When He ascended on high, He led captivity captive and gave gifts unto men ... and He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers" (Eph. 4:8, 11). Now let me in self-defense say that I do not believe that we have prophets today in the primary sense, giving fresh revelations. Prophets in that sense terminated at the end of the first century on completion of the New Testament Scriptures. However, we have prophets today in a secondary, subordinate sense. A prophet is the man who speaks to the conscience, using truths that I already know, and applying them in a probing way. We are to desire and covet this gift (I Cor. 14:1, 39). Its use is the ministry that applies the Word of God in the energy of the Spirit of God. Such was the ministry of John the Baptist.

#### **EVERYTHING WAS TRUE**

Now turn to the 10th chapter of John's Gospel and read verse 41. Here we have what the *people* said about John. They said, "John did no miracle: but all things that John spake of this man [Jesus Christ] were true."

Here was the Lord Jesus Christ by the Jordan where John had once labored. The crowds got wind of where He was and came to Him. You know what they said when they came? They said that everything John had said about Jesus was true. They had found out for themselves! What higher compliment could they have possibly paid John? Everything he had said about Jesus was true.

Somebody told me that on Dr. Pettingill's gravestone they put these words (from John 1:37): "They heard him speak and they followed Jesus." That's it! That's what the people said about John. "He did no miracles." That takes John down off the pedestal and brings him to where we live. Everything he said about Jesus was true.

#### WHEN DOUBTS COME

Finally we come to what the Lord said about John and this is most important. What a man says about himself isn't very important; what people say is more important; but what the Lord says is most important.

John was in prison at the time. He was there because of the venomous jealousy of Herodias, who had moved the blood-thirsty Herod to put John out of circulation. John had rebuked the king's adulterous relationship with that woman. And now in prison, he was thinking, and into his heart crept some doubtings. As a result, he dispatched two of his disciples to the Lord to ask the question, "Art thou He that should come, or do we look for another?" (Matthew 11:3).

You know, it is very easy to be critical of John. "What do you mean asking that question?" John replies, "I don't know, I can't put it all together." It is so much easier for you and me, on this side of the completion of the New Testament, to go back and give John a lesson in dispensational truth. I think John was looking for the Lord Jesus to rise as the ascending star on the firmament, while he himself faded out: "He must increase, but I must decrease" (John 3:30). He is going to become the King. The nation is going to accept His claims. How could they do otherwise?

But then came a turn in the tide. John began to hear that the Lord's popularity was fading. I suppose John's thinking went along this line: If I am the forerunner of the Great King, what in the world am I doing here in jail? If He is the Messiah, why doesn't He get me out of jail? If all these miracles that I hear about are true, then why doesn't He rescue me? Furthermore, He hasn't even been around to visit me! I don't understand. I can't put the jigsaw puzzle together. Everything seems to be going contrary to my expectations.

"Art thou He which should come, or do we look for another?" The messengers came to the Lord Jesus and the Lord replied, "Go show John again the things that you see and hear" (Matt. 11:4). He did not say, you go and tell that backslider that he better get right with God. He just said, Go show John again. Brethren, we often have to be shown again.

Jesus pointed to His works. He didn't give a theological explanation. He just pointed to His works. You see, His works were His credentials. "Go and tell him the lepers are healed. Did he hear about that? The blind have received their sight, the dead are being raised, the poor have the Gospel preached unto them" (v. 5). "Point to my works because these are the credentials of the Messiah" (Isaiah 35:3-7).

Then He followed up with this: "Blessed is he that shall not be stumbled in me" (Matt. 11:6). There is the missing beatitude. "Go tell John that it's all right. I'm still in control, I still have my hand on the controls, and all the purposes of God are rolling through on His timetable. Blessed is he that shall not be offended in me!"

How often we go through reverses, disappointments, frustrations. Sometimes I feel like looking up and saying, "God, are you there? Are you sure you know what you're doing?" Do you ever feel like that? "Blessed is he that shall not be offended in me!"

#### **NO GREATER PROPHET**

As the messengers disappear down the road, the Lord Jesus pays John the highest compliment that He ever paid any man (vv. 7-11). "What went ye out into the wilderness to see? A reed shaken with the wind?" Is that the kind of a preacher John was, to bow and sway to every breeze of opinion? Oh, no, not John! Was he a man dressed in soft clothing? Was he a dude or a dandy? Oh, no! That wasn't the kind of man John the Baptist was. Those men belong in kings' palaces. "Did you go forth to see a prophet?" "Yes," the Lord says, "and more than a prophet. For of all the prophets born of women, there hath not risen a greater than John the Baptist.'

What a compliment! Did the Lord Jesus know the stature of those Old Testament prophets? He knew every one! Isaiah? Jeremiah? All the rest of them? He said there hath not risen a greater than John the Baptist. John is now crowned with the Lord's fullest commendation. Jesus gently reproved John to his face through these messengers; He praised him highly behind his back. That's just like our Lord, isn't it?

May the Lord sanctify and search these hearts of ours and give us to realize that although John is gone long ago, the equipment still remains—the Spirit of God and the Word of God—to make us prophets of God.

# The introduction of backpackin

HE PAST TWENTY-FIVE YEARS have witnessed a tremendous growth in Christian camping, and assembly camps have had a part in that movement. Lakeside Bible Camp in the State of Washington is a case in

After renting a summer campsite for some years, the brethren of the Seattle and outlying assemblies decided to develop their own. A site was chosen on Whidbey Island, north of Seattle and west of Everett in Puget Sound. In less than a year, under the direction of Les Reitz, Saturday work parties had prepared five double cabins, a dining room and a chapel. The new camp was ready for use in the summer of 1960.

Besides the youth camps and a Bible Study Conference for adults, Lakeside Bible Camp has developed a youth leadership program. Each year it involves two four-week sessions, combining both staff service and Bible study.

Led by Dr. Bob Hitchman, Lakeside has also been a pioneer in family camps. These camps, two or three each summer, have proved both popular and timely in light of the divisive forces that threaten the family from every side.

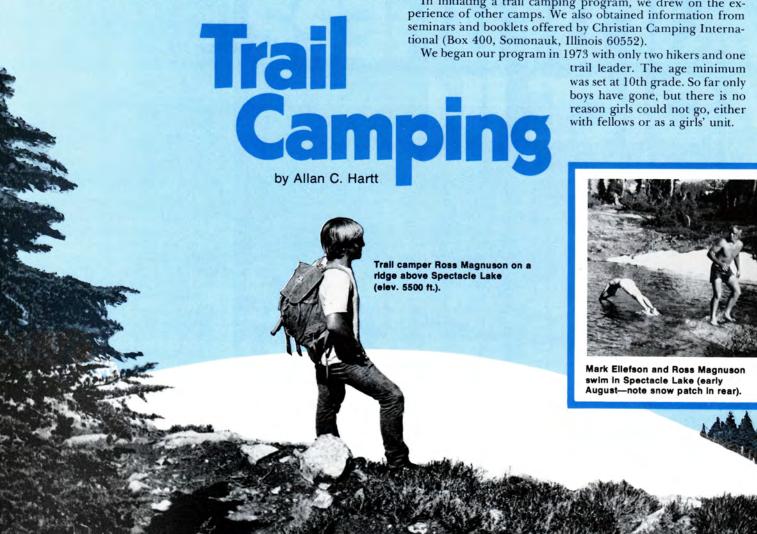
In 1973, trail camping was introduced into the Lakeside Bible Camp program. Designed to utilize camping's key distinctive-the outdoors-and to maximize the small group dynamic, trail camping forsakes the established campground in favor of the hiking trails of forest and mountain. Organized programs of sports and recreation yield to backpacking in remote areas. The shouting and laughter of the busy campground are replaced by the solitude of the wilderness.

#### **GUIDELINES**

In introducing trail camping, the following considerations were set forth:

- 1. Trail camping is highly appealing to some youth and adults, and has a distinct program and spiritual potential. Therefore, we at Lakeside Bible Camp wished to provide trail camping experience for those who would probably seek it elsewhere if it were not available under Christian guidance.
- 2. Our trail camps were to be fully authorized extensions of L.B.C., with the same objectives and standards.
- 3. They were to be scheduled so as not to conflict with central L.B.C. camps for the corresponding age groups.
- 4. Leaders chosen should be mature Christians, experienced hikers and campers, and able to communicate well with young people.

In initiating a trail camping program, we drew on the ex-



# as opened new vistas for a Washington camp

The leader-to-hiker ratio has not been a problem. Competent trail leaders, both men and women, are available at most of our participating assemblies. In 1974 we had six campers and two trail leaders, a good ratio for this type of camp. Although all eight persons were on the same hike, we operated as two four-man units for cooking and camp making. Having small groups of hikers helps to foster interdependency and group cohesiveness, and aids each hiker in getting to know the others.

This year, nine campers were registered by late April, and four trail leaders had volunteered. With later registrations we expected to have two independent groups of seven or eight each. They may or may not choose to hike in the same area.

#### **GETTING READY**

Our campers register for trail camps on the same form as for the central camps. Costs this year are \$29.00 for six days. This barely covers food, transportation and insurance. Each registrant has been sent a list of personal items to bring, a copy of the trip plan and itinerary, and a contour map of the hike area. He was also notified of the Scripture portion to be studied on the trip, and encouraged to memorize a section of it.

Menus were prepared and food is purchased by the trail leaders, assisted by any of the campers that live near them. For a six-day hike, food need not be limited to the ultra-light freeze-dried type. In fact, we take a steak apiece for broiling directly on the coals—a luxury, and extra weight to carry, but well worth it.

Proper equipment on a trail hike is essential. It falls into two categories. Basic items that each camper must have include backpack, sleeping bag, hiking shoes, map, compass, and insect repellent. In addition, each camping unit will share an assort-



or Al Hartt and camper Mike Stowe on the Meadow Mountain Pugh Mountain, 7,200 feet, is in the distance.



ment of "community items" such as tents, tarps, cooking utensils, food and a first aid kit.

Some boys have their own equipment. Others borrow or rent what they need. Assembly families have been generous in lending needed items.

#### ON THE TRAIL

From the start our hikes have consisted of six-day (five night) backpacking trips in the Cascade Mountains. We have tried to select areas in which a variety of activities are possible. We do not attempt to cover great distances, but to strike a balance between physical challenge and the leisure necessary to enjoy various aspects of the wilderness experience.

Packs weigh about 40 pounds at the start of the hike, which is plenty when the going is steep. Switchbacks on a steep slope seem interminable on a hot August day. The reward comes when you reach the high alpine country on the ridges above timberline. From there the view is breath-taking.

We hike in (or up) to a remote spot, perhaps seven to ten miles by trail. There we set up a base camp. From it side trips are made.

Most of the boys (and trail leaders) like to fish, and the side trips always include alpine lakes where trout are plentiful during the brief summer season. The fish will be wrapped in foil and broiled in the coals of the evening campfire. Eating them with the fingers is a memorable experience.

Although the water in mountain lakes appears clear and inviting, our swims cannot be described as leisurely. They usually result from a dare or the "I will go if you go" routine. Swimming consists of a quick dive and a hasty exit. Swimmers emerge gasping and laughing, and quickly stretch out on a sun-warmed rock to soak up a little heat. Last year we found a small, shallow tarn that was almost comfortable to swim in, and thereafter the lake lost its attraction.

One or two side trips are made to nearby peaks. We pick those that are safe to climb and yet offer a panoramic view. For some, it is a new experience to stand on a pinnacle where the surrounding terrain drops steeply in all directions. They pick out the landmarks of the upward route from which they had earlier viewed this distant goal. Then follows a lunch of sandwiches, candy bars and Kool Aid. It goes good after alternately struggling and resting for many hours on the ascent. Thanking God for the lunch and for the beauty of His creation comes easy in such surroundings.

#### **BASE CAMP**

Back in base camp, cooking is done by the campers and Continued on page 12.

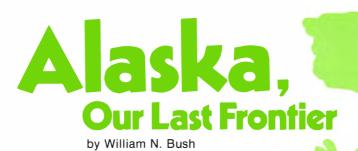
#### **COVER PHOTO**

L.B.C. trail campers crossing the outlet of Spectacle Lake (elevation 4,200 feet) on August 6, 1974. Left to right: Doug Strom, Carl Wineland, Brent Knight, Al Pomeroy (trail leader), Steve Ramsey, Mark Ellefson, Ross Magnuson.

The photo was taken by trail leader Al Hartt, author of the accompanying article. Al is a member of the Administrative Committee of Lakeside Bible Camp. He prepared this account of L.B.C.'s trail camp-

ing program at the request of INTEREST.
Further information on this or other aspects of the Lakeside program may be obtained from Don C. Crook, Director of Camp Ministries, 29621 45th Place South, Auburn, Wash. 98002. The camp address is Route 2, Box 290, Clinton, Wash. 98236.

REAR COVER: Campers Carl Wineland and Mark Ellefson taking their turn at cooking.



THE WEST was opened and settled by people of courage and vision—courage to push beyond the frontier; vision to anticipate the possibilities.

Other pioneers, men of courage and vision, men of God, came with the settlers preaching salvation and planting churches. They came, sometimes alone, sometimes with wife and family, not depending on wealthy sponsors, but on God who never fails.

That was many years ago. The west has long since been developed. The pioneers have moved on to Alaska, or the Canadian north. But where are the pioneer preachers?

In July 1974, I spent three weeks in Alaska. I was working with high school young people at North Star Bible Camp near Willow, 85 miles from Anchorage. Obviously unable to survey all of Alaska, I did see enough to sense a real need.

Alaska has 586,400 square miles, one fourth of it above the Artic Circle. With a total population of 325,000 it is a real frontier. Anchorage, the largest city, has a population of 50,000 people, with some 120,000 in "Greater Anchorage," which includes Spenard's 18,000. Next in order come Fairbanks with 15,000, Juneau with a little more than 13,000, and then Fort Richardsen and Fort Wainright (11,000 and 9,000).

Alaska's people are to a great extent the pioneer type, except possibly some of the recent comers lured to the state by the oil and pipe-line development. To those who consider themselves real

The author, William Bush, is a retired civil engineer who resides in Burbank, California. In assembly fellowship more than 50 years, he has travelled in sixty countries, visiting missionaries and bringing back photographic reports of their work. He was instrumental in founding the Yosemite Conference, now in its 29th year, as well as the Pacific Coast Christian Congress, and special camps in southern California to bring the Gospel to under-privileged boys and girls. He has been active in Bible camp work for 36 years, not only in the United States, but also in Trinidad and New Zealand.

Alaskans, the South Forty-eight (as they call the rest of the continental U.S.) is "outside." And when they go outside for a visit, it is always with the intent to return home to Alaska.

I became acquainted with some Alaskans who formerly had good jobs with relatively high salaries outside. Now they are part of Alaska, settled in on a small parcel of land without the luxuries that we in the South Forty-eight consider necessities. When I asked if they would like to return to the South Forty-eight, the answer was an emphatic, "No." They are tired of the rush and tension of their former lives.

Among these new Alaskans I found Christian families, saved and certain, but unanchored and untaught. They are seeking for fellowship and need teaching, and there are false teachers about.

There are only 5 or 6 open assemblies in Alaska, as far as I could determine. No doubt there are other evangelical churches as well. Fewer than 150 Christians are in fellowship in the assemblies mentioned. Most of them are in moderate circumstances. There are not enough funds to pay the rather expensive transportation costs to bring in speakers from outside. Consequently, they seldom invite preachers, and rarely do any come without invitation, though I suspect they would be very welcome.

The summer season is relatively short and many of the Christians must work during this time. Thus it is difficult for even the gifted among the local believers to reach the scattered population during the mild summer weather.

North Star Bible Camp also feels the effects of this both in regard to participation and financial support. If seven young people from California and two from Ontario had not come to Alaska in 1974 at their own expense, and helped at North Star Bible Camp for five weeks with no compensation other than room

INTEREST

Willow

Spena

Fort Richardsen

ANCHORAGE .





A welner roast at the lake front, North Star Bible Camp

# Thirty-Seven Years with Alaska's Children by William Bush and James Stahr

■ KETCHIKAN

and meals, it would have been impossible to have had a camp. Most of these were teenagers. They served as counselors and staff workers.

There is a real need in Alaska for pioneer preachers—men who are dependent on God—to teach the believers, to reach and orient the unanchored Christians, and to preach the Gospel. The results would not be spectacular. The crowds would probably not be large. But it would be glorifying to God and an encouragement to His people there.

This is a place for a real pioneer work. The concern of the assemblies in the South Forty-Eight to have fellowship with the Alaskan assemblies in finding suitable men for this work, and in financing it, would be a worthy project. May the Lord burden our hearts in this matter.

Alaska, coming to serve the Lord. They were commended to the Lord's work by six Los Angeles area assemblies.

Cordova is on the Gulf of Alaska, 150 air miles east of Anchorage. In addition to establishing a small native Indian assembly there, the Richards soon found themselves working with needy children. By 1939 they were operating a children's home. They lacked the facilities to care for many children, and

ON OCTOBER 1, 1937, Harold and Mabel Richards arrived in Cordova,

themselves working with needy children. By 1939 they were operating a children's home. They lacked the facilities to care for many children, and the soil was not suitable for the gardens necessary for economical operation. The welfare department urged them to enlarge, and suggested a better area, but not until 1945 were they able to move. At that time, in direct answer to prayer, the Lord sent Mr. and Mrs. Robert Fenty from New Jersey to replace them in the assembly work in Cordova.

The Richards bought two adjoining farms near Wasilla, eight miles west of Palmer, 50 miles inland from Anchorage. A new children's home was opened in the spring of 1946. It opened with 18 pre-school children, nine of them on special formulas. Fifteen of them came with the Richards from Cordova.

The new home was called the Valley Christian Home for Children, the name coming from the Matanuska Valley in which it was located. It is a pleasant valley with lots of sunshine and relatively little snow. Surrounded by mountains, the valley is only a few feet above sea level.

The home soon grew to 25, and eventually reached a maximum of 52. Harold and Mabel continued in the Wasilla ministry just short of 20 years, raising some 150 children in all.

Eventually, patterns of child care changed, and the welfare department wanted the children in private homes. Valley Home was closed in 1965. The property was sold and is now being used



Mabel and Harold Richards and James McCormick. Inset: Harold Richards

JULY/AUGUST, 1975 9



Handcraft time

for rehabilitation of former drug addicts who have been converted to Christ.

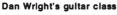
The children taken in by the Richards were neglected or abandoned children, rather than orphans. They were usually native (Indian) or part native children. In addition, since they had no children of their own, Harold and Mabel adopted four girls to be their own. One now lives in Alaska, one in Delaware, and two in Washington state. Through these girls the Richards now have 12 grandchildren.

The alternative to selling the home in 1965 was to convert it into a home for either retarded children or delinquents. Harold and Mabel felt they were too old to begin again with this sort of work, but not too old to start something else that had been on their hearts.

While operating the children's home they had seen the desirable possibilities of a Bible Camp work in Alaska. They found a lovely, 92-acre wooded tract fronting on a lake. It was 14 miles from Willow and 25 or 30 miles northwest of



Volunteer staff (I. to r.): Linda Dahl, Dave Turner, Ian Kirk, Nancy Statton, Murray Greenlaw, Kelly Wright, Mike Anderson, and Norman Chubb. Ian and Norman are from Ontario, the others from California.





Wasilla. The property was purchased for \$5,000, and developed with the funds from the sale of the children's home

North Star Bible Camp opened in 1966. There were 36 campers and six staff members that first year.

The Richards lived in Willow, doing camp and children's work, until they moved to Anchorage in the fall of 1972. In Anchorage they did the buying for the camp, and returned to camp for the 1973 and 1974 seasons. Mabel did the cooking, and Harold combined spiritual responsibilities with maintenance.

James and Janet McCormick had been with the Richards in Wasilla for seven years (1957-1964). They were commended from Colorado Springs and Boulder, Colorado. James had been the farmer and Janet the secretary for the home. When the home closed they returned to Colorado to do maintenance work at Camp Elim, going to Alaska each summer to help at North Star. In 1972 they moved back to Alaska, becoming resident managers at North Star and permitting the Richards to give up full-time camp work. They continue in this capacity, and may be addressed at North Star Bible Camp, Box 4, Willow, Alaska 99688.

Bill and Barbara Moore of California have been a valuable part of the North Star staff. Bill was a music major in college days and Barbara is a medical doctor. They flew to Alaska each summer in their own plane, usually bringing others to lend a hand as well. Bill served as camp director for two years, and as speaker in 1972.

The Moores were unable to continue participation after 1972. In 1973, Doug Crabb (then of Fairbanks, now of Montana) was speaker. Don Watt was speaker for the Grade School camp in 1974. Don is from Colorado and now lives in Anchorage. Bill Bush (see accompanying article) spoke at the Junior and Senior High camps, and helped with a week of counselor orientation. Dan Wright, from California's Bay area, served as director, and six other young people from California, two from Ontario, and eleven from Alaska held various counseling and staff positions during the 1974 season.

When North Star opened in 1966, it had one building and three tents. Today it has 14 permanent buildings. Some might be considered primitive, but they are functional and comfortable. Capacity is 56 campers plus staff.

In October 1974, after 37 years in Alaska, Harold and Mabel Richards "retired." They are now at El Nathan Home in Marble Hill, Missouri, where the retired missionary is doing the maintenance work (for letter and recent photo see INTEREST, May, page 15).

10 INTEREST

# **commendations**

#### BEVERLEY BOYLE, Avenida de Madrid 133-1°B, Zaragoza, Spain

The assemblies of Bethel Hall, Arnprior, Ontario, and Rideauview Bible Chapel, Ottawa, have joined in commending Miss Beverley Boyle to the work of the Lord in Spain. She left for the field on March 31st, and is working in cooperation with a Literature Crusade team in Zaragoza.

Beverley's home assembly is Arnprior. She took her nurse's training in Ottawa and faithfully attended the meetings at Rideauview. She spent two years (1970-72) on an L.C. team in Seville, Spain, and since then has been nursing in Toronto and keeping up with the Spanish language.

#### MR. & MRS. LEWIS H. DAWES, P.O. Box 8, Duncan, British Columbia

The Christians who gather at Brae Road Gospel Chapel, Duncan, B.C., have commended Lewis and Pauline Dawes to the work at Camp Imadene and associated services. Lewis took over the work of camp manager and maintenance man on January 1st.

nance man on January 1st.

The Dawes have five c

The Dawes have five children, the youngest in high school. Lewis is a skilled motor mechanic and was employed locally until he took on these new responsibilities. His hard work and spiritual insight have contributed to the growth and effectiveness of the Brae Road assembly.

Lewis's brother William, who lives in Trail, B.C., has been in the Lord's work for thirty years. His sister, Miss Margaret Dawes, is a missionary in Zaire.

#### JAMES FRASER, P.O. Box 8796, Mongkok, Kowloon, Hong Kong

Christians of Faith Gospel Chapel in Toronto have commended James Fraser to the work of the Lord in Hong Kong. He went to Hong Kong in September, 1974 when the new Christian high school was opened, and has been teaching there since then.

James grew up in the commending assembly. He had a sound Christian testimony and took an active interest in the work of the assembly.

#### MR. & MRS. FRED KOSIN, 103 Bennett Dr., Tifton Pl., Darlington, South Carolina 29532

Fred and Jenny Kosin have been in the Lord's work in Florence, South Carolina, since 1967, and before that for two years in Florida. The original commendation was from Bethany Chapel in Oakland, California.

Earlier this year Christians at Woodside Chapel, Fanwood, New Jersey, Jenny's home assembly, joined in the commendation of Fred and Jenny to the Lord's work.

#### W. J. LIVINGSTON, 687 Camsell Cresc., Richmond, British Columbia V7C 2M9

In 1953 Wycliffe and Ruby Livingston were commended by the Sixteenth and MacDonald Gospel Chapel and by other Vancouver assemblies to serve the Lord in Peru. Due to developments in that country they returned to Vancouver last year to reside there with their children, seeking to serve the Lord in the Vancouver area.

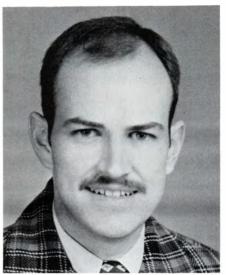
The assembly at Sixteenth and Mac-Donald has recently recommended brother Livingston "unto the grace of God to do the work the Lord has called him to in presenting the Gospel of Christ and teaching the Scriptures for the edifying of the body of Christ."

#### GLENN C. TOMPKINS, Box 93, Hillside Park, Stillwater, New York 12170

Christians of Northway Bible Chapel, Clifton Park, New York (in the Albany-Schenectady area), have commended Glenn Tompkins as a Bible teacher and evangelist. Brother Tompkins, an elder in the Northway assembly, has been active in the Lord's work for 23 years. In addition to ministering in the Northway and other assemblies, he is an experienced children's worker. An accomplished magician, he has adapted his skills to the illustration of Scripture lessons. He also serves as an area representative of Underground Evangelism.

# MARY WINCH, Apdo. Aereo 2646, Cartagena, Colombia

A native of the Chicago area, Mary Winch was saved as a young adult through the assembly meeting in the Literature Crusades building in Pros-



James Fraser

pect Heights, Illinois, and known as Neighborhood Christian Fellowship. Subsequently, she spent one year with an L.C. team in Ecuador.

In April, the believers at Neighborhood Christian Fellowship commended Miss Winch to the Lord for regular missionary service in Colombia. Already able to speak Spanish, Mary will be involved in door-to-door and other evangelistic work, as well as doing office work for Leroy Birney. At press time she was ready for departure for the field, waiting only for visa clearance.

#### **COMMENDATIONS WITHDRAWN**

As of June 1st, **David Vander Noot** stepped out of the work at Bear Lake, Florida. He took up secular employment and is no longer a full-time worker. These steps were in consultation with the elders at Orlando's Hiawassa Chapel, where David will now be in fellowship.

The elders at River Forest Bible Chapel in Illinois have withdrawn their commendation of David and that of his ex-wife, Darlene.

At the request of Mr. and Mrs. Robert L. Gay, the Christians at Grace Bible Chapel, Mishawaka, Indiana, have withdrawn their commendation to the Lord's work. The Gays are no longer affiliated with the work at Pittsboro Christian Home. Robert has taken secular employment, and requests the prayers of the Lord's people as they wait on Him for further leading in their lives. Their new address is 331 S. Second Avenue, Siler City, North Carolina 27344.

# address changes

#### **ASSEMBLY CHANGES**

#### APOPKA, FLORIDA Bear Lake Bible Chapel

Correspondent: Harlan R. Brown, 8914 Campo Way, Orlando 32810 (305/295-1996) SS 9:45, FBH 11, BB 7, Tu. 7:30

#### CHICAGO, ILLINOIS Norwood Gospel Chapel

Correspondent: Walter Modrezjewski, 5604 North Ozark Ave. 60631 (631-0571)

## DURHAM, NORTH CAROLINA Northgate Chapel

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

# NORTH VANCOUVER, B.C. Sutherland Bible Chapel

Correspondent: D. F. Rice, 4648 Woodgrove Pl., West Vancouver V7S 2W9 (604/922-5950)

#### GORE BAY, ONTARIO Gore Bay Gospel Hall

BB 10, SS 11:30, G 7:30, Thur. 8

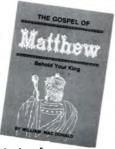
#### **NEW ASSEMBLIES**

### FLORENCE, SOUTH CAROLINA Community Bible Fellowship

BB 9, SS 10:15, M 11:15, M 7, Wed. 7:30. At Oakdale and Springdale, just off I-95, south of I-20. Contact Fred Kosin, Tifton, Darlington, S.C. 29532 (393-5936).

New by William MacDonald

## The Gospel of Matthew



An intensive study of MATTHEW

Paperback only \$3.95

Free catalog on request

WALTERICK PUBLISHERS P. O. Box 2216 Kansas City, KS 66110

#### NORTH YORK COUNTY, PENNSYLVANIA Bible Truth Fellowship

A work that began as an outreach of North York Gospel Chapel in York began functioning as a local assembly on May 18. Meetings are at 9:30 (SS), 11 (FBH), and 6 (BB) on Sundays and 7:30 on Wednesdays.

The location is 10 miles northwest of York, 12 miles south of Harrisburg. For directions contact the Correspondent, Larry A. Wolf, R.D. 1, Dover, Pa., 17315 (717/292-6117).

#### COVENTRY, RHODE ISLAND Christian Brethren of Coventry

As of June 1, a new assembly was formed in Coventry, R.I., a few miles west of Warwick. The work is an outgrowth of six years of home Bible studies and visitation on the part of commended worker Paul Shaw. The original nucleus of Christians was joined by families from Buttonwoods Chapel in Warwick, where attendance has been running at capacity. The new assembly began functioning in full fellowship with Buttonwoods.

Meetings are at 9 (BB), 11 (FBH) and 6:30 Sundays, and at 7:30 on Tuesdays. For directions contact the Correspondent, Allen R. Moores, 2 Creighton Pl., Coventry, R.I. 02816 (401/821-4739).

#### **WORKERS' CHANGES**

Helen Andres, 5545 Lafond, Montreal, Quebec

Allen C. Ferguson, 206-A So. 2nd Ave., Arcadia, California 91006

W. Rick Knox, Literature Crusades, P.O. Box 203, Prospect Heights, Ill. 60070

#### **TRAIL CAMPING**

Continued from page 7.

leaders, taking turns and working in pairs. Only breakfast and dinner are cooked. Other meals are sandwiches. Refrigeration, if needed, is available either in snowbanks or in undercut hollows next to a mountain brook.

Mosquitoes are usually a problem, sometimes really serious. Last year one boy counted 150 bites on one arm! He had neglected to use his insect repellent. Undaunted, he has registered again for 1975

Some boys have had experience in Scouting. Others are relatively new to the outdoors. Trail leaders must be prepared to teach and practice the basics in camp lore, cooking, safety, first aid, survival, outdoor manners, and teamwork. They must enjoy the outdoors, and be anxious to feel the trail under their boots. And there must be a desire to use this means to communicate

their love for Christ and for His Word.

Group devotion times are open and unstructured. We have a thirty-minute session after breakfast, and another in the evening. In 1974 our "assignment" was Paul's epistle to the Philippians. We read a chapter at each session, and discussed it as a whole and in detail. Later we re-read the same chapters and discussed them once more. Memorization was encouraged.

No doubt future outdoor occasions will bring Philippians into our thoughts, and the reading of Philippians will remind us of our mountain-top experiences.

#### **JOURNEY'S END**

With the six glorious days almost over, our hike back to the trail head begins. There is a watermelon waiting for us where we stashed it—in a cold mountain stream near the car. Though weary and dusty, there will be plenty of volunteers to retrieve it and cut it open. Watermelon will never taste better!

Follow-up is simplified in the case of trail camps. By mid-winter, everyone has forgotten the painful parts, and is anxious to relive the hike by getting together and having a slide show. Along with this comes an opportunity to meet parents and to review the Scriptures we studied together.

#### THE FUTURE

What of the future? The State of Washington has a wide variety of trail camp possibilities, limited only by the interests and skills of the campers and the trail leaders. The Cascade Range lies east of Seattle. To the west, across Puget Sound, are the Olympic Mountains, and beyond them miles of wilderness ocean beaches.

Hikes could include the well-groomed trails of the National Parks, or the more strenuous back country of the wilderness areas, with or without trails. For those properly equipped, serious climbing to peaks higher than 8,000 feet could be considered. Canoe or raft tripping are also worth considering, although few rivers in Washington are placid enough for canoe travel. Bike hikes are another possibility.

The trail camping program of Lakeside Bible Camp is a good beginning.

# TRY THE ROOF!

by MAURICE G. BOWLER

OUR WORLD is constantly surprising itself with the extent and rapidity of change in lifestyles and technique. Materials, methods and even men are continually being declared obsolete. "The new is better," we are told. In the midst of this fast-changing society, the Lord's work must be carried on.

Some Christian bodies are using the most modern methods and equipment available. Others deplore this as a sell-out to the world. There is one area of modern technology, however, which should be appreciated by all who follow the One who commended sitting down and counting the cost (Luke 14:28).

This is planning.

A deliberate reflection on what we are doing, and how, and especially why we are doing it is often crowded out by activity, and reports on activity, and the struggle to continue the activity. Even when planning is done, short-term goals often crowd out long-term aims. The maintenance of certain forms and traditions eclipses the main purpose to which those forms were meant to contribute. Under these circumstances it can happen that false or distorted teachings are received without a murmur because presented in the form or manner to which the hearers are accustomed. The truth, presented in an unfamiliar style, could easily be rejected by the same hearers.

A good illustration of the best kind of planning is seen in Mark 2:3-4:

And they come unto him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

Here we find four people with an aim which every Christian should share. We read, "They come unto him, bringing one...." All our buildings and equipment, our music and our literature, our customs and our mannerisms, our taboos and shibboleths have to be tested against this criterion. Are we drawing near to Christ, taking others along with us?

We may find the way to our end barred and our aim apparently frustrated, just as the four stretcher-bearers did. Do we have a "philosophy of failure" to fall back on at this point? Do we claim that faithful stretcher-carrying is more important than mere success?

Do we refine our stretcher-carrying techniques to include all past successful movements, perhaps dancing or clapping or reciting time-honored cliches according to our respective backgrounds? How many fellowships are struggling to survive rather than to serve, to hold on rather than to reach out? How often is a procedural lapse treated as if it were more serious than a moral one?

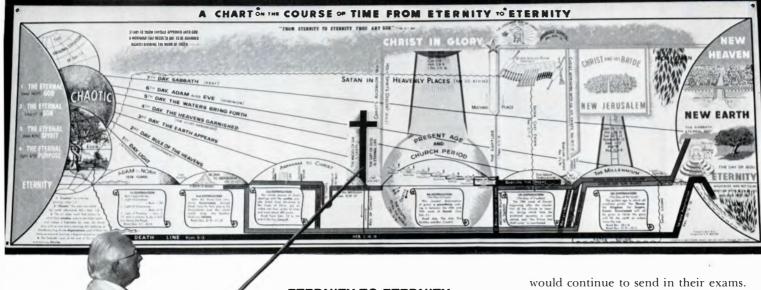
Somebody on that team of stretcherbearers applied his native wit to the achievement of their aim, in spite of frustrating circumstances. How many intelligent and resourceful executives, noted for their secular problem-solving capacity become paralyzed as they enter a religious situation where senility sometimes passes as spirituality and passivity is considered more holy than initiative?

Problems in the New Testament were solved by such measures as getting people to sit down in groups of fifty, or by borrowing a donkey, or by making tents. These and other practical things were done as the situation demanded. On one occasion, perhaps the only one in history, a spiritual problem required the breaking up of a roof. It had never been done before and may never have to be done again. But the spirit of initiative and bold imagination which led to this solution is needed in our own day perhaps more than ever before in the history of the church.

Maurice Bowler is secretary to the Montreal chapter of Christian Friends of Israel, and is active in Jewish evangelism by visitation, correspondence, and visits to synagogues and the university campus. He resides in the Jewish district of Cote St. Luc (a Montreal suburb), and is in fellowship in the Cote St. Luc Bible Chapel, where his ministry is much appreciated.



JULY/AUGUST, 1975



#### **ETERNITY TO ETERNITY**

A series of teaching meetings, using the large chart "On the course of time from eternity to eternity," was recently concluded in Hollywood Gospel Chapel, Hollywood, Florida. A letter from Ernest McCartney, Correspondent of the assembly, says:

"The interest and attendance at these meetings was very good. We believe that our young people were especially helped in reference to the Biblical account of creation as opposed to the theory of evolution. All who attended enjoyed a good review on things that are yet future.

"We feel that this series has also pointed out the importance of consecutive Bible teaching, especially when accompanied by some manner of visual aid."

Speaker for the series was Gordon Mitchell, a Toronto businessman (Home Evangel Books, Ltd.), and also president of the Missionary Service Committee. The committee is a Canadian organization that provides services and forwards funds for Canadian assembly missionaries in a role similar to that played by Christian Missions in Many Lands in the U.S.A.

#### **HOW TO START A BIBLE CLASS**

We have been burdened for some time about the people in our Mobile Home Park here in Palm Harbor, Florida. They are practically all retired people, and we wondered how best to reach them. On a suggestion by Bert Hostetler we got the representative for Moody Films to come and show two science films. They were so well received that we took courage and started a Bible class in our home. We used the Emmaus course "What the Bible Teaches."

We started with nine, but because many go north for the summer we are down to six. Those who left said they would continue to send in their exams. They all seemed very interested, so we are encouraged.

Graham Carver

#### PORT HOPE, ONTARIO

A spiritual need is being met by Christians of Hope Bible Chapel through a Drive-In Service ministry. Some have come into fellowship at the chapel as a direct result of this outreach.

Response has grown from a handful of people six years ago to last summer's average attendance of 120 to 150, with a high of nearly 300 one evening.

Being small, we are dependent on the spiritual gifts of assemblies in Toronto, Oshawa, Peterborough and Belleville. For this assistance we are most grateful.

We ask for prayer that this witness for Him may be effective. Those traveling east of Toronto on Highway 401 are given a special invitation to attend. (Port Hope, Hwy. 2 exit, turn south, ¼ mile to the chapel). The services will continue at 7:30 each Sunday evening through September 14.

Dennis Warric, Correspondent

#### **NEW SMYRNA BEACH, FLORIDA**

Ground breaking for a new auditorium for New Smyrna Bible Chapel took place on May 4th. A loan for the building to seat 220 people has been secured through Stewards Foundation. The present building will be turned over to Sunday School and young people's activities.

J. Philip Morgan

#### SANDY CREEK BIBLE CAMP

"Hey kids! We have great news to share with you. A new camp has been purchased."

That's how the news went out of the purchase of a partially constructed baseball camp in Washington, Texas in October 1973. Three hundred and eighty campers responded and enjoyed



Gordon Mitchell

Gospel Chapel

speaking in

Hollywood

the new facilities during the 1974 season. Many kids made the momentous decision to accept Jesus as Savior. Many others were drawn to a closer and more meaningful relationship with their Lord. All in all, a good beginning for Sandy Creek Bible Camp.

The new camp is located 70 miles northwest of Houston at the little community of Washington, where Texas declared its independence and established its first capital (1836).

The camp is operated by Texas Youth Camp, Inc., for the purpose of "leading children and youth to Christ as Savior and preparing them through daily studies for their new found life in Christ." The work is guided by a committee of Christian businessmen who meet monthly to direct the spiritual and physical aspects of the camp program.

The committee operated a camp for a number of years at Cedar Hill, just south of Dallas. In the fall of 1972 that facility was sold, yielding to the advancing urban sprawl. The following summer a Baptist campground was rented, but only for one week of family camp. Then Sandy Creek Bible Camp was purchased.

Seven partially built buildings, a swimming pool, a tennis court, baseball diamond, a small creek, fishing pond and lots of shade trees were on the new property. Many work parties from assembly groups and individuals helped prepare the facilities for the 1974 camping season. Jon Bergeron, a building contractor from Longview, and his wife moved to the camp to oversee the work. Jon served as manager of facilities and Carolen worked in the office and in purchasing food and supplies.

Following the 1974 camp season many unfinished tasks were completed and new ones begun. New fencing was put up, round dining room tables were built, a barn and corral were constructed. Work was begun on four new cabins. A trailer park is being developed to expand the size of the family camp. The assemblies have been able to use the camp for Sunday School picnics and retreats besides the regular camping program. A full schedule is lined up for the 1975 season.



Drive-In Service at Port Hope

# Help Meet

Give me that sufficient grace, Lord,

- to give up something I enjoy that he may enjoy it.
- to subject myself to unpleasantness to shield him from it.
- to make my going a little rougher to make his a little smoother.
- to forget myself when I'm tired and ill and discouraged

to soothe him in his tiredness and illnesses and discouragements.

Fill me with your love, Lord,

- to love him in his faults.
- to rejoice with him in his accomplishments.
- to be an encouragement to him when he stumbles.

And, when one day he leaves my side to go to you Sweet Jesus

give me that peace that defies all human understanding

- to keep my chin up.
- to smile through my tears, and,
- to be happy in my loneliness knowing my loneliness is not his.

Amen

by Pat Martinez, Albuquerque, N.M.

# Satan is alive and well... How well do you know him?

Find out what the Bible says concerning Satan. Read . . .

#### WHAT ON EARTH IS GOD DOING?

Satan's Conflict with God by Renald E. Showers

Paper \$1.59

A fascinating study of Satan's conflict with God and where you fit in

"In a day when there is so little understanding of the Biblical philosophy of history, this book meets a very definite need." Calvary Review

SATAN: His Person, Work, Place and Destiny

by F. C. Jennings

Paper \$2.50

What the Bible teaches about Satan. Available for the first time in paperback. Find out about hell, demons, Lucifer and angels.

Ask for these and other fine Loizeaux books at YOUR CHRISTIAN BOOKSTORE or

### LOIZEAUX BROTHERS, INC.

DEPT. L BOX 70, NEPTUNE, NEW JERSEY 07753

# conferences

## AUG. 25-SEPT. 1—POINT ROBERTS, WASH.

The sixteenth Annual Assemblies Bible Camp and Conference will be held at the Ruth Morton Memorial Bible Campgrounds, 456 Julius Road. Meetings daily at 10 a.m. and 7:45 p.m. Tuesday through Saturday; Sunday at 11, 3 and 7:45. Families and individuals are welcome.

Write to: Mun Hope, Director, P.O. Box 115, Surrey, British Columbia V3T 4W4 (604/581-8890).

#### SEPT. 1-FLORENCE, S.C.

The annual Labor Day conference usually held in Hemingway will be at Community Bible Chapel this year. See page 12 for address. Time, 10:30 to 4:30. Speaker, Ernest Woodhouse. This is a family conference.

#### SEPT. 19-21—TORONTO, ONTARIO

Greenwood Gospel Chapel, Greenwood and Queensdale Avenues, will hold its annual conference. Speakers: Peter Pell and Dr. A. Games

Contact: Malcolm McAllister, 934 Eglinton Ave. E. (425-5382).

#### SEPT. 19-20—LAKE GENEVA, WISCONSIN

The 16th Annual Mid-Western Women's Fall Conference will be held at the Lake Geneva Youth Camp. Conference begins on Friday evening at 6:30. Saturday sessions at 8 a.m., 9:30 and 1:30. Speakers: Dr. Jean Young and Mrs. Nancy Haresign.

Contact: Mrs. Nell Legel, 3024 Oxford Lane, Northbrook, Ill. 60062.

#### SEPT. 19-21—TRURO, NOVA SCOTIA

Good News Bible Chapel, 51 Young Street, will hold its annual conference with T. Ernest Wilson and David Long as speakers. Conference will begin with a prayer meeting on Friday evening.

Accommodations for all coming from a distance. Write to: J. H. Comte, 165 Kaulback St., Apt. 5, B2N 3M7.

#### SEPTEMBER 27-28-PITTSBURGH, PENN.

The Friendship Avenue Gospel Chapel, 4917 Friendship Ave., will hold its annual Fall Conference, beginning with a prayer meeting Friday at 8 p.m. Meetings on Saturday at 2 and 7; Sunday 10, 2 and 7. Speakers: Peter Pell, John Martin and Robert Crawford.

Accommodations for those coming from a distance. Contact: John M. Duff, 741 Revenue St., Box 192, Homestead, Pa. 15120 (461-1300).

#### **OCTOBER 7-9—NATIONAL WORKERS**

The 1975 National Workers Conference will be held in Maplewood Bible Chapel in St. Louis. If coming please contact Mr. S. M. Wilson, 447 Cloister Walk, Kirkwood, MO 63122.

#### OCTOBER 11-13-EDMONTON, ALBERTA

James Naismith, Donald Cole and John Williams will be the speakers at the Edmonton Assemblies Thanksgiving Conference. Accommodations provided.

Write to: Horace M. Ekins, Secretary, 4343—115th St. (434-7509).

#### OCT. 13-16-CAMPING ASSN.

The national convention of Christian Camping International will be held at Whitewater, Wisconsin. For registration form write: C.C.I., Box 400, Somonauk, Ill. 60552.

#### **NOVEMBER 27-29—SPANISH WORKERS**

Second National Conference for workers, elders and leaders in Spanish work will be held in New York City.

Write to: Louis Montalvo, 126-03 109th Ave., So. Ozone Park, N.Y. 11420.

# notices

CHRISTIAN TEACHER NEEDED. First and second grades combined. Write to: Victory Christian School, c/o John Hollmann, Rte. 1, Box 382B, Arnold, Missouri 63010 (314/467-5684).

COMPLETE BIBLE on cassettes. Authorized Version. Beautifully and reverently read. Buy in divisions and build your speaking Bible. Great gift idea. Write for brochure: Scripture Recordings, 221 Mary St., Orillia, Ontario L3V 3E5.

RADIO ANNOUNCER seeks employment on Canadian or American Christian station. Five years experience with New Zealand Broadcasting Corporation in commercial "pop," "easy listening," and network "concert" music stations, newsreading, interviewing, etc. Write: M. Miller, Radio 1ZM, Box 2209, Auckland, N.Z.

NOTICES are carried at the flat rate of \$10. Maximum length: 40 words. Payment must be sent with order.

#### SOUL-WINNING TRACTS

Christ-centered, 2 color, on quality paper, folded, unique.

Free sample pack.

THE CORNERSTONE 4751 Hwy. 280 So. Birmingham, Alabama 35243



#### PACIFIC COAST CHRISTIAN CONGRESS MOUNT HERMON, CALIFORNIA OCTOBER 22-26, 1975

Speakers: James Gunn

Dr. Henry Holloman Boyd Nicholson Daniel H. Smith

Registrar:

Jack Davison 11565 Manzanita Lane Dublin, California 94566

(415) 828-0778

# Vacation Conference at Park of the Palms

#### AUG. 24-SEPT. 1

Opportunities for recreation and relaxation, with conference meeting each evening (morning and evening on Sundays and Labor Day).

SPEAKER: JAMES BOSWELL

Accommodations available in beautiful new lodge. Write for brochure with rates and details:

Park of the Palms Keystone Heights, Florida 32656 (904/473-4842)



# book briefs by Donald Tinder

Preachers and Bible teachers will welcome the appearance after many years of effort of The Zondervan Pictorial Encyclopedia of the Bible, edited by Merrill Tenney of Wheaton College and published, naturally, by Zondervan. Superlatives abound. There are more than 5,000 pages with more than 7,500 articles (alphabetically arranged), produced by nearly 250 firmly evangelical Bible students. All of this requires five volumes to contain. The aim is to cover in one way or another every person, place, object, custom, historical event, and major teaching referred to in Holy Scripture. (The publishers should award prizes to the sleuths who find omissions!) Naturally the price is high, a hefty \$79.95 for the set. However, when compared to the usefulness over a long period of years that such a set can provide, it is not all that outlandish. It goes without saying that this set would make a fine gift for a full-time worker or Bible college or seminary student.

One of the finest books in many years in the area of ministry to children has recently been published by Moody. Childhood Education in the Church, edited by Roy Zuck and Robert Clark contains twenty-nine essays, some treating age-group characteristics, some discussing different methods for use with children (storytelling, music, audiovisuals, etc.), and other chapters on administration, working with children beyond the church, communicating theological concepts to children, and meeting the needs of handicapped and retarded children. All who work with children, no matter how experienced, can find lots of value in this book. (Moody Press, 500 pp., \$7.95).

Two recent titles from R. E. Harlow's Everyday Publications (230 Glebemount Ave., Toronto, Canada M4C 3T4) by widely known ministers of the Word are God's Timetable, by David Long (96 pp., \$1.50pb), and Songs of Priests and Pilgrims, by Archie Naismith (126 pp., \$1.75pb). The former gives an overview of future events from the Rapture to the Eternal State especially in the light of the prophecies of Daniel. The latter shares thoughts and applications from eighteen of the Psalms.

When All Else Fails ... Read the Directions is the sprightly title of a book by Bob Smith whose subtitle is "Considering God's Plan for a Living Church." The style is breezy, but the subject is of utmost seriousness, especially for Christians who try to do things according to the New Testament (which is where the "directions" are to be found). He stresses the role that every Christian has in building up the body and also the plurality of leadership. Both one-man dominance and democratic elections are shown to be incompatible with the Bible.

As an example of Smith's approach, he asks, "Where do we get the idea of a 'clergy' anyway? Certainly not from the Bible. It's more likely that an enemy has planted this idea in our minds, because it has done so much to reverse God's order of things in the church." Many checklists of Biblical data and its application in the present are included. This highly practical book is strongly recommended, and its suggestions, as the author says, to be considered in the light of the Scriptures. (Word Books, 151 pp., \$4.95).

A simple, thorough, well-organized compendium of evidence and arguments relating to God's revelation is provided by Colin Chapman in Christianity on Trial. Eight basic questions often encountered in evangelism, are treated at length: How can we know if Christianity is true? Who or what is God? What is man? What kind of universe do we live in? What was Jesus' relationship to God? What is the meaning of the death of Jesus? Did Jesus rise from the dead? and where do we go from here? The answers of competing religious and secular spokesmen are given along with refutations and, of course, the positive Christian answer. In the style of a workbook rather than something to read in one sitting, this book is likely to find a wide audience among those who are seeking to proclaim the gospel of Jesus Christ in an age that is increasingly skeptical of historic Christian teaching while being incredibly naive about myths from other religions or from the prevailing secularism. (Tyndale House, 594 pp., \$7.95 pb).

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

\* \* \*

ACTS

A study in

New
Testament
Christianity

A serious and exhaustive study of Acts.

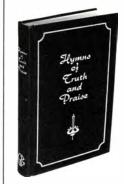
Two Volume Edition in one \$6.95

Send for free catalog

WALTERICK PUBLISHERS

P.O. Box 2216, Kansas City, Ks. 66110

# HYMNS of TRUTH and PRAISE



- 576 Pages
- 682 Hymns
   & Choruses
- 61 Scripture Readings
- Hymns For All Purposes
- Topical Index

Returnable sample copy and quantity prices to assembly leaders on request.

GOSPEL PERPETUATING PUBLISHERS

Non-profit organization

Dept. LOI. Box 348. Fort Dodge, lowa 50501



#### HELEN ANDRES, 5545 Lafond, Montreal, Quebec H1X 2X3

Christian Direction Inc., with which I work, is an interdenominational organization, seeking to reach people of all walks of life with the Gospel of Jesus Christ. Apart from the pavilion ministry at "Man and His World" each summer, we have a year-round ministry in various forms. The one I am perhaps more involved in than any other is the Direction Correspondence School. We are official distributors of the Emmaus Bible Courses in Canada, and have also published a few of our own courses. What a blessing to see souls come to know Christ through the written Word and then be able to help them further to grow up in Him.

In the past two years we have also had the privilege of handling the mail resulting from the Billy Graham French telecasts in the province of Quebec. This week, for the third time, three consecutive French programs have been aired over seven different stations throughout the province. In November 1973, after the first such series, we received 6,800 letters requesting the book Choose Jesus Christ in French. A follow-up letter later got many to enroll in our correspondence courses. Many are touched by the Gospel and some have made a definite decision for Christ.

#### KEN ASHTON, Rte. 9, Box 1320, Courtney Lane, Sanford, North Carolina 27330

A special week of meetings was conducted at the Sanford (North Carolina) Chapel with John Phillips as the speaker. We were concerned that not only would the Lord bless in the saving of souls, but that the saints might be revived as well. With this in view we arranged home prayer meetings each Thursday in different sections of town. As the believers prayed, some backsliders were convicted and came back to the Lord, even before our special meetings began.

It was a real joy to see the Chapel filled each evening during the series. Much credit goes to our young people bringing their friends, and so it was not surprising that many of the ones saved were teenagers. Everyone felt the bless-

ing of the Spirit among us.

Follow-up meetings have been arranged to encourage and instruct those who indicated a desire to trust the Lord

May 6

#### JOHN M. DAVIES, 43 Thorncliffe Park Dr., Apt. 1205, Toronto, Ontario M4H 1J4

I expect to be going with a group to visit some East European countries from the end of June until the middle of August. Arrangements have been made for interpreters in Budapest and Yugoslavia. We expect to be in Belgium, Germany, the Ukraine, Vienna and then on to Budapest for some days before going to Yugoslavia. I am looking forward to being with the believers in these areas, especially in Budapest where there are some 350 in the assembly and among them some 70 converted Jews.

#### ARTHUR W. DEWHURST, 430 Park St., North Reading, Massachusetts 01864

Mrs. Dewhurst and I spent the winter months at Pittsboro Christian Home in North Carolina. I was able to make several visits to the smaller assemblies for ministry and had a regular Thursday night meeting at the home. Mrs. Dewhurst conducted some of the women's weekly Bible study classes.

I am now helping in our home assembly. During the Concord, Massachusetts, bicentennial celebration (where the President visited and spoke) we were able to spend several hours on three days passing out tracts and "Little Bibles," which were well received. May 5

#### ARTHUR DURNAN, 43 Bonnechere Cresc., Scarboro, Ontario M1K 4Z1

We are extremely grateful for the way the Lord continues to open doors which no man can shut in both the pastoral and evangelistic areas. During ministry in central Ontario, I had the thrilling experience of reaching into many community homes; in one instance actually playing a small part in preventing a suicide.

The demands for spiritual/family/ marital counseling grow by leaps and bounds in today's fragmented society. In most of these one-to-one sessions, I offer a series of carefully-prepared bib-

lical resource notes.

Our radio and television ministry continues in a variety of areas, I have just completed a series of "Dialogue" discussions on Canada's largest radio station, CFRB. Their news director has invited me to be the special guest on an upcoming "Let's Discuss It" program with a panel of CFRB commentators, I recently appeared on the educational TV program, "The Education of Mike McManus" (Channel 19 in Toronto).

I've recently been in debate again with

Gordon Sinclair on CFRB. The over-all subject was supposed to be gun controls (pro and con), but before the moderator got things started Gordon and I "got things started" on our own. It was "hot," crisp and worth every minute. I got umpteen letters (most were congratulatory); one even urged me to become Ontario's official Ombudsman.

Once again the clear plan of salvation was offered freely through the Lord Jesus Christ.

The Metropolitan Toronto Police Association's Journal is currently featuring my articles on good citizenship (Romans 13), capital punishment and bail reform. I would imagine the Journal reaches most Metro Toronto law enforcement officers, lawyers and magistrates. May 12

#### PHILLIP GUIKEMA, 1401 Rose Blvd., Orlando, Florida 32809

We enjoyed working with the Emmaus Easter team. One profession was made which seems to be real and many other hearts were touched as they went door to door. About 3,500 homes were covered while they were here. April 15

#### JOHN HALLIDAY, 301 S.W. 68th Blvd., West Hollywood, Florida 33023

Yesterday I had the privilege of praying with a jockey from Panama. I had counseled with him in Spanish on salvation. I think he received the Lord Jesus. In the afternoon vesterday my wife had a meeting for children in our home and at night it was my privilege to speak in a Bible reading in another home. May 14

#### MUN HOPE, P.O. Box 115, Surrey, **British Columbia V3T 4W4**

Three adults recently confessed the Lord Jesus as their Savior in meetings held in various homes. Last October another man was having a fireworks display on his lawn and invited me into his house. Shortly after midnight he confessed the Lord Jesus as his personal Savior. Both he and his wife have since been baptized and subsequently held Bible classes in their house where another man accepted the Lord.

During the last week in August there will be a series of meetings at the Camp grounds at Point Roberts, Washington. Our two sons, Bruce and Philip, will be helping with these meetings.

Pray for a group of Christians from Asia who have acquired a chapel with the help of Stewards Foundation. They

JULY/AUGUST, 1975

discovered the truth of believers baptism and have been remembering the Lord weekly. They have invited me to speak several times at their services.

May 9

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

We are still carrying on the work at St. Joseph and Savannah, Missouri. The interest keeps up well and there has been attendant blessing. At the present time I'm using the "Two Roads Chart" and it has created a great deal of interest as most attending the services had not seen the chart before. April 21

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

## **PITTSBORO CHRISTIAN** RETIREMENT COMMUNITY

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

In beautiful North Carolina ... Favorable Climate ... Beautiful grounds ... Cottages being built ... Mobile Home Sites ... Dedicated Staff.

#### ہ کا اللہ کی پینے و PITTSBORO CHRISTIAN HOME, INC.

A Non-Profit Christian **Retirement Community** P. O. Box 518 Pittsboro, N. C. 27312 Please send me a brochure with all details:

Name

City

## After four months back in the south

J. DOUGLAS IBBOTSON, Rt. 3, Box

123, Ladson, South Carolina 29456

we are well settled and finding many opportunities of service for the Lord, ministering in some of the southern assemblies. We give some help in the local assembly (Ladson Bible Chapel) and have been contacting many of the new families in the area. Some are responding to the invitation and attending the Family Bible Hour.

The new chapel is nearing completion. The young men are taking a good measure of responsibility both in the ministry and the building. May 6

# 1974-75 **Directory of** Home Workers

- •For Prayer
- Practical Care
  - Personal

### Communication

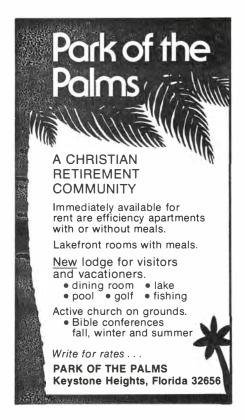
Postpaid in U.S.A. or Canada. U.S. or Canadian funds accepted. Please send payment with order.

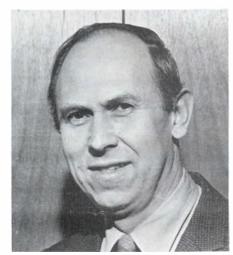
#### **SUPPLEMENT**

An up-to-date supplement of address corrections is included with all new orders. Those who ordered previously may obtain a free copy by sending a stamped (10¢) return envelope.

Available from:

LETTERS OF INTEREST Box 294 Wheaton, Ill. 60187





**Cyrll Shontoff** 

# D. CLAUDE LONEY, 38 Ovendon Square, Agincourt, Ontario

We are very pleased with the progress of the couples Bible study in our neighborhood. At the last get-together there were 19 people in attendance. Among the unsaved was a Muslim lady.

This is a long slow process in studying with these people and seeing them won to the Lord, but it is very rewarding. It is thrilling to see the change take place in a person's life and then to watch him grow spiritually. We would like to see these new Christians come into fellowship, but it doesn't happen over night. *April 28* 

#### ROBERT S. McLAREN (Sr.), 509 Teeple Terrace, London Ontario N6J 1T1

Mrs. McLaren writes: Our news is much as usual—practically no change from day to day in my husband's condition. We value prayer for grace and strength for each day. Almost 4 years is a long time.

April 22

# JAMES W. MAYER, 87 N. Glenwood Rd., Fanwood, New Jersey, 07023

We have been rejoicing in what the Lord has been doing in the assembly here at Woodside Chapel during recent months. About 14 young adults have come to know Christ as Savior during the past six months or so. It has been interesting to see the different ways in which the Lord has reached them—some through personal contact in the home, some through a message they heard at the chapel, some through their

own reading of the Scripture after having contact with the chapel, etc. Most have been baptized and some have come into assembly fellowship

We are seeking to work with a number on an individual basis, to teach them some of the basic truths of Scripture. It is a real encouragement to see them grow in the things of the Lord.

The Lord is also working in the hearts of several others and we pray that He will enable them to see their need of the Savior too.

April 22

#### LOUIS MONTALVO, 126-03 109th Ave., So. Ozone Park, New York 11420

We have just added another station to our program broadcast in Puerto Rico. We are encouraged by seeing this work grow also. Many are writing in for literature and Emmaus courses, so we are kept busy, preparing programs during the day and taking meetings at night. Lately, I have ministered in East Orange (what was formerly the Italian assembly) and South Brooklyn. There is a faithful group there.

April 21

# GEORGE J. PIRIE, 1261 Randy Drive, Pottstown, Pennsylvania 19464

This month I am at Terrill Road Bible Chapel in Fanwood, New Jersey, for Sundays and Wednesdays, with ministry on the Church. Other nights I am at Kearny, Jersey City, and in New York.

May 14

#### WAYNE SCHLICHTER, 1625 Ross-Millville Rd., Hamilton, Ohio 45013

Visitation is under way here in Ross with a two-fold approach. First, those in fellowship are going to each house, introducing themselves, leaving an introductory brochure, a gospel tract, and a card with an offer for a free Emmaus course. Then, there is a more personal visitation, attempting to start home Bible studies so that people might be won to the Lord and brought into happy fellowship. This is much slower, but I believe ultimately more effective.

April 14

#### LIDDON SHERIDAN, 17 Belview Dr., N. Augusta, South Carolina 29841

I have been enjoying one of the most wonderful experiences of my ministry in this three-month "safari" out West. I have been having about a week's series, usually on the Tabernacle, in various assemblies in Alabama, Texas, Arizona and California.

In almost every assembly I have been encouraged at the evident keen interest in and appetite for the Word. The Lord has added young couples in so many of these assemblies, usually with small chil-

# What's the State of Your Estate?



Do you have a question regarding a will, an estate plan, a living trust, income for retirement, an annuity trust or unitrust, tax benefits, etc? Stewards Foundation can help you to obtain qualified legal and accounting advice to produce answers to these problems.

Contact: STEWARDS FOUNDATION, Box 294 Wheaton, III. 60187

Attention: Robert W. Mojonnier

dren. Their hunger for the Word and desire to obey it is refreshing.

This series of visits has encouraged my heart in my confidence that many assemblies are revived and going on for His glory. May it ever be so. *April 30* 

## CYRIL SHONTOFF, R.R. #2, Lennoxville, Quebec

I recently spent a weekend with one of the assemblies in Moncton, New Brunswick. While there we met a French family who know the Lord and would like to see a French assembly established.

We will be helping direct a week of French camp in July. Our responsibility will be the Bible teaching. After this we expect to again go around the Gaspé, and preach the Gospel in rarely touched areas with the French Open Air Campaigners van.

April 24

#### PHILLIPS E. STROUT, 77 Williams Avenue, Deptford, New Jersey 08096

Our next "Errands for God" journey will start about May first. We are looking forward to visits in Minnesota, Wisconsin, Illinois and Michigan.

We have now completed 16 EFG journeys. Approximately 128 workers have been recorded on tape. Letters have been received from some of them telling of interest in their work through our visits. We are seeking to make them known as the Lord opens opportunities.

We will be doing "relief" work again this spring and summer. Workers needing temporary help may contact us.

April 21

## TOMMY J. THOMPSON, 1130 East 74th Ave., Anchorage, Alaska 99502

The work here proceeds nicely, with a happy spirit of unity.

Several visits have been made to outlying areas to visit isolated believers and give out the Word by tract or personal contact.

Prayer is valued for trips along the Alaska Pipeline construction section. So far it's personal work, but we pray for openings of the Lord into the hearts of men.

May 12

## WILLIAM TIDSBURY, R.R. # 2, Sherwood Park, Alberta

We are more or less settled again after a three-month visit to Honduras. There were many things to up-date and I am back to classes at Mount Carmel.

A Spanish couple has been contacted through visitation done by the students at Mount Carmel, and we are following up on this. They appear very interested, and are reading the Word and anxious for Bible study.

April 22

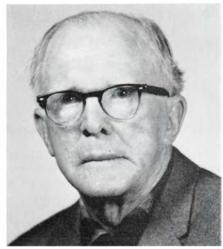
## with the Lord

MRS. RALPH (MARY CARNIE) LITTLEFIELD, 86, of Kansas City, Missouri, on April 17. Born in Owen Sound, Ontario, she moved to Kansas City as a young girl where she was in fellowship at the Spruce Hill Bible Chapel. Although virtually blind, Mrs. Littlefield mailed out hundreds of gospel tracts.

MRS. JAMES MARSHALL, 90, of Bryn Mawr, Pennsylvania, on April 10. Born in County Down, North Ireland, she was saved in 1903 and married in 1910 to the late James Marshall, an evangelist who served the Lord in Ireland and America, until his homecall in 1931.

MRS. THOMAS E. MITCHELL, SR., of Cleveland, Ohio, on May 7, following confinement due to a hip injury. Born in Glasgow, Scotland, Mrs. Mitchell came to the United States at the age of 3 and was saved when she was 18. Her family settled in the Cleveland area, and her father was one of the founding brethren of the Addison Road Gospel Hall. She was in fellowship at Gracemount Gospel Chapel in Cleveland Heights from the time it was formed until her death. Mrs. Mitchell was a radiant child of God and raised a family of active witnessing Christians.

**CHARLES WILLIAM REESE**, 66, of Kissimmee, Florida, on April 29, after much suffering. Formerly of Pennsylvania, Mr. Reese was in fellowship with Christians at Grace Gospel Chapel, Plumsteadville. His cheery greetings blessed many and his testimony lived out daily for the Lord testified to God's all sufficient grace and mercy.



George Wightman

**GEORGE WIGHTMAN,** 90, on April 9, in Claremont, California. Born in Scotland, he was saved at the age of 15 and received an engineering education. He soon afterward trained for the mission field and was commended by the Auchinleck (Scotland) assembly to the work in Mexico in 1910. In 1919 he went to the Philippines, where he carried on an extensive tract and publishing ministry, editing the "Philippine Evangelist," and publishing the New Testament in several dialects. He and his family spent three years of World War II in a Japanese prison camp. After 1949, Mr. Wightman continued his Spanishspeaking ministry in the United States and Mexico.

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

At present I am having a week's meetings in the Pembroke, North Carolina, area. There are four assemblies in this locale, all springing from a work begun many years ago by brother Holder of Atlanta. Lawrence Chambers, Venus Brooks and others have labored here too. It is good to be with these believers again.

I expect to return home after visiting Siler City and Wrens, Georgia. May 5

## BESIDE THE STILL WATERS

—soothing —Christ honoring

by Pennsylvania "Master Farmer"

OBIE SNIDER

Record \$5.95 8 Track \$6.95

GOSPEL PERPETUATING PUBLISHERS

DEPT. LOI BOX 348, FORT DODGE, IOWA 50501

21

JULY/AUGUST, 1975

Please keep coming. We appreciate your monthly visit very much. You help us keep track of what is going on among the assemblies throughout the States. You introduce us to some very exciting people who are applying their discipleship to Jesus Christ in a variety of situations and in a variety of ways. I guess that is the part we appreciate most about INTEREST. Thanks.

Joe Young, Villa Maria, Cordoba, Argentina

We want to tell you that the Lord has really used the report about our Christian Service Men's Center that you printed in a recent issue of INTEREST. Not only has it opened up interest among those in the area who just needed a nudge by the Lord, but we are sure that prayer has increased. We are noticing an increase in the open blessing as hearts are yielding to the Lord in obedience to His will above their own ... and in 19 and 20-year-olds, that is wonderful and not normal.

We have seen what the Lord wanted to do, and now we are observing that it is being done. Due in large measure to the increase in prayer through the interest of INTEREST, coupled with the mention in Workers Together—we could almost see a change to the day when the magazine came out!

It makes us ever so much more conscious to pray for those written up in the magazine, and thus have a part in their ministry for the Lord. What a privilege to uphold each other—and it is all of Him in the end.

> Eunice and Dave Crompton, Tampa, Florida

#### A VISIT TO JAMAICA

Jamaica! Not the Jamaica of Montego Bay and the big hotels and the American tourist, but the Jamaica of Kingston and the Easter convention and the assemblies. I have just arrived back in Atlanta from this Jamaica, bringing with me a host of impressions and memories.

There are about 75 assemblies on the island. During my two-week stay I visited every assembly in Kingston and was tremendously impressed at what God has wrought on the island. The great tent campaigns conducted by Harold Wildish and Edwin Willie and others in the early days have resulted in a vast harvest. This harvest has been amazingly husbanded so that assemblies are everywhere—for the most part vigorous assemblies still reaching out. One assembly I visited, for example, had just concluded a special gospel campaign with impressive results. The evenings being warm, the parking lot of this assembly was filled with benches. A pulpit was erected outside and the piano carried out from the hall. Then the crusade was conducted by local brethren in the open air with passers-by pausing to listen—and staying to get saved. I was told some 150 people had made professions in this one crusade alone. I can well believe it—the midweek prayer meeting was packed out!



The Easter convention was spread over four days, climaxing on Easter Monday in what is rightly called "the great day of the feast." People poured into Kingston from all over the island, literally by the hundreds. I was told that between three and four thousand people were present. They packed the main auditorium of the Maranatha Assembly, they overflowed into a large, covered courtyard jammed with hundreds upon hundreds of rented chairs; they overflowed still further under canvas canopies, and then spilled all around the building, standing, sitting, leaning, and all straining to hear the Word.

Like most small countries, there is a currency exchange problem in Jamaica. The government keeps a tight hand on imports from the dollar area and is doing everything possible to foster national industry and exploit the small island's natural resources, the chief of which is bauxite, essential to the manufacture of aluminum. Most Europeans have left the country since independence. So far as the assemblies are concerned, this seems to have created little hardship, since the Jamaicans themselves are more than competent to carry on the work. An old people's home, a Bible school, camps and a far-sighted assembly-planting program attest to this.

Yet there are problems. Materialism is beginning to make its presence felt. Television has arrived. There is a growing reluctance to venture onto the streets and into some neighborhoods after dark. These things are causing concern to the elders of the various Kingston assemblies. Also numbers of young people seem to be leaving the island looking for more education and better paying jobs in Canada and the U.S.A.

The visitor to Jamaica will carry away with him memories of exotic fruits, barking dogs (almost every family has at least two, mostly big and fierce, and all expert barkers—since they keep them unchained in their yards all night, the slightest disturbance sets them off), and fast-moving traffic tearing along on the left-hand

2 INTEREST

side of the road (not even the price of gasoline—nearly \$1.50 per gallon—and the horrendous import tax on cars seems to decrease car congestion). Most of all, the visitor will have memories of a warm, friendly people and of assemblies which have much to teach us about evangelism.

John Phillips, Marietta, Georgia

#### **DARKNESS IN DENMARK**

After forty-six years in Canada, I visited my native land, traveling from north to south seeking relatives, and also seeking to find out about the spiritual life in Denmark, particularly in the so-called free churches.

I found Denmark a mission field as needy as Africa. The average Dane is a Biblical illiterate, trusting in so-called sacraments rather than in Christ for salvation. Many state church ministers are openly unbelievers, denying the virgin birth of Christ, His resurrection and return. No action is ever taken against them, but when a very sincere young minister refused to baptize a baby after the parents openly declared they had no intention of raising the child as a Christian, the bishop set in motion the ecclesiastical machinery to have him dismissed from the ministry. In a nation-wide radio message he declared, "The moment a drop of water falls on the baby's head he becomes a child of God." He harshly condemned the young minister for condemning the baby to hell by refusing the sacrament of baptism.

Of the free churches, some Baptist ministers, by no means all, are quite liberal. Missionforbunded, Pentecostals and assemblies are true to the Gospel. The assemblies are not strong—in many places less than a dozen believers. Only Copenhagen and Haderslev have strong assemblies.

I had the privilege of ministering to the saints in Copenhagen. Many of the Christians there were young people from the Faroe Islands studying in Denmark. In a letter just received I am told a group of young people from the Faroes will visit Denmark, presenting the Gos-

pel in literature to about 20,000 homes in Copenhagen. I was surprised how many Danes understand English. The children start learning it in grade three.

Erick Hanson, Three Hills, Alberta

#### SIMPLISTIC SOLUTION?

In the article "Evangelicals and the Public Schools" in the February issue of INTEREST..., Gerald Stiles refers to the "simplistic solution" of sending the child to a private school. This may be simple from the position of the public school, but I'm sure that it isn't from the position of the concerned parent, as many today are sending their children to private Christian schools at great financial sacrifice to themselves. It can be hoped that Mr. Stiles meant his statement to be taken in this way.

Because of this concern on the part of many parents, the Christian school movement, according to Newsweek, is the fastest growing educational program in the country. Dr. John Burgess, Professor of Education at Gordon College, has said: "This country is witnessing an unpredicted expansion of Christian schools.... Busing and racial issues are not the only elements contributing to the growth. Parents seeking a learning environment more disciplined and more religious than can be found in any public school, turn to the Christian school. The desire is for a classroom where Christ is central and a curriculum controlled by biblical guidelines."

In California alone over four hundred schools belong to the California Association of Christian Schools, and there are four such associations on a national scope.

In one place Mr. Stiles says, "Despite their alleged neutrality, many schools are not only not neutral, but are actually hostile to the evangelical frame of reference." It appears that the schools here on the Navajo Indian Reservation are also headed rapidly in this direction. In the attempt to preserve the Navajo culture (and there are many good things about it), the public schools as well as the Bureau of Indian Affairs schools have brought in a great many of the ceremonial teachings and beliefs of the old Navajo religion and are requiring these classes of all students. At the same time there is no attempt to present any other viewpoint. In fact it is getting quite difficult for the missions and churches to hold even the regular released-time classes, and even these are only for the few students whose parents request them.

This puts Christian Navajo parents in a very difficult position, just as it does their white counterparts, and they are becoming quite concerned. Reflecting this parental concern, the make-up of our student body has been changing the last several years. Out of the thirty families represented in our school, exactly half are Christian families now, and we must turn away twenty to thirty children each year. We now have several children already signed up for our 1979-1980 kindergarten class.

Mr. Stiles is undoubtedly right when he says that there should be the "unbiased interjection of evangelical thinking into all classes involving value judgments and moral issues." However, I am not convinced that the average Christian parent is willing or able to become involved in the public schools to the extent he feels it necessary to attain this goal. Neither am I sure that parents will make the effort and take the needed time to offset this public school influence by the systematic teaching of the Christian truths that would be necessary to make it effective at the level he feels it should be. Nor am I sure that most assemblies are willing or equipped to do so.

Gerald Stiles says in his conclusion, "Christian parents and local churches must re-evaluate what they are doing with their children." This is certainly true. A real alternative to the public school is the Christian school. Perhaps assembly Christians should more thoroughly investigate this possibility.

Robert T. Staley, Principal Immanuel Mission School Teec Nos Pos, Arizona

JULY/AUGUST, 1975





Address Correction Requested



# INTEREST

SEPTEMBER 1975 • Vol. 40 • No. 8



Also in this issue...

A NEW ERA IN INDIAN MISSIONS page 3

GRANDMOTHER'S HOGAN page 8

THE STEADY GROWTH OF AN ONTARIO ASSEMBLY page 20

## INTEREST SEPTEMBER 1975 Volume 40, No. 8

#### **Articles**

3 A New Era in Indian Missions

New Testament principles are producing New Testament results.

4 The Indian Bible Institute

A photo report of an Arizona Bible School, and the life story of its founder.

8 Grandmother's Hogan

A key to Navajo evangelism is an understanding of the matrilineal Navajo social structure.

11 King and Priest in Psalm 110

Two great prophecies of Christ are found in a short Messianic Psalm.

19 Just Joking?

A word of caution about a Christian's conversation.

- 20 Photo Report: The Steady Growth of an Ontario Assembly
- 24 Too Late for Tears (Poem)

#### **Departments**

15 Address Changes 23 Notices

23 Book Briefs 16 Quotes from Workers

14 Commendations 13 Reports

15 Conferences 22 With the Lord

19 Letters to the Editor

**COVER PHOTO** Hubert and Clara Nanty and children, Terry (2) and Sherry (9 mos.). Hubert is an Apache from San Carlos, Arizona. Clara is a Ute from Utah. The Nantys met at a government boarding school in Riverside, California, under the old system of moving the Indians away from the reservation for education. Both were saved at Riverside Bible Church.

Change of address notices, requests for the magazine, and all materials for INTEREST should be sent to: The Editor, Box 294, Wheaton, Ill. 60187

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

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

**COPYRIGHT** © 1975, by Letters of Interest Associates. Permission is granted to readers to photocopy INTEREST articles in small quantities for personal, school or church use. The following should be written or typed on the original before copying: "Reproduced from INTEREST magazine by permission." This permission does not apply to articles reprinted in INTEREST from other publications, or articles bearing copyright notices. Nor does it apply to large quantity reproductions, or to reprinting in any quantity. For such purposes, permission in writing must be obtained from the editor.

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

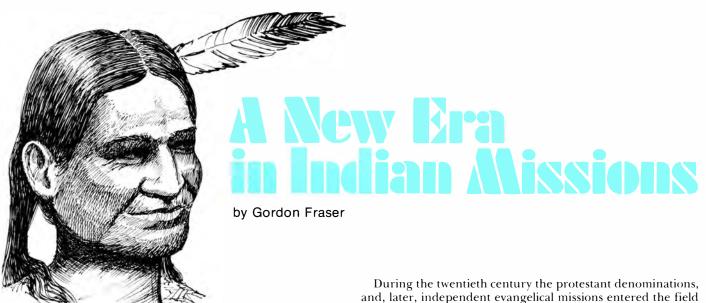
MINISTRY FUND: Gifts will also be received for the "Ministry Fund". Monies so designated will be used for assembly missionary work under the direction of commended workers at home and abroad. Suggestions as to distribution are welcomed. Make checks payable to Letters of Interest. Gifts to L.O.I. are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

Apachoreach Apache the Nava Christia evangelizes hown people

## THE ANNUAL BIBLE SCHOOL ISSUE

Once a year INTEREST tries to focus on a Bible School or similar training program. The series began with Emmaus Bible School in Oak Park, Illinois (July-August 1970). Then came Culver City's California Center for Biblical Studies (May 1971). Two Canadian schools followed, Mount Carmel Bible School in Edmonton, Alberta (Sept. 1972) and Institut Biblique Bethel in Sherbrook, Quebec (Sept. 1973). June 1974 brought us back to California to the Discipleship Intern Training Program in San Leandro. This year we go to 7,000 foot high Flagstaff, Arizona, for a look at the Indian Bible Institute.





HE FIRST AMERICANS have at last found their voice. The Indian Rights movement of the past few decades has made this evident.

This is not the only time that the American Indians have banded together to assert their rights. One could cite at least six episodes in the history of America when the Indians sought to reclaim their heritage. In each instance the protest was against the white man's invasion of territory, but more particularly against the liquor and vices of the invaders. The protests always came too late and the white authorities simply called them "uprisings" and promptly squelched them. The present assertion of rights is the first, however, since the Indians have become "people" in the eyes of the citizenry in general.

The present unrest among the native tribes has a deep significance for Christian missions and should cause some serious thinking on the part of missionary minded Christians. It is a stubborn fact that, in the nearly five centuries since Columbus declared his primary objective was to bring Christianity to the heathen, there has never emerged a truly enduring, indigenous Christian church among the Indians.

There has been a long sequence of missionary efforts of various types. Best known are those of Spaniards in Middle America, Huguenots in Florida, British in New England, French Jesuits in Canada, Russians in Alaska and German Moravians in Pennsylvania. During the nineteenth century there were earnest attempts to evangelize some of the tribes, particularly in the south. Most of these efforts were frustrated because explorers and pioneers were driving the tribes west faster than the missionaries could get their work established.

During the twentieth century the protestant denominations, and, later, independent evangelical missions entered the field with a renewed attempt to evangelize the Indians. Statistics at the time looked good, and at one point showed practically every tribe assigned to a specific board. Unfortunately there were never enough missionaries to cover the areas surveyed. Probably not more than twenty percent of the Indian tribes and reservations were entered with an evangelical message. A few congregations were formed in Indian territory in which Indians were members, but there was always insistence on the part of the missions that a white person be in charge of public services. Where individual Indians were active, and in a few cases, ordained, public worship was always within a white denominational framework.

Today the white missionary is not generally welcomed on the reservations. The missionary compound is an anachronism and new missionaries are not entering the field in the traditional pattern. Today's Indians are conscious of their identity as a sizable ethnic group, and convinced that their own salvation depends on recapturing the old Indianness, which includes their old tribal rites and cultures. One aged Indian made the remark, when commenting on a demonstration of a white religious group, "Our medicine men put on a much better show than that."

Yet, even as this is being written, native evangelists and Bible teachers are going to their own people, and to other tribes, with a simple Bible message and with a vigor that would have put white missionaries to shame. There is gratifying evidence of the emergence of a vital indigenous church that is related to the life styles of the people.

What has brought about this change? Responsible mission leaders, faced with the failure of conventional patterns, began to rediscover New Testament missionary principles and put them into practice.

These leaders evaluated what had been attempted and accomplished, and took a long look at the tremendous amount of work still to be done. They decided it would not be logistically

Continued on page 10

SEPTEMBER, 1975



## The Indian Bible Institute

by the Edito

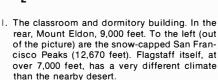
F THE 280 Indian tribes and sub-tribes of the United States and Canada, some 83 live within a day's drive of Flagstaff, Arizona. This includes the Pueblitribes of New Mexico and Arizona, the Navajo and Apache tribes along the Colorado River, the Mission tribes in Southern California, and the Ute, Shoshonean and Paiut tribes in the Great Basin area of Nevada, Utah and Colorado.

Most of these tribes speak their own language or dialect Large tribes like the Navajos present major language problems. Despite years of government schooling, the Navajo language is the primary language of nearly 100% of the tribe, and the only language of perhaps as many as 80%. Tiny tribes like the Havasupais, living in their own reservation at the botton of the Grand Canyon, speak a language related to yet differen from those of nearby tribes.

The Apaches of southern Arizona have taken advantage of the tribal council idea and developed large tribal herds of Hereford cattle. They have extensive timber resources and are developing tourism. Apaches are somewhat receptive to the Gospel. By contrast the Hopis have a village structure and live tightly-packed on the tops of narrow mesas in the heart of Navajo land. Every phase of their life is guided by tribal riturals. The boys are initiated at age 12 and locked into the system







- 2. Robert Hardgrave, Director
- 3. Amos Grass, Navajo, second-year student
- Nathaniel Whiteman, a Cheyenne from Wyoming, saved less than a year, out of a life of liquor, drugs and prison.
- Jerry Parrish, Basketball Team Captain, a Navajo from Monument Valley.
- Kathy Randall, an Apache from Arizona, and Shirley Albert, a Penobscot from Maine.
- Willie Tsosie, Navajo, a senior student and part-time teacher.
- The nursery (I. to r.): Angelina Curley (Navajo), Tanya Whitehead (Navajo) and Terry Nante (Apache-Ute).
- Edna Bowers and Coleman Josh in the school library. Both are Seminoles from the Brighton reservation, Okeechobee, Florida.

Unless a man moves into a town, he is virtually unreachable by the Gospel.

Gospel work among tribes of the Southwest began before the turn of the century, but never met great success (see accompanying articles). In 1958, the Southwestern School of Missions was founded to meet a long-felt need for a Bible Institute for Indian people. It was also intended to be a school where white missionaries could be trained







(hence the school name) and where the Navajo language could be taught to those going to the Navajos. These latter functions have become more or less obsolete, and the present program concentrates on teaching Bible to Indians in both English and Navajo languages. Consequently, though the corporate name is still Southwestern School of Missions, the school is commonly known among the Indians as Indian Bible Institute

#### **TWENTY MISSIONS**

Representatives of twenty evangelical missions met in 1958 to form the organization of the school. It was to be evangelical, fundamental, inter-mission and inter-tribal, but not denomination-



9

SEPTEMBER, 1975 5

ally related.

Gordon Fraser was invited to come to Flagstaff and put the school in operation. Gordon was born in LaChute, Quebec, in 1898, and raised in a small assembly there. The family moved to Detroit in 1911, attending Grace and Truth Hall. Gordon was saved there in 1914. His brother Don continues in the Detroit area, an active elder in Dunning Park Chapel. A sister, Mrs. Cecil Greenhow, is in the Turner Road assembly in Windsor.

#### **ABANDONED CHURCHES**

Gordon moved to California in 1920 and started attending the Gospel Auditorium in Oakland. There he met and married Thelma Corbett. There also he came under the influence of Harry A. Ironside, who, as Gordon says, "was constantly pushing young men out into the Lord's work." Gordon was one of these young men.

Fraser describes Ironside's activity as "an odds and ends approach"—opening up abandoned churches, getting fellows preaching the Gospel wherever opportunity afforded, and carrying on a well-attended teaching ministry in the Gospel Auditorium.

Ironside was not limited to Oakland, but reached far afield in evangelistic and summer conference ministry. For 16 consecutive summers he was a speaker at the Southwestern Bible and Missionary Conference in Flagstaff. Following these Flagstaff conferences he would go out to the Indian reservation for several weeks at a time, ministering in the various missions. He was also training Indians in Oakland, in a large house beside the Gospel Auditorium, and getting missionaries into Indian country. Among them had been Jim and Lillian Anderson (1916). Ironside went with them to Arizona to help them find a location for their work.

Another of his outreaches was a

#### THE NATIVE AMERICAN CHRISTIAN

Gordon Fraser is editor of a new Quarterly reporting on the progress of evangelical Christian activities among the native tribes. It has papers on Indian subjects informative to adults and helpful to students looking for up-to-date information. There is no subscription charge. It may be requested by writing:

The INDIAN BIBLE INSTITUTE Southwestern School of Missions Box A, Flagstaff, Arizona 86001 Chinese Sunday School in Oakland. Gordon Fraser was involved in this Sunday School from 1922 to 1929. That is where he learned Chinese, though he never went to China. Gordon also worked with Chinese communities in the Sacramento Valley as he traveled through northern California as a glass salesman.

He did other evangelistic work as well, holding rural meetings almost every night. Local phone operators would give a "general ring" on the telephone, and then announce to everyone on the party line that "Fraser is going to be in the school house tonight."

#### "MAKE IT ME"

In 1929 the Frasers moved to Portland, Oregon, where they were in fellowship with the Grace and Truth assembly, a relationship that continues today. Now Gordon began developing preaching circuits in Eastern Oregon. When his company closed its Portland branch, he took a job with a former competitor. But the Depression was fast closing in. One of two salesmen had to be dropped. Gordon said, "Make it me; I am going out as a missionary."

From 1933 to 1937 the Frasers lived in Centralia, Washington, attending the Longview and Cosmopolis meetings. Gordon had taken a Southwest Washington field for the American Sunday School Union. He had as many as 50 preaching points going at one time. He used Bible Institute students on summer vacations and others to help in the work. He describes Fred Elliot, a leading brother in the area, as a great encouragement to him. Fred's son Jim was to become one of the Ecuador martyrs.

Gordon left the Sunday School Union in 1937 to enter a new ministry that had developed out of the use of Bible Institute students. It was a summer training program for students, combined with a screening program for prospective missionaries. In 1953 the program was absorbed into the Multnomah School of the Bible.

That same year, and now at the age of 55, Gordon moved to California to become a college and seminary student. Eventually he obtained an advanced degree in Anthropology.

While in school he made several visits to Arizona, doing surveys of Indian work, Mormonism, and Mexican border missions, all for Moody Press. Gordon's books on Mormonism and Indian work have been published by that organization.\* These trips gave him contacts that

led to the invitation to start the Indian Bible Institute. When the invitation came the Frasers moved to Flagstaff. The school opened its doors in the fall of 1958.

Gordon Fraser continued as principal of the Indian Bible Institute for 12 years. In 1970 the Frasers returned to Oregon, where he began to farm and write. He continues to represent the school and has been given the honorary title of Chancellor.

#### THE SCHOOL TODAY

The present director of the Indian Bible Institute is Robert G. Hardgrave. He is a warm-hearted, spiritual man. On my visit to the school I sat in on one of his classes. It turned out to be a session where teacher and students prayed earnestly together for the needs of some of the school family.

Robert's wife Zillah is registrar and also a teacher. Most of the other teachers are missionaries. Two Navajo students serve as part-time teachers. Another Navajo, Herman Williams, drives 150 miles, much of it over primitive roads, to teach classes on Monday night and Tuesday morning. Then he makes the long drive back to the Navajo Mountain Church, where he does pastoral work. He is also President of the school board.

Victor Sheaffer teaches Bible Exposition and his wife Marie has classes in Christian Service, Christian Education and Indian History. The Sheaffers were commended to the Lord's work in 1972 by the Mountain Ridge Bible Chapel in Berkeley Heights, New Jersey. Victor hopes to write commentaries at a simple level for Navajos. At present there is virtually nothing of this type in the Navajo language.

There are 17 teachers in all, many of them only part-time. Except for the director, printer, and school nurse, they are not paid. They must bring their own support, or support themselves with outside jobs. They provide their own housing and meals.

#### SACRIFICIAL MINISTRY

Obviously these teachers have a missionary vision. Rather than expecting

\*Currently available are *Is Mormonism Christian*? and *What the Book of Mormon Teaches*, both 50¢. (Moody Press, 820 N. LaSalle, Chicago 60610). Available from Southwestern School of Missions Press is *No Dark Valley*, a collection of stories about Indians and missions to Indian tribes.

6 INTEREST

omething from the school, the teachers wave been faithful supporters of the chool from their own tithes. Theirs is a acrificial ministry.

Student charges are moderate. Room nd board is \$60 a month, and tuition \$25 a semester. With books, the charges ome to \$610 a year.

Actual costs are three times this, and he difference is made up by donations o the school. Gordon Fraser tells me hat more than half of this income omes from the assemblies and assembly ources.

Student body statistics are difficult to express because Indians tend to come and go in a pattern unfamiliar to most Bible Schools. New converts come unannounced for training, and sometimes tudents depart in similar fashion.

At the time of the editor's visit, there vere 49 students in the day school—two eniors, seven juniors, nineteen sophonores, and twenty-one freshmen. Thirty-five were Navajos, including all he upper classmen. The sophomore lass had one Apache, Kathy Randall, editor of the year book, who proved to be a great help to me in assembling this lata. Four more Apaches were in the reshman class.

The Navajos and Apaches were from Arizona, as was the one Papago. Two reshmen were Seminoles from Florida, and two sophomores were Penobscots rom the state of Maine. Two other Maine students were "Anglos" (white), one of them the wife of a Penobscot stulent. Then there was one Ute from Jtah and one Cheyenne from Okahoma.

No Canadian Indians were in the 1974-75 student body, but the school has a concern for the Canadian tribes. For a time it operated a Bible school in 3ritish Columbia.

#### FORTY-FOUR CHILDREN

Twenty-three of the students were single, the largest percentage the school has had. Not many Indians get incrested in serving the Lord until they get married. When they do, the whole family comes together. It is a Navajo rait to do everything in families. The seventeen families represented in this student body brought with them 44 children.

From the tiny tots in the nursery to he middle-age Navajo students who speak no English, the student body is a arge Christian family. A warm and friendly family too, and a visit to the Indian Bible Institute is a happy experience.

#### THE APACHE READING CLASS



On the day of the editor's visit, the first Apache Bibles arrived at Indian Bible Institute. The New Testament had been available for two years, but this was the first time these students had seen a full Apache Bible.

Miss Ruth Grant, missionary teacher, can speak Navajo, but not Apache. The Wycliffe-developed orthography is the same for both languages, so she can teach Apache students to read their own language.

The students are (l. to r.) Hubert Nanty and his wife Clara (see cover photo and description, p. 2), Lynn Gowell (an Anglo from Maine), Kathy Randall (Apache), Shirley Albert (a Penobscot from Maine), and Edwin Kee (Apache).

The entrance of Wycliffe translators onto the scene made it possible to put the Navajo language into written form. The Navajo N.T. first appeared in 1956 and within a matter of weeks Navajos were reading their own language. A frequent remark in those days was, "Now we understand what the missionaries have been trying to tell us."





#### THE NAVAJO DOCTRINE CLASS

Older Navajo students often speak no English. Contrast the younger English-speaking students in Miss Grant's class. Here Sam Grammer teaches Bible Doctrine, and Alvin Gonn (with glasses), a student interpreter, translates the lesson into Navaio.

The variety of student needs makes for a multiple program, small classes, and a high teacher-student ratio. Even some craft and art classes are included so native evangelists can be self-supporting when they return to the reservation.



SEPTEMBER, 1975 7



Gordon Fraser Founder and Chancellor Indian Bible Institute

HREE and a half million acres is a lot of land for 9,000 people, even if it is mostly desert. But only 9,000 Navajos were left alive. Kit Carson had been instructed to "kill or capture every Navajo." He had conquered the tribe, destroyed their sheep, and imprisoned most of the people.

It was 1868. The Indian massacres had finally awakened white America's conscience. A new day had begun. The remaining Navajos were released from their four-year imprisonment, supplied with sheep, and given back part of their tribal land—a reservation in northeast Arizona extending into New Mexico and Utah.

Today there are 140,000 Navajos, the largest tribe in America, and the fastest growing race in the country. The reservation has expanded to 16,000,000 acres. It has oil wells and coal mines, saw mills and electrical generating plants, all owned and operated by the tribe.

The people, however, still live a quiet, simple life, tending their sheep on one of the world's most beautiful deserts. They raise a little corn, gather fuel, weave rugs, and perhaps fashion silver jewelry. They pay no utility bills, no property taxes.



## **Grandmother's**

Their religion is the tribal spiritism of their ancestors. Their language is their own, so complex that scarcely a handful of missionaries has ever mastered it. Their homes are octagonal structures of logs, masonry or adobe, called *hogans*. They have domed roofs bridged with pinyon logs and covered with mud or sod. There may be several in sight as one looks out over the desert, but it will require binoculars to pick them out.

In Kayenta, Arizona, near the Utah border, INTEREST editor James Stahr interviewed Gordon Fraser, founder of the Indian Bible Institute (see accompanying article). After the editor's visit to the school he had driven with Mr. Fraser to this little agency town in the very heart of the Navajo reservation. They had stopped at various places along the way to observe the presentday life of the Navajos, and to see some of the traces left by their ancient forebears. Now in a Kayenta motel, with darkness settled over the desert, it was time to put the many lessons and discussions of the last couple of days into formal questions:

## QUESTION: What is the key to evangelization of the Navajo Indians?

FRASER: The key is to understand how the Navajo society operates. In it the grandmother is the head of the clan. Clan lines go down through the daughters. This, you see, is quite different from our society.

## Then we might call it a matriarchal society?

Not matriarchal. It is *matrilineal*, because the descendency is through the daughters, but not matriarchal, because the teaching responsibility is not put in the hands of the grandmother, or of any other woman for that matter.

## Do you mean then that the father is responsible for the teaching of the children?

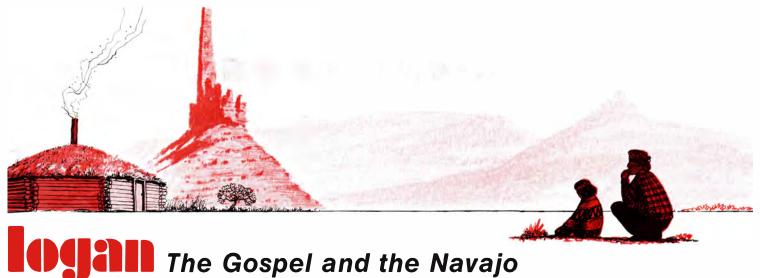
No, not the father, but the uncle. The father is considered as having merely married into the clan. The clan is the grandmother, her children, and her daughters' children. The man marries into the clan, marrying one of the daughters, but he is basically an outsider and it is not his responsibility to teach the children. This responsibility lies with the brothers of the children's mother, the maternal uncles. They are part of grandmother's clan.

I refer, of course, to the religious instruction. The teaching of how to cook, run the household, etc., is passed on from the grandmother to her daughters and on to the children. But the religious teaching, the rituals of the clan, are owned by the men. For instance, a medicine man will teach his rituals to his nephews, not his sons.

## Now apply this to the work of evangelization.

The young men trained in our Bible School are encouraged to begin by evangelizing their own clans, that is, their nephews, their grandmother and her daughters—the people of the clan they were born into, rather than the clan they marry into.

In general, they approach the matter of witnessing by following family protocol. That is, they will go back to grandmother's hogan first and witness to the immediate family there. As they grow as Christians and realize the scope of the gospel, they overcome some of these tribal restrictions. They achieve a real freedom in witnessing, and everyone who is encountered is given the message. So it extends beyond the immediate family as the liberty of the gospel comes to these fellows.



The point, then, is not that they don't witness to their own wives and children, because of course they do. Is it not that the formation of a local church on the reservation starts with the family clan, rather than in the traditional church pattern of the western world?

The place of discussion of family matters, tribal matters and everything else, starts in grandmother's hogan. That is the place of concentration and this is where the church would normally start. Then it would expand from this point to the extended family and eventually to the entire family clan.

In contrast to this the traditional missionary pattern in the past was invariably that of the mission station or mission compound. We transplanted our overseas missionary methods back to the homeland, but they didn't work. The incoming missionary looked for what seemed to be a population center, such as the agency town where the government offices were. He applied for a piece of ground, built a church, built seats and pulpit, and then invited people to come. They didn't come. At least not many. And those who did were often turned away by increasing movement toward the white man's system. Each building added to the compound, or a new fence put around it, tended to reduce rather than increase attendance.

If early missionaries had gotten this vision of indigenous, almost spontaneous little assemblies of Christians centering around the local family, would there have been the usual practice of going in and trying to plant the various types of denominational systems?

In the past missionaries were usually sent to the tribe for the purpose of building a constituency for their particular denominational group. This is fatal, because then you have competition between groups. I have witnessed, for instance, in a large gathering of Indians, missionaries biting their nails and saying, "What are my Indians doing here?"

The Navajos do not like competition. Their concept is one of non-competition.

In the early days, established denominations sought to eliminate the competition by comity arrangements. At least five well-known denominations had entered the field by the turn of the century, all reasonably evangelical. The comity committee allotted different portions of the reservation to each group. For a time this worked very well. Then independent missions, sometimes good ones, sometimes rather poor ones, started coming in regardless of whether they were permitted or not. Strife often resulted.

The Indian is very discerning. He notices that Christian people are very jealous of their own interests and often determined to exclude the other denominations. So when this happened, the Indian work fell to a rather low point.

Nevertheless, there were faithful missionaries witnessing for Christ, and many Indians were saved.

When the Southwestern School of Missions was started, there were about 20 evangelical missions that invited you to come and get the school under way. Are these missions still operating?

Probably half, perhaps more, have been disbanded or absorbed by other missions. I might say that those men who gathered with me to discuss starting a school were advanced in their years of service. Most of them had not made any preparation for succession after they had to leave. In other words, they had not trained any native people to do the work. They had always taken the attitude that the Indian's culture was inferior to the white man's and therefore the Indian could not be trusted with responsibility.

So these men had, in a sense, come to a point of defeat and frustration. They didn't know what was going to happen to the missions.

What was your philosophy of approach in view of the fact that the older men realized that traditional missionary patterns had not been effective?

First, we realized that a school could not be maintained by any one mission or any one denomination, for the simple reasons that not one had enough students to make a student body, and the other missions would not trust them to train their students. So we started with the premise that a school must serve all evangelicals, not on a basis of how to run a mission or how to run a church, but on the basis of understanding the Word of God and the principles of doctrine

Also we started with the concept that an Indian believer was definitely a new creature in Christ Jesus, the same as a white man. If he was a new creature in Christ, he was indwelt by the Holy Spirit. If he had the Word of God in his own language in his own hands, the Holy Spirit would take the Word and teach him better than the white missionary could do it. So our approach was to expose the Indian to the Word of God itself, and to the basic doctrines of Scripture. Then we allowed these students this was our thought-to go back to their own people, or to their own mission if the mission felt responsible for them, and let them be the ones who would be the missionaries.

SEPTEMBER, 1975 9

# Would you not then be providing trained Indians who would become the pastors of the various mission churches that had been established mostly on the fringes of the reservation?

We were assuming that if an evangelical mission that was to be trusted sent a worker to us to be trained, we would be responsible to send that worker back. That one would then become a leader in that mission, rather than just an interpreter or a helper.

The whole idea was to make the Indian the leader, rather than have the white man direct the Indian in his activity. The Indian is well acquainted with his own culture, whereas the missionary never was. The missionary was always dealing from the standpoint of the superiority of the white culture. The Indian would go to his own people without making the blunders that the white missionary had made down through the years.

### How successful has this program been?

Wherever this has been put into effect it has been successful, but it is still in an early stage, and we have a mixed pattern. Some are going back to the home mission station, or being assigned by their mission board to a mission point. Other students are going back independently and are starting their own work. We could name a number of these, and their work has grown within the clan in the traditional Navajo pattern. We hope to see more of this, but it is too soon to expect this to be universal.

One of the missions that met with us to have the school started, is now superintended by Indians rather than by whites. As they grew to point of retirement the white missionaries realized that they could leave the field in the hands of these trained people.

## Regarding this transition from white to Indian leadership, is it not even evident in your own Board of Directors?

Yes, definitely. We now have in our Board five Indian men.\* In our faculty we are developing native teachers.

#### What does the future hold?

The pattern of the past, with a number of missions competing for recognition and for the building up of a constituency, is very definitely ending. From year to year more native Indian churches will be developed in the family clan pattern. Fewer of the old type of missions will be in existence. Even now it is almost impossible for them to operate in the reservations. The tribal counsels are discouraging any new missions being started and are always glad when an older mission ceases its operations in the field. If, on the other hand, Indian people have come into this mission and have become the leaders, the tribe is delighted. The tribe recognizes its own people, and the potential for leadership of its own people. So they encourage this. But the day of the white missionary, as far as the Indian country is concerned, has ended.

# If missionaries are obsolete in the tribe's eyes, is there any point in a young man or woman being burdened today to come and work with the Navajo Indians?

There are several areas in which Christian people could serve very efficiently in the whole Navajo picture and be good evangelists. I am thinking of government nurses in the hospitals, government school teachers, etc. The school in Flagstaff can use people with mechanical ability, people with skill in graphic arts, and classroom teachers. In most cases the teachers must be mature people because the students in school are mature, married people, sometimes middle age, sometimes even older. Navajos invariably respect age, but they do not respect youth.

A couple on early retirement, with Social Security to draw on, could find a real ministry in things like maintenance, dining hall supervision, and office work. While a lot is done by the Indians, you need to have a continuity from one term to another because the Indian students come and go.

Actually the missionary who would preach sermons is practically useless as far as the Indians are concerned. There is no opportunity for preaching sermons to them.

#### What about children's work?

Children's work is usually done within the family situation. Things like Vacation Bible Schools can be done in a few places, but generally speaking they are not possible. The older persons teach the children in the home. This is the traditional Navajo pattern.

#### A NEW ERA IN INDIAN MISSIONS

Continued from page 3

possible to enlist and train enough whit missionaries to create even a token fiel force, nor could funds be found to in plement such an effort.

The only solution was to adopt the Biblical method of teaching the Word to those who, in turn, would be able to teach others (II Timothy 2:2). This would mean teaching native people who, in turn, would take the Word of Life to their own tribes, using their own language, and being completely conscious of the problems of their own cutures.

Secondly, the New Testament princ ple of the indigenous church was rediscovered. The long years of buildin constituencies for sponsoring denomnations and mission boards began tyield to the willingness to see littl gatherings of Indians functioning a Christian assemblies, without any whit organizations claiming them, countin them, or controlling them.

Thirdly, the difference between th culture of the Indians and the religio of the Indians was at last recognized Indian culture did not have to give wa to the white man's culture. In fact, hi family-oriented way of thinking waideally suited to the New Testament pattern of the local church. Why then forc on him rectangular church buildings orderly rows of pews, and man-mad distinctions between clergy and laity?

With these concepts being under stood in varying degrees, or at least tolerated, by the mission groups that hav survived changing times, a new era hadawned in Indian missions. For the first time in history the indigenous church is spreading in a wonderful and vigorou way.

Indians themselves are catching th vision of missions. They are seekin training in evangelism and Bible doc trine, and then going to their own people to spread the Word of God Navajo evangelists are going to their own tribal areas. Apaches have gone to Apaches, and to Pimas, Crees and Penobscots. Hualapais have gone to Sobobas and Kickapoos to their triba brethren in Mexico. They are accepta ble missionaries because they are In dians and can understand the plight o their native brethren. And the simple groups of converts they gather togethe are New Testament assemblies in a ver real sense of the word.

<sup>\*</sup>The board consists of three Navajos, one Choctaw, one Pima, and four whites. Among the latter are Ken Davis of Grace and Truth Chapel, Portland, Oregon, and Ernest Comte and Kermit Oestrich, both from Tucson (Ariz.) Bible Chapel. Board President is Herman Williams, a Navajo, of the Navajo Mountain Mission.

## King & Priest in Psalm 110

by DONALD M. TAYLOR

A kingship without succession and a priesthood without change will combine in one individual.

The Lord said to my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. Psalm 110:1

The Lord has sworn, and will not repent, Thou art a priest forever after the order of Melchizedek. Psalm 110:4

THE ONE HUNDRED TENTH Psalm contains two major prophecies. Both are well known, each being quoted several times in the New Testament. Not so well known is this brief Psalm as a whole, although it is held to be the principal Messianic Psalm, and Martin Luther called it the very crown and chief of all the Psalms.

Among able scholars there have been differences of opinion as to the wording of some of the verses, and as to whom they apply. But among evangelicals the agreement is rather general that "the LORD" (Jehovah) in verses 1, 2 and 4 is God the Father, and "my Lord" in verse 1, and the person addressed in verse 4 and referred to in verse 5, is the Son of God.

The Psalm is attributed to David by the inscription that appears in most translations, and again by our Lord Jesus in the Gospels, when He quotes from it.

Undoubtedly these two prophecies came to David by inspiration, but that does not prohibit our attempting to trace the steps by which he was prepared to receive such startling inspiration. Rather, it encourages search.

Young David, when he came from tending his father's sheep and stood before King Saul, reasoned logically that God who had given him victory over both a lion and a bear that were harassing the flock would enable him to defeat the giant Philistine who was defying the armies of the living God.<sup>2</sup> Then with only a sling and five smooth stones from the brook, he ran to meet the heavily armed Goliath. He felled him with the first stone, ran to him and cut off his head with Goliath's own sword.<sup>3</sup>

Years later as he sat at ease as King of Israel, and at rest from enemies round about, David applied the same process of logical thought to another matter. When Israel had traveled from Egypt to Canaan, it was fitting that the dwelling place for the ark, representing the presence of God among His chosen people, should be in a tabernacle or tent. In fact, God Himself had given Moses precise details for the tabernacle and its furniture.

But now Israel was in the promised

land. They were in settled places, living in houses, with King David probably in the best house of all. But the ark of God was in a tent which David had pitched for it when he brought it to Jerusalem.<sup>4</sup> This was not right. The Lord, too, should have a settled place of residence among His chosen people, and His house should be exceedingly magnificent.

David mentioned this to the prophet Nathan, who told him to do all that was in his heart, because God was with him.<sup>5</sup> But after a night session with God, Nathan came back to relay to David the word of the Lord. As a man of war who had shed much blood, he must not build the Lord's house. David's successor, his son Solomon, who was to be a man of peace, would build the house.<sup>6</sup>

With the refusal came a word of encouragement for David. God would not take His mercy away from David, as He had from Saul. There would be a Davidic dynasty, and the final offspring would sit perpetually as King. The throne of David would endure. The house of David should have no end.<sup>7</sup>

#### DAVID'S LORD

If David could not build a house for the Lord, he could at least amass material for it. During the years that followed he gathered a vast wealth of gold, silver, precious and semi-precious stones, brass, timber and iron for the temple. And God gave him the pattern for the house. That pattern together with the dedicated materials he gave to Solomon.<sup>8</sup>

Thinking further on God's word through Nathan, David came to realize that the ruler of the Lord's people must be just, ruling in the fear of God. He himself had not been absolutely so. Despite all his early innocence and guileless faith in God, he came to realize what he later expressed in his penitential Psalm: "I was shaped in iniquity, and in sin did my mother conceive me." So it seemed impossible that one of his house, no matter how far removed in time from his day, could qualify as an utterly just ruler.

Therefore, to fulfill His covenant with David, God must do something beyond all David could foresee. David could have no inkling of a virgin birth, of which the prophet Isaiah was to write many years later. But somehow this Ruler over men must bear the very character of God Himself. So David by the Spirit came to write, not of David's Son, but of David's Lord, whom that Son must be. Therefore he introduces

Psalm 110 with these words, which were certainly enigmatic to the author as well as to the singers: "The Lord said to my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."

The place of honor at the Lord's right hand is not a place of idleness, but of activity. The Psalm continues: "The Lord shall send the rod of thy strength out of Zion." His throne will be where David now sits. "Rule thou in the midst of thine enemies." Verse 3 begins: "Thy people shall be willing in the day of thy power." His people will have assimilated His character: a spirit of holiness, of courage and of wise discretion.

Then verse 3 takes up another strain, returning to reflect on David's Lord: "In the beauties of holiness from the womb of the morning, thou hast the dew of thy youth." Unlike David and all others of Adam's race, Christ will never lapse from the holiness with which He came into humanity. He retains the virtue and vigor of His youth, untarnished, unabated.

#### A CHANGE IN THE PRIESTHOOD

When Nathan had brought to David the Lord's response to his proposal, David in awe and gratitude had gone into the tent that held the ark to sit before the Lord and give expression to his thoughts. He had no notion of intruding on the office that belonged exclusively to the God-ordained family of priests, as had Saul. He priesthood was committed to the house of Aaron, of the tribe of Levi; not to the tribes to which David and Saul belonged.

But now after long cogitation David could see that an incorruptible priest-hood was as essential as a holy rulership. There must then come in with the advent of David's greater Son and Lord an essential change in the priesthood. If Israel was to be a holy people at heart, priest as well as king must be holy. God would no more give ear to a corrupt priest than to an intruder.

As David's thoughts flowed on, he found in the history of his greater progenitor, Abraham, an incident that brought briefly on the scene a personage typical of the One who is to rule in holiness in Zion. Returning from the slaughter of the kings who had come against Sodom, Abraham was met by Melchizedek, priest of the Most High God and king of Salem (the Jerusalem of David's day). Melchizedek refreshed Abraham with bread and wine, and blessed him, and Abraham gave him a tenth of all the spoil.<sup>12</sup>

Only on this occasion did this priestking appear, with no record of ancestry or heir, of predecessor or successor. That incident led David on to his second prophecy in Psalm 110: "The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedek."

A kingship without succession; a priesthood without change. Must they not both come to focus in one individual? That one is the Lord Jesus Christ.

#### THE SECOND COMING

The Psalm continues through three more verses with David now addressing the Father, but speaking about Christ: "The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen; he shall fill the places with dead bodies; he shall wound the heads over many countries. He shall drink of the brook in the way; therefore shall he lift up the head.' Waging war in righteousness against the unrepentant wicked, Christ will go on to conquest over all His enemies, taking refreshment on the run, as did Gideon's eager warriors and, refreshed, lift up His head to resume the rout of His foes.

Here is no contradiction between the work of the warrior, the ruler, and the priest. Waging war against evil, He retains unsullied the holiness with which He came out of the Father's presence. Occupying David's throne, He is yet at the right hand of Him whose work He came into the world to complete.

Thoughts of Psalm 2 are echoed here. There the Father invites His Son to ask and receive the heathen for His inheritance and the uttermost parts of the earth for His possession. Then He says, "Thou shalt break them [the obdurate, unconvertible opposers of righteousness] with a rod of iron; thou shalt dash them in pieces like a potter's vessel." <sup>13</sup>

This is David's Lord; this is God's priest. As Melchizedek was first king of righteousness and afterward king of peace, 14 so this King-Priest is righteously to usher in everlasting peace:

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Isaiah 9:6

Verse 1 is quoted by Christ (Matt. 22:43-44; Mark 12:36-37; Luke 20:42-44), by Peter (Acts 2:34-35), and by the author of Hebrews (1:13; 10:12-13). Verse 4 is quoted in Hebrews 5:6, 10; 6:20 and 7:17, 21<sub>s</sub> 4.

\*I Sam. 17:34-37 \*I Sam. 17:40, 48-51 \*II Sam. 6:17 \*II Sam. 7:1-3 \*II Sam. 7:4-13 \*II Sam. 7:15-17

"Ilsalm 51/5" <sup>10</sup>H Sam. 7:18 <sup>11</sup>I Sam. 13:8-14 <sup>12</sup>Gen. 14:17-20

<sup>1</sup>H Sam. 7:15-17 <sup>13</sup>Psalm 2:9 \*1 Chron. 28:11-29:9 <sup>14</sup>Heb. 7:2



MOUNT CARMEL'S ONTARIO TEAM Back Row (I. to r.): Rick Laverty, No Clark, Ottawa; Colin Kennedy, Burk' stralia; Laura Thomlinson, Edmonto



Jim Redling in Jacksonvil



ireg Kingcott, Red Deer, Alberta; Stanley King, Faculty; Malcolm ont Row: Bev King, Edmonton; Angela Springer, Melbourne, Au-



THE MOUNT CARMEL MARITIME PROVINCES TEAM

Back Row: Margaret Lyons, Westlock, Alberta; William Gurnett, Faculty: Kevin Whitley, Saskatoon, Sask., Chester Remley, Red Deer, Alberta. Front Row: Sandra Forde, Huntsville, Ont.; Patty Fox, Halifax, N.S.; Cherie Sterns, Charlottetown, P.E.I.



## ENCOURAGEMENT IN JACKSONVILLE

There has been a lot of activity at the Dean Road Bible Chapel in Jacksonville, Florida. The brethren have undertaken construction for an addition to the old building and renovation of the inside of the chapel.

Brother Jim Redling of Sanford, N.C., was with us for a series of evangelistic meetings May 14 through 18. We did not see any souls accept Christ, but the meetings were inspirational to the point that hearts were renewed in fellowship. We were thrilled to see old and new faces out for the meetings.

C. Frank Taylor, Corresp.

## MOUNT CARMEL SUMMER TEAMS

Mount Carmel Bible School students were busy in the month of June putting into practice some of the things learned during the school year. Four teams, involving a total of 25 students and four faculty members, traveled throughout Canada making contacts for Christ and the school. This year the outreach involved participation in the activities of local assemblies. Students did door-todoor visitation and Sunday School follow-up. They held children's meetings, participated in public school released-time classes, substituted for Sunday School teachers, and ministered the Word in song and message in various assemblies.

Teams were at work in British Columbia, Manitoba, Ontario and the Maritime Provinces. Concentration of effort was in Vancouver, Victoria, Winnipeg, Sudbury and Angus in Ontario, and Halifax, Moncton, and Charlottetown in the Maritimes.

The goal was to help the local church and to encourage the students in developing their skills for God. They also spread the word about Mount Carmel. Many young people are concerned about their lack of Bible knowledge. Mount Carmel offers an excellent one-year program designed to quickly upgrade Bible knowledge, while encouraging practical Christianity.

Further information can be obtained by writing Mount Carmel Bible School, 4725—106th Avenue, Edmonton, Alberta, T6A 1E7.

#### **UNDER THE REDWOODS**

The popularity of the Pacific Coast Christian Congress at Mount Hermon, California, has grown steadily since its founding in 1968. It was originally planned as a one-time conference to arouse the elders of Pacific Coast assemblies (British Columbia, Washington, Oregon, and California) to a more effective teaching and evangelization program in the assemblies. It was expanded even before it was convened to include all Christians—young and old, men and women-who love the Lord and have a sincere desire to serve Him. It has met a real need and has captured the interest of all age groups. By popular demand it has been continued as an annual event.

The day begins with prayer time in the main auditorium. This is followed by a devotional message that prepares one for the program of the day. Each day three papers dealing with subjects of practical importance in the Christian life are presented. After lunch a "Forum" is scheduled to discuss written questions handed in by those attending the Congress. Following this, three concurrent seminars are held to discuss the subjects presented in the day's papers.

A special feature is scheduled in the evening. It may take the form of an interview, a musical program or something else of general interest. Then one of the speakers gives the closing message of the day, a Bible Study address emphasizing the theme of the Congress.

Mount Hermon Christian Conference Grounds are located among the

SEPTEMBER, 1975 13

California Redwoods near Santa Cruz, California. A gracious, Christian atmosphere pervades the Congress. This year's Congress is scheduled for October 22-26. The speakers expected are James Gunn, Boyd Nicholson, Dan Smith of Emmaus Bible School, and Henry Holloman.

Contact the registrar, Jack Davison, 11565 Manzanita Lane, Dublin, Calif. 94566 (415/828-0778) for a brochure showing the program and rates.

William N. Bush

#### **BROADCASTING IN BERMUDA**

Arthur DaCosta Correia, P. O. Box 280, Paget 6, Bermuda, visited the United States in May and planned a second trip in late August and early September. In addition to visiting assemblies, he calls on the offices of gospel radio broadcasts. This is in connection with his radio ministry in Bermuda.

Starting in 1961 with a Sunday morning broadcast of the Back to the Bible Hour, the ministry has expanded to a current level of 48 broadcasts per week. Of these four are live, 10-minute broadcasts which Mr. DaCosta Correia does personally. The rest are recorded broadcasts, largely from the United States and Canada. They include The Family Bible Hour, The Radio Bible Class, The Joyful Sound, Word of Life, The People's Gospel Hour, and Back to the Bible. Brother DaCosta Correia handles all aspects of the presentation of these programs in Bermuda, including financing.

He also operates a Bible bookstore in Hamilton, Bermuda. He informs us that there are eleven assemblies scattered through the 22-mile long island. Bermuda has a population of 55,000.

#### **NEW SPHERE OF SERVICE**

In 1964 Harry Morrison was commended to full-time work for the Lord by the Egerton Street Gospel Chapel in London, Ontario. He participated in the establishment of a new testimony in the North Ridge area of London. The new work became North Park Community Chapel.

Mr. Morrison has continued to have a significant part in the development of the new assembly by evangelistic outreach, pastoral work and consecutive Bible ministry. He has also been active as a conference speaker and in the "Family Bible Hour" radio broadcast. His wife, Jean, has provided leadership for the chapel's "Morning Coffee Hour" for ladies, and provided the initial vision and encouragement for the London Missionary Conference for ladies, now an annual event.

Feeling guided of the Lord, Harry







Martin Steinberg

## commendations

### ROBERT F. ADCOCK, 121 Pleasant Dr., Durham. North Carolina 27703

On June 10th, after waiting upon the Lord several years for guidance, Robert F. Adcock gave up secular employment to devote all his time to the work of the Lord. He is commended to the work by the assembly at Northgate Chapel in Durham.

The Lord has seen fit to use Mr. Adcock's labors for a number of years, especially in the work of shepherding the flock. He will continue to fellowship at Northgate, serving the Lord there as well as with other gatherings of the Lord's people. He and his wife Ruby have three children, two of them married.

#### VICTOR E. BROWN, 2607 36th St., Lubbock, Texas 79413

Victor and Ruth Ann Brown have been serving the Lord in Lubbock, Texas, since 1973. They are sharing in both the assembly and the campus ministries, working with Edwin Meschkat.

The Browns were commended to this ministry by Christians of Emmaus Bible Chapel, Ferguson, Missouri, in August, 1973.

and Jean gave up their responsibilities at North Park Community Chapel at the end of May. They anticipate a pastoral, Bible teaching and training ministry in a wider area. As they go into this new field of service, Christians of the North Park Community Chapel would pray for God's richest blessing upon them.

Their new address is Box 20, R. R. 1, Severn Bridge, Ont. POE 1NO.

## MR. & MRS. LES FREY, c/o Dick Clark, Avenida de Madrid, 133 1°B, Zaragoza, Spain

Les and Sharon Frey grew up in Hawkesville, Ontario, and have been in fellowship at the Wallenstein Bible Chapel. In 1973-74 they served with a Literature Crusades team in Spain. They returned to Spain on May 31st to work with Dick and Connie Clark, in cooperation with Literature Crusades for a three-year period, or as the Lord leads. They go with the commendation of Christians at the Wallenstein Bible Chapel.

The Freys have two children, Christopher (4) and Melodee (1).

#### T. S. MORGAN, 1119 Oakdale Rd., Augusta, Georgia 30904

Three assemblies in Augusta (Believers Gospel Chapel, Bethany Chapel and Harrisburg Gospel Center) have commended Toby S. Morgan to full-time pastoral and evangelistic work. Commonly known as T. S., brother Morgan has been in fellowship at Bethany Chapel for 20 years and ministered in many assemblies in the area. Recently he gave up secular employment to devote full time to working with area assemblies.

T.S. and his wife Catherine have three married children.

#### MARTIN W. STEINBERG, 6561 Braddock Rd., Alexandria, Virginia 22312

Christians of Cherrydale Community Chapel, Arlington, Virginia, have commended Martin Steinberg to a full-time ministry of the gospel. This ministry will be exercised primarily in connection with Good News Mission, Arlington, which has a widespread ministry, especially to prisoners and ex-prisoners. Brother Steinberg has been working as a volunteer with jail associated ministries since 1952. In November 1974 he joined the staff of Good News Mission as a full-time chaplain.

#### **COMMENDATION WITHDRAWN**

Elders of the Avenue 54 assembly in Los Angeles have withdrawn the commendation of **Miss Dorothy Cornish** to serve the Lord in Guatemala. Upon her doctor's advice, she has returned home for health reasons and is now with her sister at 626 E. Chevy Chase Dr., Apt. 7, Glendale, California 91205.

## conferences

#### SEPT. 13-14—ATLANTIC, IOWA

The Lyman and Atlantic assemblies will hold their 66th annual conference at the 4H Fairgrounds in Atlantic, beginning with a prayer meeting on Friday evening.

Accommodations will be provided. Contact: Gene C. Mallette, 708 W. 10th, Atlantic or Harold W. Meyer, Cumberland.

#### SEPT. 19-21—NORTH BAY, ONTARIO

Tenth annual conference of the Bethel Gospel Chapel will be held at the Chippewa Secondary School. Speakers will be James Gunn, Dr. James Naismith and Allan Ure.

Contact: Jack Randall, 630 Lorne St., North Bay (705/474-0866).

### SEPTEMBER 20-21—HARTFORD, CON-

Boyd Nicholson, Neil Dougal and Gordon Reager are the speakers expected at the annual conference at Prospect Gospel Chapel. Meetings on Saturday (2:30 and 7) and Sunday (3 and 6:30).

Accommodations available. Contact: Alex Brown, 179 Talcottville Rd., Vernon 06066 (203 / 875-0643).

#### OCTOBER 3-5—DAVENPORT, IOWA

Harrison Gospel Chapel will hold its Annual Conference. Speakers: Donald Welborn and Leonard Lindsted. Contact: Paul Togami, 1100 33rd Ave., East Moline, Ill. 61244 (309 / 755-0292).

#### OCTOBER 4-5—DETROIT, MICHIGAN

Curtis Gospel Chapel will hold its 85th annual conference with meetings at 7:30 Friday, 2:30 and 7 Saturday, and 9:15, 11:00, 2:30 and 7 on Sunday. Speakers expected: Donald Cole, Clifford Beggs, Gordon Haresign and George Pirie. Contact: Thomas Wylie, 14883 Penrod, 48223.

#### OCT. 11-12—WESTBROOK, MAINE

Spring Hill Gospel Hall will hold their annual Bible Conference, beginning with a prayer meeting Friday evening. Speakers are: T. Ernest Wilson and David Long.

Accommodations provided. Contact: D. F. Chick, 95 Maple St., Westbrook 04092.

#### OCTOBER 11-12—OMAHA, NEBRASKA

The Keystone Bible Chapel, 7840 Maple St., will hold its annual conference with Donald Norbie, Ross Rainey and Donald Welborn as speakers. For accommodations contact Lyle Rockhold, 6811 Mason St., 68106.

#### OCTOBER 18-DES MOINES, IOWA

The 27th Annual Women's Missionary Conference will be held at Central Gospel Chapel, 3200 Lincoln Ave. Registration at 10 a.m. Write to: Mrs. Elizabeth Westphal, 2921 56th St., 50310.

#### OCTOBER 24-25—FREEBURG, MISSOURI

A Christian Men's Challenge will be held at Turkey Hill Ranch Bible Camp, beginning at 8:30 Friday evening. All Christian men, 15 years and over, are invited. Cost is \$7.00 per person. Contact: Faith Fellowship, P.O. Box 175, 65035 (314 / 744-5843).

#### OCT. 25—RADIO CONFERENCE

The Annual Bible Hour Radio Conference will be held in the West Toronto Gospel Hall, Pacific Avenue, Toronto. Services will be at 2:30 and 6:30. An invitation is extended to all interested in radio and literature out-

## address changes

#### **ASSEMBLY CHANGES**

#### LAFAYETTE, CALIFORNIA Sun Valley Bible Chapel

BB 9:15, FBH 11, M 7, Wed. 7:45

#### SAN FRANCISCO, CALIFORNIA Parkside Gospel Chapel

SS 9:30, M 11, BB 6, Tues. 7:45

#### JACKSONVILLE, FLORIDA Dean Road Bible Chapel

Correspondent: C. Frank Taylor, 3243 Prather Dr. 32216 (904/731-1242)

#### **ARLINGTON HEIGHTS, ILLINOIS Arlington Countryside Chapel**

Study Classes 9:30, FBH 10:30, BB 11:45

#### **EVANSTON, ILLINOIS Evanston Gospel Chapel**

Correspondent: Raymond Helmer, 3856 S. Parkway, Apt. 3B, Northbrook,

#### FRAMINGHAM, MASSACHUSETTS Village Bible Chapel

Correspondent: Dale L. Kutz, 11 Warren Rd., Sudbury 01776 SS 9:30, BB & FBH 11

#### **FAYETTEVILLE, NORTH CAROLINA** Bible Chapel

Correspondent: Reginald Edwards, Jr., 412 Country Club Dr. 28301

#### PHILADELPHIA, PENNSYLVANIA Grace Bible Chapel

Correspondent: Gravil Godshalk, 1700 Street Rd., K7, Warrington 18976

#### PITTSBURGH, PENNSYLVANIA **Beechwood Bible Chapel**

BB 9:30, FBH 11, M 7, Wed. 7:45

#### SARDIS, BRITISH COLUMBIA Watson Road Bible Chapel

45445 Watson Rd. (formerly Vedder Gospel Chapel) Correspondent: E. Patrick Fadden, 8933 Broadway St., Chilliwack V2P 5V9

#### SYDNEY MINES, NOVA SCOTIA Sydney Mines Gospel Hall, King St.

(formerly Pitt St. Gospel Hall) Correspondent: Norman MacQueen, 21 Guy Street. BB 9:30, SS 11, G 7, Wed. 7:30

#### LONDON, ONTARIO Bethel Chapel

Correspondent: G. E. McKenzie 333 Balderstone (519/434-6443) BB 9:30, FBH 11, G 7, Wed. 8

#### **MERLIN, ONTARIO** Gospel Hall

Correspondent: Robert Robertson 109B Division St. N., Apt. 208, Kingsville N9Y 1E3

#### **ASSEMBLY DISCONTINUED**

#### TORONTO, ONTARIO Grace and Truth Hall,

191 Westmoreland Ave.

#### **WORKERS' CHANGES**

Willard L. Rodgers, 220 - 18th St., N.E., Cedar Rapids, Iowa 52402

Sydney Hoffman, 55 Huntingdale Blvd., Apt. 507, Agincourt, Ontario M1W 2N9

#### WIDOWS' CHANGES

Mrs. T. R. McCullagh, 2326 Alameda, Wichita, Kansas 67211

## 1975 **WORKERS** CONFERENCE

#### October 7-9

Maplewood Bible Chapel 7138 Southwest Avenue St. Louis, Missouri 63143

> Theme: Having vision as an assembly

Discussion topics include:

- Pioneering in Canada
- Conduct of workers
- Encouraging shepherds
- Healing divisions
- Modern pressures
- Hiving off

Both men and women are invited, especially church leaders and those who care for the flock.

Accommodations provided by St. Louis assemblies.

#### Contact:

Stuart M. Wilson 447 Cloister Walk Kirkwood, Missouri 63122



#### MINNIE ARMERDING, 350 Berkeley Ave., Claremont, California 91711

Those thirty-five years I spent with the Indians in Winslow, Arizona, were a truly satisfying time in my life, and my constant prayer is that those Indians who confessed the Lord Jesus Christ in those years may continue faithfully to live for Him, and to witness for Him. I am sure that a recent Billy Graham campaign in Albuquerque has been a blessing to many of the former Winslow Indians, now retired to their reservations.

May 26

## LeROY BEVERLY, Rt. 1, Box 230, Ellsworth, Maine 04605

Praise the Lord with us for five who followed the Lord in baptism last Sunday, and for their growth in Him. There were two young men from the Navy base, two ladies and our youngest son, David. It was a time of joy and fellowship, as well as testimony. There were some unsaved relatives there. June 20

## JAMES K. BOSWELL, 344 Burlington Cresc., London, Ontario N5Z 3G7

I have just returned from a time of rich blessing in Huntsville, Alabama. The assembly is developing very well. We had two baptismal services, nearly all school teachers. It is thrilling to see those saved on previous visits now reproducing and leading others to Christ.

The present building is proving far too small and they are trusting the Lord to lead them and provide the right place at the right time.

Brother Edmonson is doing pastoral work and is much encouraged as they have some younger brethren with gift coming along and taking part. The women's coffee hour, which has been doing an in-depth Bible study, is very encouraging. The weak point is the lack of room to cope with the young people's work. Mr. and Mrs. Gross will be with them for their first VBS and they are looking for blessing.

June 11

16

#### SVEND CHRISTENSEN, R.R. #3, St. Peters Bay, Prince Edward Island C0A 2A0

We had an evening Vacation Bible School in the new Charlottetown Bible Chapel, even though it's not quite completed. The attendance built up from 95 to 155. Six children professed salvation. Many parents attended the closing program. Some students from Mount Carmel Bible School and many local Christians helped.

Many improvements have been made at Emmanuel Bible Camp, with more in progress and in the plans. We had our first College, Career and Sr. Teen Camp with 36 registered. Robert Johnston directed the camp and Robert McLaren brought the ministry. A 20-year old girl accepted the Lord. Registration shows Teen and Children's Camps are filled up.

July 2

#### DAVID CROMPTON, MacDill Christian Servicemen's Center, 6107 S. Fourth St., Tampa, Florida 33611

We have recently had several GI's who truly love the Lord come and take an active part in the Center. They are hungry for the Word of God and are a faithful backbone to the twice weekly Bible classes.

We can see the Lord moving the Center out of the infancy stage into a more mature state, and the timing is just in line with the opening of the recreation room, enabling us to handle more men. How we thank the Lord for those who pray. Finances only make things possible. Prayer makes it fruitful. May all things be done for His honor and glory.

June 16

## LAWRENCE DARLING, 11619 Stroud, Houston, Texas 77072

Presently Maria and I are making preparations for camp work in Mexico. Tapes are to be made for various broadcasts here and in Corpus Christi, Pharr, Texas and Mexico.

Last year over 450 courses were sent out as a result of the radio ministry. Many write in telling of salvation and spiritual blessing. We have heard from as far west in Mexico as Hermosillo and as far south as the Yucatan Peninsula. Many of these people have never heard the gospel message and it is a thrill to be able to reach them in this manner.

May 27

## BRYAN FOX, 2290 Villeneuve, Apt. 6, Longueuil, Quebec J4J 4W4

We are working with a French assembly on the south shore of Montreal and are involved in door-to-door

evangelism, summer children's meet ings, Sunday School and the young people's groups. Since this is a year of intense preparation for the Olympics next year, we have also been given the opportunity of helping out at Christian Direction and with Aide-Olympique Chretienne.

July 1

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

We're in the midst of VBS here at Parkway Gospel Chapel and enjoying good attendance in spite of the many churches around us who are engaged in the same activity.

Last week I helped **Eddie Schwartz** in VBS at Greensboro and God blessed with record attendance. Also, many boys and girls remained behind to be counseled.

June 23

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

Of the twelve assemblies in central Florida, we have the privilege of ministering to eight of them on more or less a regular basis. These small assemblies are in need of consecutive Bible teaching, so when we are scheduled to speak we see that what is given is of a consecutive and instructive type ministry.

Besides this our ministry includes a "Timothy" Bible Class in one assembly, working with families who are permanent grove workers and live in a company village in the groves. We also assist the prison chaplain in Orange County with men who have made a profession of faith. *July 1* 

#### WALTER B. HUCKABY, 3130 Champion St., Oakland, California 94602

This fall I will be continuing in the ministry of teaching and preaching the Word in small groups and in local assemblies. We will be giving special attention to intensive training for Sunday School teachers at our assembly and a few of the other assemblies. We will also be attending Fairhaven Bible Chapel's visitation evangelism training program where two of us who have been trained will be training two others.

June 6

#### W. RICK KNOX, Jr., c/o Literature Crusades, Box 203, Prospect Heights, Illinois 60070

July 1st we shall be joining the staff of Literature Crusades. Our primary responsibility is to be houseparents for young people in the Christian Life Development program.

That means that from September to April we will have up to six new mem-





Minnie Armerding

Kezla and Walter Huckaby

bers in our family. These newest additions will be post-high school fellows and/or girls who desire to learn how to make biblical teaching and principles an integral part of their daily lives.

I will also be involved in the administrative work of the training center. My responsibilities will be centered in the publications and other means of informing assemblies and individuals of the activities of Literature Crusades. May 22

#### C. GORDON KYLE, Chaplain (LTC), USA 3D Support Command (Corps) Staff Chaplain, APO New York 09757

The Bible Conference for service people at Berchtesgaden was a blessing to many (May 26-30). We had over 400 in attendance, most being single soldiers. It was plenty of work, and I'm still completing after action matters re the conference. I have been asked to be the conference director in 1976. June 16

## MARCEL LAPLANTE, 416 Bruneau St., Montreal, Quebec H1N 3K3

After my years at Bethel Bible School, God guided me to the big city of Montreal, where I spent three years working with the French assembly in the east of the city. God gave me a ministry with the children in the Sunday School, Good News Clubs, in Protestant schools and in teacher training for Sunday School.

In 1973 **Raymond Taylor** left the assembly here to begin two others and my ministry changed at that time. The assembly here gave me the charge to preach and do visitation. We have now fifty members and many contacts.

After each three years God has made a change with me. In 1976 I will have three years of pastoral work in the assembly and God is speaking to me about

another change. He is speaking to me about building study groups in Christian homes, to cover each part of the city. God is showing me to fill all Montreal with our doctrine, like Acts 5:28. In the future, if it is the will of God, these groups will be the future assemblies in each locality.

June 2

## PETER J. PELL, 1117 Courtney N.W., Grand Rapids, Michigan 49504

Neil Dougal and J. Boyd Nicholson are having meetings in Northwest Gospel Hall. The interest is very good and we are looking for souls to be saved. They preach the old-fashioned gospel in the old-fashioned way. The simple gospel has not lost its power nor its appeal.

I am finishing a month of meetings at Homestead Bible Chapel (Grand Rapids) and thank God for His enabling me to still minister to His dear people.

May 23

#### JOHN T. RAE, 305 Bayshore Towers, 84 Pukihae St., Hilo, Hawaii 96720

Pray for us. Hilo is a tough town. It is a discouraging matter. The first year has shown no seeming headway in any direction.

[June 12]

## W. ROSS RAINEY, 9257 Caprice Drive, Plymouth, Michigan 48170

September 11 to 25 I expect to be at Valley Bible Chapel in New Jersey, with visits to Rutherford and Kenilworth as well. October 10 to 12 I anticipate my first visit to Omaha, Nebraska, for a conference and in November, following our annual committee meeting of *Focus* magazine in Toronto on the 1st, I have a series of ministry meetings at Rideauview Bible Chapel in Ottawa.

#### HAROLD RICHARDS, c/o El Nathan Home, Marble Hill, Missouri 63764

We are standing the heat and humidity very well so far. Our arthritis is better, for which we praise the Lord.

The young people's class goes on well, though smaller in numbers due to summer activities. We thought the class would want to stop for the summer, but they wanted to continue. Please continue to pray for us.

June 16

## DANIEL SMITH, 2863 W. 14th Avenue, Vancouver, British Columbia

My heavy schedule abroad for six months drained my energy and it might have been the part of wisdom to have rested and adjusted to the new times and seasons. After a conference in Penticton and a few further meetings, I had to return home with heavy congestion and some measure of pneumonia. I am on the mend and trust my hands shall not be slack too long. June 10

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

Although most of the college students are home for the summer, we are not waiting till fall to prepare for days ahead. There is much concern that these new believers be well fed spiritually and grounded in the fundamental doctrines of Scripture. The assembly elders have been exercised about developing some training and discipleship programs and are working and praying toward this end.

We would be grateful for prayer for wisdom for this undertaking.

July 22

#### New by John Heading

ACTS

A study in New Testament Christianity



A serious and exhaustive study of Acts.

Two Volume Edition in one \$6.95

Send for free catalog
WALTERICK PUBLISHERS
P.O. Box 2216, Kansas City, Ks. 66110

SEPTEMBER, 1975 17

#### TOMMY STEELE, Sr., Route 1, Box 135E, Norlina, North Carolina 27563

On May 23 we completed 37 years of daily broadcasting, missing only three days in all those years. By daily we mean six days a week, 312 days a year. Twice we were pre-empted to permit speeches by Adolph Hitler and the other time for the wedding of the present Queen of England. All this adds up to 11,550 times the Word of God has gone forth and the letters received are proof that the audience has been tremendous.

Among correspondence received commemorating our 37th anniversary, there were many letters from people who were saved while listening to the program. A large number told of having been constant listeners since the very beginning.

#### **GORDON STROM, 5047 - 19 N.E.,** Seattle, Washington 98105

We have returned from ten years' missionary work in Germany. God has opened wonderful doors of fellowship with a teaching-discipleship training ministry in the Northwest and Seattle area assemblies. June 24

#### RICHARD E. STROUT, Bethel Bible School, C.P. 1600. Sherbrooke, Quebec J1H 5M4

The month of June witnessed a significant step forward in the educational ministry of the French evangelical church in Quebec. Some 20 students from around the province gathered on the campus of Bethel Bible Institute for intensive seminary-level instruction.

Professors for this pilot program were Dr. Roger Nicole from Gordon-Conwell Theological Seminary of South Hamilton, Massachusetts and Dr. Arthur Johnston from Trinity Evangelical Divinity School of Deerfield, Illinois.

The marked success of this Frenchlanguage program on a continent where, to date, there exists no resident seminary for French-speaking persons, augurs well for the future of Quebec's church. Plans are under way to repeat the effort next summer. July 3

#### C. ERNEST TATHAM, 737 Teal Way, N. Palm Beach, Florida 33403

We rejoice that the Lord continues to work manifestly in the assembly at North Palm Beach, Florida, and there has been only a slight attendance reduction during the quieter summer months. New families continue to appear at the teaching session each Sunday morning. God's blessing is apparent in quite a number of lives.

Paul Danielson, who recently returned from the Philippines with his family, is now giving all of his energies



Jean and Fred Warnholtz and their nine children.

to a visitation and teaching ministry and we praise our Lord for sending such a choice servant into our midst.

I am dividing my time between our local assembly and the Literature Crusades Team pioneering a new testimony in Stuart, Florida, twenty-five miles north. This effort has been showing signs of quiet, but real expansion.

June 26

#### **ROBERT THOMPSON, Box 27,** South Houston, Texas 77587

I was in the Cape over two months with almost continuous meetings. I spent the month of May in Johannesburg and now in Pretoria for about ten days before returning to Natal, my old home. I expect to be in the Cape for August through October and anticipate returning to Texas early in November. It has been a wonderful opportunity to carry the Gospel to so many souls and the Lord has given much to encourage.

June 9

#### WILLIAM TIDSBURY, R.R. #2, Sherwood Park, Alberta

I have just returned from Winnipeg, having made the trip with seven Mount Carmel Bible School students. We did follow-up work on a "Mini-Crusade" held earlier in May. Many contacts were made, and Bible study groups started in two places. Mr. Howard Corbett is continuing on with these.

It was a good experience for the Bible School students, and they all felt it was a June 24 profitable time.

#### FRED WARNHOLTZ, Box 386, Magog, Quebec

Besides the talk of campers and counselors and the Ranch Camp program, which is in July, there is the sound of saws and hammers. The cooler and walk-in freezer that have been such a necessity are nearing completion. Lumber has been purchased for the recreation hall, and this will be such an asset all year round. All these things have taken much prayer and planning and we continue to covet prayer fellow-

This year other groups will use the facilities in August, but next year we are planning to extend our camp program since the Lord has supplied another couple to work with us. Everett and Pam Smith and their children will be a real help in the building program and also the camp activities that we hope to expand during the year.

Our lives touch much of the evangelical element of the province of Quebec and we covet prayer that many might come to know Jesus Christ, particularly the young people.

New by William MacDonald

The Gospel Matthew



An intensive study of **MATTHEW** 

Paperback only \$3.95

Free catalog on request

WALTERICK PUBLISHERS P. O. Box 2216 Kansas City, KS 66110

18 **INTEREST** 



The magazine is like an oasis in the Iranian desert for us!

We especially appreciate the reports of significant ministries that some of the Lord's servants are having. Also, the well-thought-through articles on issues that do affect us because we live on the planet earth and can't avoid them.

Be courageous and sensitive to God's direction. Richard Papworth Tehran, Iran

The articles of late have been very informative and practical in their approach to everyday Christian living. Keep up the work! Especially noted is the lead article [June] on Transcendental Meditation (I can hardly spell it, let alone know much about it).

Ronald Warford, Sacramento, California

It has been on my heart for some time to write. So many Worship Services (advertised as such) have been turned into ministry meetings, prayer meetings, testimony meetings and in some instances, ten minutes of actual worship. How it must grieve the Lord, to see His people turn the one hour of the week designated for collective worship into everything but.

...We have prayer meetings for prayer, ministry meetings for ministry, Family Bible hour, Sunday School and gospel meetings to tell the people about Christ. So why rob God of the one hour set aside for worship? His Word tells us that He desires and seeks such to worship Him. In Leviticus 1-3 we see the offerer coming because he desired to. We see him bringing the offering with him. He did not come to get something to offer up. He came because he had something to offer.

Thus we today should be coming to the meeting with hearts full of appreciation of the WORTH AND WORK of our Lord Jesus Christ to pour out before God with earnestness and zeal and it will go up, a sweet savour.

Elvin J. Bullock Shelbyville, Tenn.



IT IS GOOD to look at the funny side of life from time to time. Humor can be an effective way of releasing the mind from tension and relaxing the whole person. But all joking is not healthy.

Do you enjoy a remark that has a very obvious immoral suggestion? What are you actually doing when you tell or laugh at an off-color story? Very simply, are you not making fun of sin? Solomon says plainly, "Fools make a mock at sin" (Prov. 14:9).

The apostle Paul charged the Christians at Ephesus, "Let no foul or polluting language, nor evil word, nor unwholesome or worthless talk ever come out of your mouth; but only such speech as is good and beneficial to the spiritual progress of others, as is fitting to the need and the occasion, that it may be a blessing and give grace to those who hear it" (Eph. 4:29, Amplified Version).

Then, as if this were not enough, he goes on even more specifically: "Immorality and all impurity or greediness must not even be named among you, as is fitting and proper among saints. Let there be no filthiness nor foolish and sinful talk, nor coarse jesting, which are not fitting or becoming; but instead voice your thankfulness to God. For be sure of this, that no person practicing sexual vice or impurity in thought or in life—has any inheritance in the kingdom of Christ and of God" (5:3-5).

We see and hear moral uncleanness on every hand, every day. A Christian can suffer from "mind pollution" to the extent that his values, his manner of speaking and his sense of humor will mimic the world. Even times of Christian fellowship may include some very "un-Christian" fellowship! One reliable thermometer that indicates a Christian's maturity, is his way of joking.

Christians have the greatest privilege and responsibility ever given to mankind—that of communicating our Lord to a dying world. Yet too often we allow the world around us to have a greater influence on us than we have on it.

Listen to yourself when you are "just joking" and judge yourself by the Word of God.

The author is a housewife and the mother of two young children. She and her husband are in fellowship in the Bowood Gospel Chapel assembly, Calgary, Alberta.

19

SEPTEMBER, 1975

#### An INTEREST photo report:



The new Simcoe Gospel Chapel-1975

## The Steady Growth of an Ontari



The Nelson Street Chapel—1947-1966



The Cedar Street Chapel-1966-1975

TWO SMALL Ontario assemblies merged in 1920. Both groups had existed since the late 1800's, one in or near Simcoe and the other near Port Dover, ten miles southeast of Simcoe on the north shore of Lake Erie.

The merged group met in a rural location until 1945, when it moved into Simcoe. In 1947 a small chapel was opened on Nelson Street. The Lord blessed with conversions. A larger building was erected on Cedar Street in 1966. It was called the Simcoe Gospel Chapel. On opening day, 93 were present in the Family Bible Hour.

The Lord continued to bless, and the assembly developed into a sound, Bible-preaching church where there was warm fellowship and a desire to see people saved.

Paul and Dorothy Fletcher began helping in the work in 1957, commuting from Brantford. In 1959 they moved to Simcoe, seeking new employment. Paul became sales manager for a Simcoe manufacturing firm, and traveled widely in Canada in that role. In 1972 he resigned his position, stepping out in faith in order to give all his time to evangelism and pastoral ministry on behalf of the assembly.

By 1974, Family Bible Hour attendance was running at 250, and the main auditorium was filled for both breaking of bread meetings and Sunday evening services. Knowing they must expand or start a branch work, the Christians sought the Lord's will through prayer. After many months it was unanimously agreed to construct a larger building.

Two acres were purchased on the northeast edge of the city. The cornerstone was laid on December 1, 1974, and the building was ready for use by late winter.

In the spring, a conference was held to officially open the new chapel. Four hundred people filled the auditorium for Saturday and Sunday services. Speakers were Sam Dalton of Denver, Colorado, and James Stahr, editor of INTEREST. Special music was provided by the youth choir of Erindale Bible Chapel (Mississauga) and the Harvesters, a male quartet from Devine St. Gospel Chapel in Sarnia.

The local cable TV station broadcast the Saturday afternoon service.

20 INTEREST



## ssembly



TV coverage of conference meeting



The Harvesters (fourth member at piano)



Paul Fletcher before a map of Simcoe



Sam Dalton of Denver, one of the conference speakers

## with the Lord

MRS. STEPHEN (FLORENCE) ADAMS, 79, of London, Ontario, on April 22, after a brief illness. Mrs. Adams and her husband, who predeceased her in 1954, were missionaries in Venezuela for over 20 years and were responsible for the establishment and encouragement of assemblies in Caracas and outlying areas. For the past 20 years Mrs. Adams resided in London and was associated with the assemblies at Egerton St. Gospel Chapel and North Park Community Chapel. She was actively engaged in writing to over 700 prisoners in penitentiaries each year, besides being involved in the summer work of Guelph Bible Conference Grounds.

REGINALD EDWARDS, 67, of Fayetteville, North Carolina, on May 11. Born in Raleigh, he was in fellowship with the Christians at the Gospel Chapel there for 30 years. This assembly commended him to the Lord's work in 1960. Mr. Edwards was a director of the Pittsboro Christian Home and helped found the Servicemen's Center at Ft. Bragg, now known as Missions to the Military. In 1959 Mr. Edwards moved to Fayetteville and began a Sunday School which later became an assembly, known as the Bible Chapel, where he labored until his home call.

PAUL W. ERICKSON, 69, of Chicago, Illinois, on June 14, after a lengthy illness. Saved at the age of 14, he soon became involved in activities at Norwood Gospel Chapel (then Irving Park Gospel Hall). Over the years he served as Sunday School teacher, superintendent, youth leader, elder, correspondent and counselor. He was tireless in his efforts to see that order, tempered with love, was always the rule. In addition to his involvement in the assembly, he served as trustee of Stewards Foundation and Emmaus Bible School for many years.

## BESIDE THE STILL WATERS

—soothing

—Christ honoring

by Pennsylvania "Master Farmer"

**OBIE SNIDER** 

Record \$5.95 8 Track \$6.95

GOSPEL PERPETUATING PUBLISHERS

DEPT. LOI BOX 348, FORT DODGE, IOWA 50501



Abe Hartsema

**AMANDA HAMER**, 85, of Downey, California on April 27. Born in Burlington, Colorado, she was saved in her early 30's and was in fellowship at Ladera until her ill health caused her to move to Downey.

**ABE H. HARTSEMA,** 72, on July 8, due to a heart condition and rheumatoid arthritis. Born in Muskegon, Michigan, July 20, 1902, he resided there all his life.

Mr. Hartsema was saved in 1926 through the ministry of Charles Van Ryn and Omer J. Hommes. He was paymaster at a Foundry for several years and resigned that position in 1943 to go into the Lord's work. He was commended by the Christians at the Gospel Chapel in Muskegon, where he was very active. He also travelled extensively through the United States and Canada in a Bible teaching and evangelistic ministry.

His wife, Anna, died in 1973 and he later married Violet Hendrickson of Phoenix, Arizona.

FLORENCE MARY HITCHMAN, 63, of Seattle, Washington on May 1. Florence was born in Edmonton, Alberta, and moved to Seattle with her parents in 1917. At nine years of age she accepted Christ. She taught Sunday School at Taylor Avenue Gospel Hall and later at Whitman Avenue Gospel Chapel, where she was instrumental in starting a Sunday evening Bible study. From this group a number of young people went out as missionaries. As secretary of Lakeside Bible Camp Association, her interest and concern for young people continued even in later years.

**PAUL E. LITTLE**, 46, of Prospect Heights, Illinois, killed instantly in an automobile accident on July 9 near Barrie, Ontario, while en route to Toronto for a speaking engagement. His son, Paul, Jr., sustained head injuries in the accident.

With his wife, Marie, Paul was in fellow-



Paul Little

ship with Christians at the Neighborhood Christian Fellowship in Prospect Heights, Illinois. He survived his father, Robert J. Little, a well-known Bible teacher, by only three years.

Mr. Little was well-known as an evangelist, conference speaker, teacher and author. His best-selling books, *How to Give Away Your Faith, Know Why You Believe,* and *Know What You Believe* developed out of world-wide experience in answering questions of Christian and non-Christian students.

During twenty-five years with Inter-Varsity Christian Fellowship Mr. Little served in various positions, including Director of Evangelism and Assistant to the President. In 1973-74 he served as Associate Director for the International Congress on World Evangelization, held in Lausanne, Switzerland. He currently held the position of Associate Professor of Evangelism at Trinity Evangelical Divinity School in Deerfield, Ill

ANDREW E. PATTERSON, 78, of Houston, Texas, on March 27. Born in Elgin, Illinois, Mr. Patterson went to Texas in 1908. Saved in 1913 he was active in Christian work with the Gideons and in Servicemen's Centers. One of the founders of Pineview Chapel in Houston, he served as elder, correspondent, and treasurer for 30 years until incapacitated by a stroke in 1967. Until his death he witnessed to the 180 residents of the nursing home, leaving literature and speaking to them about the Lord. (See Interest, Nov. 74, for report of his ministry.)

22 INTEREST

## book briefs

#### by Donald Tinder

A good, brief guide to commentaries and other helps has been compiled by Jerome Walker and David MacLeod and entitled An Annotated Bibliography of Bible Study. It is available for 75¢ from Western Bible Institute, 16075 West Belleview Avenue, Morrison, Colorado 80465. The 41 page guide is aimed at the Christian who is serious about Bible study but not on an advanced, technical level.

Recent years have seen a resurgence of interest in Satan and the occult. Sensational books, even if by evangelicals, are not generally recommended. Two sober studies of both holy as well as fallen angels are Angels: Elect and Evil, by C. Fred Dickason (Moody, 238 pp., \$2.95 pb) and The World of Unseen Spirits, by Bernard Schneider (BMH Books [Box 544, Winona Lake, Ind. 46590], 157 pp., \$2.95 pb). Two additional studies, focussing on the Biblical data, are reprints by men well-known to many readers of INTEREST: Satan: The Prince of Darkness, by Frederick Tatford (Kregel, 119 pp., \$1.95 pb) and Satan: His Person, Work, Place, and Destiny, by F. C. Jennings (Loizeaux, 254 pp., \$2.50 pb).

What They Did Right: Reflections on Parents by Their Children is a different sort of book. It is one thing to write a "how to do it" manual. It is another to gather reflections on "how it was done." Virginia Hearn has compiled the remarks of 38 Christians, ranging in age from late teens to over sixty. This book can serve as both a challenge and an inspiration to parents. It shows a diversity of ways that children can be raised and still come out as active Christians in adulthood. There are also certain common threads that are better discerned than summarized.

A helpful guide to the principles of studying God's Word is provided in Personal Bible Study, by William Lincoln (Bethany Fellowship, 153 pp., \$2.95 pb). The book grows out of many years of teaching new students at Northeastern Bible College. It uses the analogy of a detective seeking clues in guiding the Bible student to, hopefully, a life-time of studying the Bible for oneself instead of just relying on what others say it says.

There are those who say that psychiatry and Christianity don't mix. Quentin Hyder disputes this. He is a practicing psychiatrist and also a very active Christian. His earlier book, The Christian's Handbook of Psychiatry brought many requests to expand upon it so now he has penned The People You Live With, namely, yourself, your spouse, your children (Revell, 192 pp., \$4.95). He manages to touch on a wide variety of common occurrences from pregnancy to death. His commitment to Jesus Christ and the authority of the Scripture comes through on every page as he discusses problems of various kinds, some that have always been with us, and some that are especially prevalent today.

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

**COMPLETE BIBLE** on cassettes. Authorized Version. Beautifully and reverently read. Buy in divisions and build your speaking Bible. Great idea for gifts. Write for brochure: Scripture Recordings, 221 Mary St., Orillia, Ontario L3V 3E5.

**VOYAGES AND VERSES.** Just off the press. A missionary and poetry book combined. Hardback, 263 pages, illustrated. An ideal gift. \$3 postpaid, from the author: Bernard Fell, 106 Holifast Road, Sutton Coldfield B72 1AF, England.

**HOME WITH APARTMENT** for sale or rent. Also several others in Park of the Palms area. Frank Waardenburg, Rt. 2, Box 45, Keystone Heights, Florida 32656 (904/473-3565).

YOUNG ASSEMBLY COUPLE needs a mature responsible woman to live in, care for one infant in home. Long term commitment. References required. Write giving background, references and phone number. P. O. Box 54, Milburn, N.J. 07041

QUALIFIED COOK to prepare food in a non-profit Christian retirement home. Serve the Lord in a Christian environment with other good benefits. Write: Pittsboro Christian Home, Inc., P. O. Box 518, Pittsboro, North Carolina 27312.

SOUTH EAST EMMAUS ALUMNI REUN-ION, Saturday, December 6th at 2 p.m. at the Marietta Bible Chapel, 296 Little John Trail, Marietta, Georgia 30062. For further details contact Don Dunkerton (404/424-8159.

**NOTICES** are carried at the flat rate of \$10. Maximum length: 40 words. Payment must be sent Ray Felten and Family

## Singing Songs of God's Love



**Record \$5.95** 

Cassette \$6.95 - 8 Track \$6.95

You have known Ray from...

- The Melody Four Quartet
- 16 Singing Men
- Radio Bible Class

Now enjoy the Felten Family in your home

WALTERICK PUBLISHERS

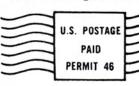
P. O. Box 2216 Kansas City, KS 66110



#### SOUL-WINNING TRACTS

Christ-centered, 2 color, on quality paper, folded, unique. Free sample pack. THE CORNERSTONE 4751 Hwy. 280 So. Birmingham, Alabama 35243





Address Correction Requested



### TOO LATE FOR TEARS

"And he said unto another, Follow me. But he said, Lord, suffer me first..." (Luke 9:59).

He paused a moment by the sea, He looked, I thought, beseechingly, Yet all He said was, "Follow Me."

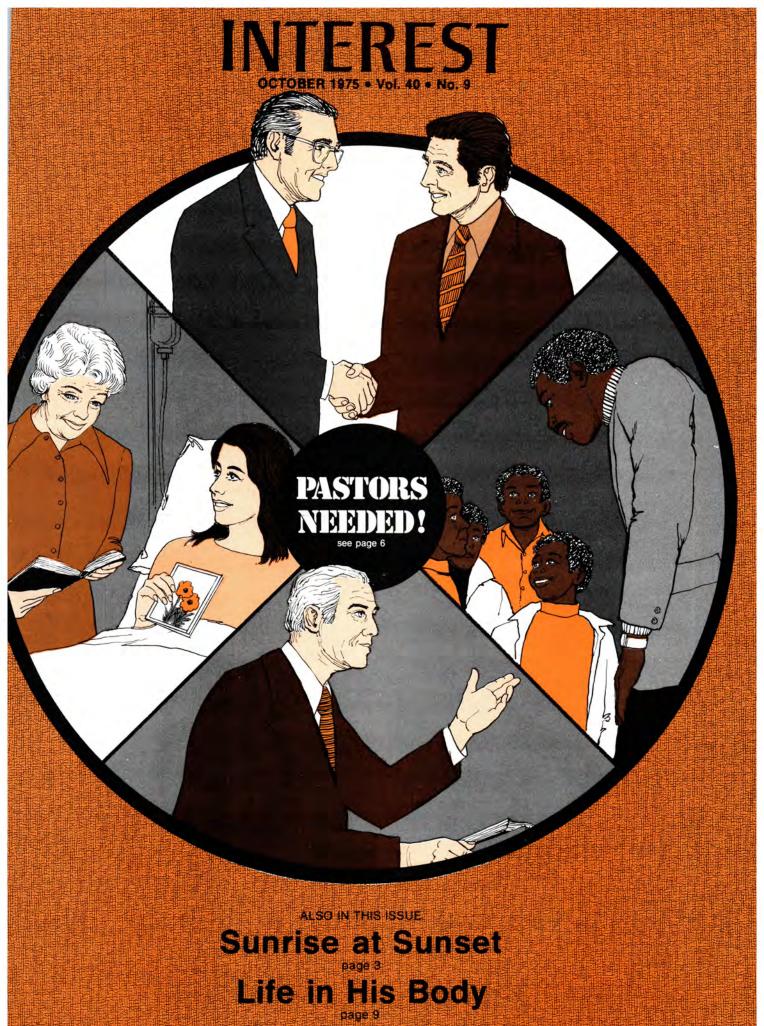
But I had many plans, that day, I could not throw my life away (Besides, what would the neighbors say?) I thought of all I had to lose And how to tactfully refuse (I think He knew what I would choose), And it was hardly wise to go To follow One I did not know (His step seemed, for a moment, slow).

But He went on, and I-I stayed Quite certain that the choice I made My balanced common sense displayed. I chose; I worked; I have done well, And yet, I find this empty shell Of life a mocking taste of Hell.

If only He would walk once more Along the fateful, sunlit shore And look, and call me as before, Then I would go unthinkingly. I strain my eyes and ears to see And hear Him say just, "Follow Me."

Those words are like a lost refrain, The silence is an endless pain. He has not passed my way again.

> Joan Suisted. New Zealand



#### INTEREST OCTOBER 1975 Volume 40, No. 9

#### **Articles**

3 Sunrise at Sunset

The dying thief offered no excuses. He was embarrassingly honest in his self-appraisal.

- 5 The Measure (Poem)
- 6 Pastors Needed!

An appeal for shepherds, for men and women with a concern for the sheep.

- 8 A Shepherd's Prayer (Poem)
- 9 Life in His Body

The life of the local church is the subject of an excellent new book.

12 The Ministry of the Word

The New Testament gives a pattern for the spiritual instruction of the flock. Three errors are to be avoided.

13 The Married Man

A few simple reminders can make a world of difference in a marriage.

15 Letters of Interest Annual Report

#### **Departments**

19 Address Changes

20 Notices

11 Book Reviews

20 Quotes from Workers

16 Commendations

17 Reports

18 Conferences

18 With the Lord

Change of address notices, requests for the magazine, and all materials for INTEREST should be sent to: The Editor, Box 294, Wheaton, Ill. 60187

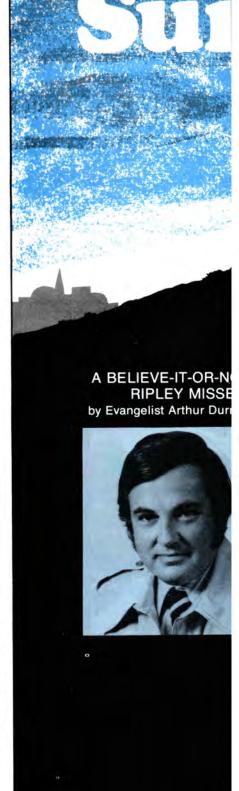
Editor James A. Stahr, Editorial Assistants Naomi Bauman, Arthur F. Wilder, Art Editor John W. Sweemer, Business Manager Dennis Bentz, Directors of Letters of Interest Associates: Neil M. Glass, Pres.; Robert W. Mojonnier, Sec.; James D. Kennedy, Treas.; C. Donald Cole, Walter Liefeld, John McCallum,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

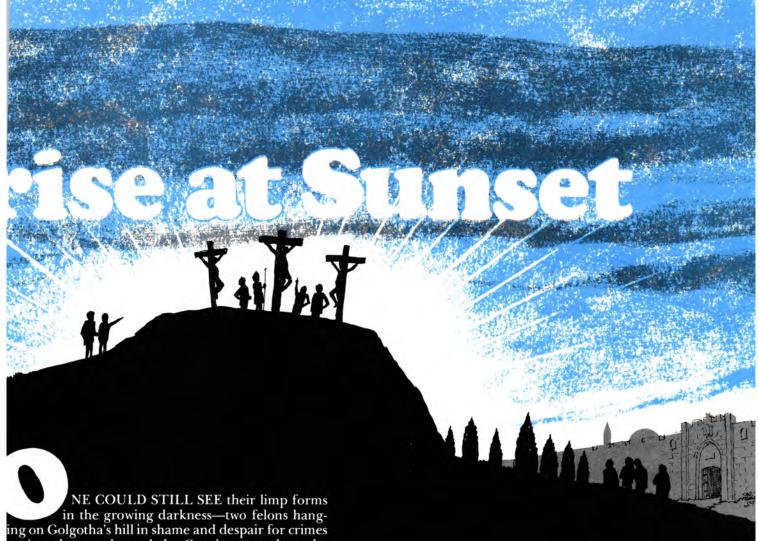
INTEREST is published monthly, 11 times a year, by Letters of Interest Associates, 218 West Willow St., P. O. Box 294, Wheaton, Illinois 60187. INTEREST was founded in 1934 as "Letters of Interest from the Home Field." The name was shortened to "Letters of Interest" in 1938 and to INTEREST in 1969. Printed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

COPYRIGHT © 1975, by Letters of Interest Associates. Permission is granted to readers to photocopy INTEREST articles in small quantities for personal, school or church use. The following should be written or typed on the original before copying: "Reproduced from INTEREST magazine by permission." This permission does not apply to articles reprinted in INTEREST from other publications, or articles bearing copyright notices. Nor does it apply to large quantity reproductions, or to reprinting in any quantity. For such purposes, permission in writing must be obtained from the editor.

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

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





NE COULD STILL SEE their limp forms in the growing darkness—two felons hanging on Golgotha's hill in shame and despair for crimes against the people, and the One between them the most unique Personage of all history. He was the Divine Person, with a divine purpose, the faultless Son of God. The world had never before seen such a sight, nor will it ever again—the Creator of the universe, dying betwixt a pair of hoodlums at the crossroads of civilization, in order to buy back a fallen and derelict humanity!

A Roman crucifixion was not a pretty thing. It was reserved for those guilty of the most heinous crimes, or for slaves. Death usually came as a result of heat, thirst, exposure and exhaustion. Dying could take days. It could be hastened by physical assault.<sup>1</sup>

The mob around the execution site had been boisterous, bloodthirsty and verily unceasing in its raucous chorus: "He saved others; let Him save Himself, if He be Christ, the chosen of God.... If Thou be the King of the Jews, save Thyself." These people were the representatives of a confused, chaotic society largely given over to the grossly materialistic Epicureans and the fatalistic Stoics. Perplexed and profane, they were in a spiritual blackness lighted only by flickering philosophical tapers and sputtering sectarian lamps.

These spectators of history's horror picture should have read and believed the prophets. He who was announced by a starry chamberlain had gloriously mastered disease into wholeness, blindness into sight, lameness into suppleness, storms into tranquility (both outer and inner storms), scarcity of bread into welcome abundance, dumbness into speech and sadness into joy. He would shortly change death into life and the grave into resurrection glory. He was prepared and willing to transform their miserable bit of existence into life abundant and life eternal, but unbelief imprisoned their hearts.

Calvary to them was "business as usual." They even missed the eternal transaction that occurred before their very eyes—a thief of jewels and precious stones receiving an eternal abiding place in the City of Gold!

Talk about stupendous "Believe-It-Or-Nots"—here was someone with a sordid life of crime and rebellion behind him receiving a reservation for heaven when he had only a moment to live! It is an amazing "Believe-It-Or-Not" that Robert Ripley overlooked. The Lord can save ANYONE on a deathbed—a condemned thief, an Adolph Eichman, a Genghis Kahn, or a religious hypocrite—upon genuine faith and repentance! Jesus clearly said: "All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out."

Tradition relates that the converted thief's name was Dysmas ("setting sun"). If true, then here was a case of sunrise (salvation and heaven) for Dysmas at the close of life's brief day. Jesus turned his sunset into a sunrise that would never lose its glory!

The best news of all is that what this dying rebelreceived from the Lord Jesus Christ—forgiveness, as-

### Human effort can never purchase eternal salvation.

surance, peace and paradise—we moderns may also receive through faith in His name.

Joseph McCulloch of The London News described our time as "an age of constant questioning and bewilderingly dusty answers." Please know that the Christ who conquered death does not offer only partial solutions or rounded-corner responses at such a time as this. He offers HIMSELF to all who bow the knee before Him. He will sup with you and you with Him.

## I. THE DYING ROBBER'S PERSONAL POLLUTION

The believing thief had reproved his fellow, saying:

Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds.

#### Luke 23:40-41

"We indeed justly"! Note his words. They laid the foundation for his inner transformation by the Savior. They were an admission of personal pollution, an imperative before God could perform a work of grace within.

The dying robber offered no excuses. He didn't blame society for his plight. He was embarrassingly honest in his self-appraisal. HE had sinned ... HE was personally responsible for his nefarious deeds ... He was suffering JUSTLY.

How beautifully refreshing it all was! In a world renowned for "buck-passing" and coy foot-shuffling, this admission of personal guilt was like a cup of cold water in the Sahara Desert.

The Lord is always prepared to perform a miracle of love and grace in the heart of any person who comes in child-like fashion to the foot of the Cross. God does business with honest people! One can be saved immediately and forever if one will only come to the Savior of sinners with a penitent and broken heart.

Mark the steps: (1) Sin's penalty is death. (2) The penalty must be inflicted on someone—the sinner or a substitute. (3) The Lord accepted Jesus' death on

Calvary as the all-sufficient payment of the penalty—for all sin for all people for all time—conditioned only on your personal acceptance of the payment. This, by expressed and implied statement, the repentant robber accepted. His penalty was paid by Jesus Christ, whose sacrifice was volitional, vicarious and victorious.

Do you see it? Jesus Christ came to save us. He has accurately diagnosed our problem, met it head-on and solved it. We are too marred and broken by the ravages of sin to save ourselves. God can save us completely forever. Ask Him for His grace. The dying robber's confession must be your confession: "We are in the same condemnation, and we indeed suffer it justly."

## II. THE DYING ROBBER'S POSITIVE PETITION

Lord, remember me when Thou comest into Thy Kingdom.

Luke 23:42

Notice the stark contrast between the two felons on either side of Christ. The unrepentant robber had asked for physical deliverance: "Save Thyself and us" (v. 39). The repentant robber requested spiritual salvation: "Lord, remember me when Thou comest into Thy Kingdom." The former wanted release from physical hardship; the latter spoke with eternity's values in view. The former didn't care who he was, but where he was. The latter didn't care where he was, but who he was. This makes all the difference between us, and such temperament is what helps settle eternal destiny.

The repentant robber realized that Jesus Christ was a King with a Kingdom. He knew that this crucified Jew was the Lord of Glory. He called Him "Lord" and stated that His Kingdom was coming. The repentant robber also knew that the soul lives on after death, that death is not terminal; rather it is the stream that divides time from eternity. He also knew that the key to the Kingdom was even then at the girdle of the Man on the central Cross. Jesus opens and no man can shut; Jesus shuts and no man can open.<sup>4</sup>

The dying robber's positive petition shows that he clearly recognized and acknowledged Jesus Christ as Savior and Lord. It is a marvellous thing that this dying robber alone, so far as we know, acknowledged Jesus Christ as Lord and Master at the time of his death. It came about by divine revelation.<sup>5</sup> He saw the glory of God in the face of Jesus Christ.<sup>6</sup>

Some people today feel that they must do certain things to be saved, but this man could do nothing. It was impossible for him to raise his hand or walk down a church aisle to publicly profess Christ. He couldn't give any money in order to gain priestly favors, and what good would that have done anyway?

Baptism and communion were both beyond the realm of possibility; the Roman nails held too securely. Neither baptism nor communion could have saved him; salvation is not the duty of either. He was entirely helpless to save himself—and neither can moderns save themselves.

All human works and individual efforts are of no value whatever in purchasing eternal salvation. Listen to the Bible: "We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away."<sup>7</sup>

If we are ever to be saved, we must depend on an outside power to accomplish it. Jesus Christ alone can save individuals from sin, and nations from corruption, and the world from nuclear catastrophe.

Regeneration is the work of the Holy Spirit in the life. It changes a person from a child of sin to a child of God; from a rebel against God's Kingdom to a citizen in God's Kingdom. Repentance is our response to the conviction and leadership of the Holy Spirit. One is saved only by believing God's Word and trusting God's Son. The dying robber was a sinner and unable to save himself. His positive petition to Jesus Christ brought him eternal life. Look up and consider John 1:1-14; John 5:24; and Ephesians 2:8, 9.

## III. THE DYING ROBBER'S PRESENT PARADISE

Jesus said unto him, Verily I say unto thee, Today shalt thou be with Me in Paradise.

Luke 23:43

The dying robber received a PRESENT salvation (today); a PERSONAL salvation (thou); and a PERFECT salvation (paradise). Jesus took him to Paradise. As the Savior died He said, "Father, into Thy hands I commend My spirit" (v. 46). To the dying robber He said, "This day shalt thou be with Me in Paradise." If Jesus' spirit went to God and Heaven, that's where the dying robber went.

There is no intermediate state called purgatory. The closest word in the Bible to purgatory is the word "purged" in Hebrews 1:3: "... When He had by Him-



self purged our sins, sat down on tright hand of the Majesty on high." If Christ has purged our sins, what need is there for any kind of intermediate state for people "not good enough for Heaven and not bad enough for Hell"? Purgatory is PAST tense; read Hebrews 1:3 again. When we die we either go to Heaven or to Hell, either to Paradise or to Perdition.

Annihilation or cessation of existence did not face the dying robber. The Apostle Paul stated: "I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." Would annihilation be the "far better" thing he was talking about? How patently absurd! And how could we be "with Christ" if our existence were to cease at death? The dying robber closed his eyes on planet earth and awoke immediately in "the Land that is fairer than day." He will be there when I get to Heaven. He will be there throughout all the endless ages of eternity, thanks to Jesus.

Divine power does it, wholly of grace alone. It can happen to YOU too! Call out to Jesus Christ right now. He will answer and He will save. Will you receive Him now as your personal Savior? No dodging, no evading. Yes or no. Will you do it? Not merely ponder the possibility, but say Yes to God now. Confess your sins to Him. Ask Him to change you, make you anew. By God's matchless, miraculous grace, you will find deliverance, and nothing will ever be the same again.

<sup>1</sup>John 19:31-33 <sup>2</sup>Luke 23:35, 37 <sup>3</sup>John 6:37 <sup>4</sup>Revelation 1:18; 3:7 <sup>5</sup>I Corinthains 12:3 <sup>6</sup>H Corinthians 4:3-6 <sup>7</sup>Isaiah 64:6

<sup>8</sup>Philippians 1:23

Toronto evangelist Arthur Durnan holds Gospel Campaigns in Canada and abroad. He has appeared frequently on Canadian television, and his writings have been used in some of Canada's leading newspapers.

An earlier article by the same author appeared in January 1975.

## The Measure

"How much do You love me, Lord?" I asked.

"This much," He said,
And held His arms out wide—
As far as they would go—
To designate the measure.
And in those outstretched hands
The spikes were driven.

"This much," He said....
And sealed the measure with His blood
Shed purposely for me....

"How much do you love ME?" He asks.

I search my heart.

How far apart

Can I hold out my hands to designate the measure?

"This much, Lord?—as far as I can reach???

Can I say, truthfully,

That that's the measure of my love for You?—

My arms outstretched so wide

That they embrace a neighborhood, a world?"

"The measure of My love for you Is simply to what length it made Me go For you," He says.

And saying that,

He hands to me that measure

To hold against my life....

by Allegra McBirney

# PASTORS NEEDED!

Surely, the Head of the Church has not ceased to give pastors to His assemblies!

by R. Graham Carver

HE CRYING NEED in the assemblies today is for dedicated pastors, gifted men and women with a shepherd's heart. Where are such men and women? Christ the Head of the Church has given gifts to the Church, evangelists and teachers, and there are many of them, but has He ceased giving pastors?

The word *pastor* appears eight times in the King James Version of the Old Testament, always a translation of the Hebrew *raah*. The same Hebrew word is translated "herdman" seven times and "shepherd" 65 times. In its verb form the word is usually translated "to keep [sheep]" (five times), or "to feed" (74 times).

The only New Testament appearance of the word *pastor* is in Ephesians 4:11. It is a translation of *poimen*, the common Greek word for "shepherd" (17 times). So in both Testaments it is quite clear that pastors are shepherds. They care for God's flock.

In any assembly, the primary responsibility for shepherding rests with the elders. I Peter 5:1-4 and Acts 20:17, 28 make it clear that feeding and overseeing the flock are basic to the elders' duties

Elders, then, are to be pastors. But elders are not the only pastors. Many others can share in the work of shepherding without being elders. Some will be pastors to a *part* of the assembly, as a Sunday School teacher to her class, a youth leader to his group or a mother to her children. This is in contrast to the elders' responsibility to be pastors to the *whole* assembly. Others will shepherd individuals by such means as personal follow-up or hospital visitation.

Let us consider a few shepherds of Bible days, looking for lessons in how to be effective pastors today.

#### ABEL Genesis 4:2

6

"Abel was a keeper (raah) of sheep." He was the world's first shepherd. The lesson for us to learn from Abel is that he not only brought the first recorded acceptable offering to God, the firstling of his flock, but he was in a position to provide an equally acceptable offering for Cain, had Cain been willing to use it. Even so we, having the Lamb of God as our Sacrifice, should be able and ready to provide Him to those in need of salvation.

#### **ABRAHAM** Genesis 13:8-9

We are not told much about Abraham as a shepherd, but we know that he had flocks and herds and evidently many under-shepherds. We can be assured that where Abraham went his flocks went with him.

Abraham went where God led him. On the contrary, Lot, who also had flocks and herds, led them in the wrong direction. We can assume that they died in the destruction of Sodom. It is the sheep who suffer when led astray.

This would impress on us the responsibility of the shepherd in leading the sheep in the right paths. Abraham was where God wanted him and so were his sheep. The Great Shepherd "leadeth me in the paths of righteousness" (Psalm 23:3).

### RACHEL Genesis 29:9

Rachel kept her father's sheep. The same Hebrew verb is used as in Genesis 4:2, this time in reference to a woman. Many women feel that they do not have an important function in the assembly. God has many shepherdesses, who do a mighty work in caring for the sheep.

Recently a brother from across the water told of a woman who was doing a great work caring for the sheep, and the assembly there is thriving because God is blessing her efforts. The assembly ministers to her material needs, thus giving her the necessary time for shepherding. Phebe may have had such a ministry (Rom. 16:1-2).

I have often coveted the gift that my godly mother had of being able to say just the right words to comfort the bereaved or help in trouble. Many godly women have such a gift. Sisters, exercise it! The lesson that we can learn from Rachel as a shepherdess, is that caring for the sheep is not exclusively a man's job.

#### JACOB Genesis 33:13-14

We learn a great deal about Jacob as a shepherd for Laban. Some of it is commendable and some not so, but in Genesis 33:13-14 we see his tender care for the sheep, and for his children. He refused to "over drive" them, and said "I will lead on softly." Despite his mixed motives here, he sets a commendable example for God's shepherds with the young of the flock.

#### JOSEPH'S BROTHERS

#### Genesis 46:32-34

Ancient Egypt, the oppressor of God's people, represents the world's opposition to Christ. In Egypt, every shepherd was an abomination (v. 34). This may lead us to assume that the modern-day shepherd of God's sheep will not be popular with the world. As has happened in church history, he may be called upon to bear the brunt of evil opposition. So the shepherd must be a man or woman of courage. Not in self confidence, but confident in the Lord who said, "I am with you always, even unto the end" (Matt. 28:20).

#### **MOSES** Exodus 3:1

The Hebrew word for keeping sheep appears again in Exodus 3:1. "Moses kept the flock of Jethro his father-in-law." He led the sheep to the back side of the desert and came to the mountain of God. There he met God in the burning bush. He took off his shoes, for he was standing on holy ground (vv. 4-5).

Later he brought the people of Israel to the same mountain (v. 12, 19:1-2). They, too, learned about God's holiness and majesty. Moses said of that occasion, "I exceedingly fear and quake" (Heb. 12:21).

Here is a side of the truth that is neglected today. We need to realize afresh, Who and What God is. He is One who hates evil of every sort, One who is "of purer eyes than to behold evil and canst not look on iniquity" (Habakkuk 1:13).



Graham Carver is retired and lives in Palm Harbor, Florida. His concern for shepherding dates back to his childhood in Scotland, where sheep raising was common. As a lad of 5 or 6 he expressed a desire to be a shepherd when he grew up-tending sheep on the weekdays and the Lord's flock on the Lord's Day. His fondness for animals brought him instead into the rabbit breeding business in New Jersey, where he raised rabbits for fur, meat, Angora yarn, and for laboratory use. He also helped faithfully in the Middlesex assembly, and taught a high school "Miracle Book Club" for many vears.

Holy and reverend is His name" (Psalm 1:9).

John, the apostle, when he saw Christ the fullness of His Glory, fell at His et as dead (Rev. 1:17). There is a inger in much of our attitudes, espeally among the young, to bring God own to our level and forget that while e is our Savior and the Lover of our uls, He is still the Lord of all.

There is another lesson here as Moses mes to the mount of God. It is the essing of communion. This is where oses led the sheep. The Lord Jesus ent up into the mountain to pray, to we communion with His Father. We red shepherds today who will lead us the mountain of God and into comunion with God.

The disciples asked the Lord to teach em to pray (Luke 11:1). Not just teach em how to pray so that, as James says, ey would not ask amiss, but also "teach to pray." We don't do nearly enough

praying. We need to learn our complete dependence on Him. The true shepherd can in the quietness of a home or private conversation do much to encourage this.

#### DAVID I Sam. 17:34-35

David is the classic example of the shepherd protecting the sheep. The lion and the bear speak of evil attacking the sheep. An example is evil doctrine brought into the home by evil teachers. The shepherd going into the home can, by the Spirit of God, protect the sheep and thwart the enemy.

David also fed his sheep. We need shepherds who will spend time to feed the sheep today. In Jeremiah 3:15 the Lord says, "I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." Knowledge and understanding here refer primarily to how the teacher teaches, rather than to what is taught, although both are true. To be effective, the shepherd must be a person of knowledge in the Word of God, having understanding of the problems of life. We are living in a day of many and complex problems.

#### **JEREMIAH** Jeremiah 17:16

Jeremiah himself was a pastor. He prays to God, saying, "I have not hastened from being a pastor to follow Thee." A pastor must first be a close follower of the Lord Jesus Christ, if he would have the sheep follow Christ.

## THE GOOD SHEPHERD John 10:11

Protecting the sheep can be costly. Our Lord Jesus gave His life for the sheep. He deserves to be called "the Good Shepherd" (John 10:11). He deserves to be followed (v. 27).

Christ is also called the Great Shepherd, risen from the dead (Heb. 13:20) and the Chief Shepherd, rewarding His servants (I Pet. 5:4). He is the Good Shepherd of Psalm 22, who suffered and died for the sheep. Then having conquered death by rising again, He becomes the Great Shepherd of Psalm 23,

who cares for the sheep. Now each sheep of His can say, "I shall not want." And He is the Chief Shepherd of Psalm 24, the victorious King of glory.

#### **NO SHEPHERDS**

#### II Chronicles 18:16

The prophet Micaiah saw Israel scattered on the mountains as sheep without a shepherd. The Lord Jesus, seeing the multitudes, was moved with compassion on them because they fainted and were scattered abroad as sheep having no shepherd (Matt. 9:36). The tragedy of those situations is repeated today. We opened this article with the thought that the crying need in the assemblies is for pastors with a shepherd's heart.

There are shepherds needed in the Sunday School. Not just teachers, but those who will follow up the children and will, as the Lord did, gently lead the tender lambs.

There are shepherds needed among the young people, leaders and friends who will show a loving interest in their everyday problems and endeavor to protect them from the wolf who is ever ready.

There are shepherds needed who will visit in the homes of the flock. The sheep who go astray can't be reached by the preacher on the platform. They are not there to hear him. They need a shepherd to go after them.

And there are shepherds needed who



will search the neighborhood for the lost sheep. I believe that a true shepherd, going into the homes of the neighborhood, carrying the love of God both in the gospel and in sympathy or help as needed, can do more than all the preaching from the platform to build up and maintain a thriving assembly. It is no use preaching to empty chairs. We must go after the sheep, not only the straying Christian but also the lost sheep. Our example for this is the Great, Good Shepherd Himself.

In this article we are not appealing for preachers, teachers, evangelists, or platform men, though of course some aspects of shepherding can be accomplished from the platform. But the pastor does *not* need to have a platform gift. He *does* need a heart for the people of God.

What is the hindrance that produces such a need of shepherds? Sometimes it is the lack of vision, a lack of hearing the call, a lack of seeing the need. May God open eyes and ears.

Sometimes it is the hiding of our talent in the earth, smothering it in the activities of life (Matt. 25:25). May God stir those who have done this to dig it up and invest that talent for eternity, and for the Master.

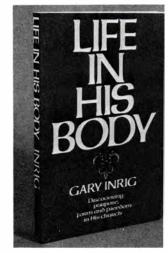
Sometimes it is the lack of time. Earn-

ing a living these days is a full-time job. Unless there are a number in an assembly willing to make time to share in the necessary visiting of the members of the flock, and also searching the neighborhood for the lost sheep, the job will remain undone. So it is in many places today. It seems that there are more able than are willing to make the sacrifice required.

Sometimes some of the blame lies with the assembly itself. Perhaps it has been slow in recognizing the gift in some and in laying hands on them (that is, giving them the right hand of fellowship and encouraging them in the work). In some cases there may be the need for help from the assembly in a material way as the Lord leads. There are pastors available in the assemblies; all they need is the time from secular work to do the Lord's work, and that may be up to the assembly. "The laborer is worthy of his hire."

Surely, Christ, the Head of the Church, has not ceased to give pastors to the assemblies. Yet they are hard to find. Why? I am sure they are there, with all the qualifications, but just not exercising their very valuable and necessary gift.

Where are the pastors?



LIFE IN HIS BODY, by Gary Inrig. Harold Shaw Publishers, (Box 567, Wheaton, III. 60' 1975, 182 pages, \$3.95.

This book may be purchased INTEREST for \$3.95 postpaid. Payment must be sent with or

## A Shepherd's Prayer

(Isaiah 35:6; John 7:38)

Oh make me Thy stream in this desert, Lord Jesus my Savior I pray, And help me to strengthen the weary, Refreshing the thirsty today.

Forbid it, Oh Lord, I beseech Thee,
That any for comfort should plead,
And find that my spring's so polluted
With self, that there's nought for his need.

Oh may then a pure well of water
Of life springing up in my heart,
Flow out from the Spirit indwelling,
Sweet comfort and cheer to impart.

So fill me, Lord Jesus, my Savior, The Source of refreshment supreme That I, to the downcast and weary, May be in this desert, God's stream.

R. Graham Carver

# Life In his Booy

## INTEREST takes a close look at an excellent new book on the church

"IT IS STRIKING to recognize that the Lord Jesus and the apostles established only one visible institution during their ministries, and that institution was the local congregation of believers" (page 13). With these words, Gary Inrig introduces his reasons for believing that church order is important and that the local church must be structured according to the divinely-given pattern (i.e., the New Testament).

The reasons themselves are in a chapter entitled, "Does it Really Matter?" It is the second chapter of an excellent new book on the church. The author is a young Canadian, a graduate of the University of British Columbia and Dallas Theological Seminary. He taught Greek and New Testament at Winnipeg Bible College before moving to Calgary, Alberta, to take up a pastoral and teaching ministry with the Bethany Chapel assembly.

The book is published by Harold Shaw Publishers of Wheaton, Illinois. Harold Shaw and his wife Luci, a well-known poet and frequent contributor to INTEREST, are in fellowship in an assembly in Wheaton, also called Bethany Chapel.

Life in His Body was released in July. It is a challenging book—thoroughly committed to the principle that the New Testament lays down a pattern for the local church, a pattern that should be and can be followed today.

To begin with, the New Testament church is not a building or a Sunday morning event or an ecclesiastical organization. It is an organism, "a living body of believers bound together in a shared life" (p. 30). Believers don't just attend church; they are the church. It is this concept that gives rise to the title of this book.

Manifestation of life in Christ's body calls for the participation of every believer. It is "the sharing of a common life in Christ. Such a life cannot be squeezed into a Sunday service alone" (p. 35). Nor can the believer's participation in that life be transferred to any paid church staff worker. "To suppose that there are 'ministers' and 'laymen' is to run the very serious risk of relegating to the role of spectators the vast majority of Christians.... Such a concept, in fact, distorts and hampers the very nature of body life" (p. 36).

#### A KEY DISTINCTION

Inrig goes on to discuss gift, mutual ministry, and fellowship. This leads in turn to his assertion that, "as a minimum, the Biblical church meeting must be reestablished in the local

church" (p. 36). The chapter describing such a meeting appeared in INTEREST (June 1975) prior to the book's publication. Its fascinating thesis is that the "church meeting" should be clearly distinguished from "church services." The terminology is admittedly inadequate, but Inrig's description is clear. The former is an open meeting, unstructured, and includes teaching, fellowship, prayer and always (at least in the early church) the breaking of bread (pp. 67-74).



Gary inrig

The "church service" on the other hand is a meeting designed for service, as, for example, Paul's daily preaching in the school of Tyrannus (Acts 19:8-10). Here it is quite proper for

one gifted man to minister the Word (pp. 74-75).

The distinction between "meeting" and "service" is a key to the concept of the local church that Inrig proposes. The concept seems to offer a path that draws out the best of two systems. The typical evangelical church, dominated by its minister, could take a great step forward by introducing a "church meeting," open for the exercise of gift by any brother. The typical assembly, accustomed to an open meeting but so often deprived of consecutive Bible teaching, could recognize that "the New Testament does not resist the notion of recognized and supported pastor-teachers," though it does "oppose any division into 'the minister' and 'the ministered-to'" (p. 41). Passages like Galatians 6:6 and I Timothy 5:17-18 indicate that within the apostolic churches there were elders who gave their full time (or part time) "to the ministry of teaching, preaching and pastoring in the local church and were financially supported by the assembly in that ministry" (p. 41).

Inrig's Scriptural evidence seems stronger here than it does for his thesis that "church services" can be distinguished from the "church meeting." His demonstration of the open meeting is certainly adequate, and one marvels why it has disappeared from virtually every group except the Brethren, so-called. Even there it has been narrowed by meeting schedules and man-made restrictions into a worship and breaking of bread meeting only, while the open "Bible reading" at the mid-week meeting has generally given way to assigned speakers.

But Inrig's evidence for a "church service" is not so clear. He offers Acts 18:7-8 and 19:8-10 (p. 75, or INTEREST, June, p. 8), but these were essentially evangelistic outreaches by a missionary rather than by a local church. Nor are they examples of a *local* elder or pastor-teacher giving consecutive teaching to the saints.

Is then Inrig's distinction valid? His book is a challenge to every reader at this point. In the end, however, it may not matter. There must be a place for elders to "labor in the word and doctrine" (I Tim. 5:17) and for "pastors and teachers to perfect the saints" (Eph. 4:11-12), regardless of whether we call that place a "church service," or work it into an otherwise "open meeting."

And regardless of whether the distinction is made or not, an unbiblical view of ministry must never be allowed to develop. Inrig demonstrates forcefully the New Testament pattern by tracing the expansion of ministry in the assembly at Antioch. First Barnabas brought Paul to join him (Acts 11:22-26). Soon five men were actively ministering (13:1). By the time the visitors Judas and Silas added their exhortations (15:27, 32),

OCTOBER, 1975

"many other" local brethren were participating (15:35). Inrig comments on v. 35: "Even when the greatest of all Christian teachers is present, the apostle Paul, there is no idea of an exclusive, oneman ministry" (p. 46).

On the other hand, "there is no room in the New Testament for a concept of 'any-man' ministry.... Men or women who lack a gift in any area must not be allowed to do harm to the body by inflicting themselves upon the church" (p. 47).

#### THREE CLASSES OF GIFTS

The subject of spiritual gifts is treated in chapter 6, where gifts are categorized in three groups. The foundation gifts of apostle and prophet provided a foundation for the early church when there was as yet no New Testament (Eph. 2:19-20). These gifts are not present in the church today in their full New Testament sense. The ministry gifts relate to the ongoing life of the local church. Inrig describes 14 ministry gifts. Then he names four sign gifts (healings, miracles, tongues, interpretation of tongues) and says they share one common feature: they are all called "signs." As signs they were "God's confirmation to the second generation of believers of the truth of the message of the apostolic generation" (p. 59—compare Acts 14:3; Romans 15:15-19; II Cor. 12:12). Noting the tapering off of miracles in the New Testament record, and their virtual cessation immediately after it, "it seems proper to consider the sign gifts as temporary."

Inrig is convincing, though not dogmatic, in the way he presents this. It would have been helpful to include a paragraph distinguishing between healing and the gift of healing. The gift, that is the ability of an individual to perform healings, may indeed have vanished. But healings in response to the earnest prayers of an assembly still take place, as many a church has proven in a crisis situation. We can believe in healing without believing in healers.

#### SUPPER OR SACRAMENT?

The Lord's supper is dealt with in chapter 8. Inrig's brief refutation of the Catholic and Lutheran teachings (transubstantiation and consubstantiation) is most helpful (pp. 83-84). So is his comment that ecclesiastical elaborateness only flourished in connection with the Lord's supper after its informal ties with a fellowship meal were set aside (p. 83).

Other chapters deal with baptism, re-

ception, church discipline, local church autonomy and patterns of church government.

#### **ELDERS AND DEACONS**

In the discussion of elders there are some very practical suggestions. The chapter is strong in pointing out the error of electing elders, but weak on explaining how they should be brought into recognition (pp. 107-108). In the New Testament Paul and Barnabas appointed elders in churches they planted (Acts 14:21-23). Is not this a pattern for missionaries and pioneers? Later Paul urged Titus to name elders in the assemblies of Crete (Titus 1:5; cf. I Tim. 5:22). Here again is the New Testament pattern for the pioneer.

By uncritically absorbing the traditional teaching that Titus and Timothy were "apostolic delegates" (p. 107), Inrig effectively eliminates this part of the New Testament pattern. He does this despite his rejection of the view of Darby and Kelly that elders cannot be appointed today because only an apostle or his delegate had the power of appointment. The result of that view has been assemblies without recognized elders. Inrig writes: "Nothing [in Scripture] even suggests that elders were a temporary feature of church life.... We cannot predicate that the Scriptures are a sufficient guide in all matters of faith and practice, and then, by imposition of such a theory, simply eliminate the basic patterns of Biblical church order" (p.

"There must be a division of labor," says Inrig as he introduces his chapter on Deacons. Otherwise those concerned with Spiritual matters will be hopelessly bogged down with secondary matters. He finds the pattern for deacons in Acts 6:1-6 and their qualifications in I Timothy 3:8-13. Since "wives" Timothy 3:11 is literally "women" (the King James Version inserts "their," but it is not in the Greek) and since Phoebe is called a deaconess (Greek: diakonos) in Romans 16:1, Inrig finds a strong probability that women were included among the deacons of the early church (p. 116). He describes the deacons as appointed to specific ministries, such as the distribution of aid to the needy, but not as a governing board of the church.

## LOCAL CUSTOM OR LASTING PRINCIPLE

Two chapters deal with women's role in the local church. The first expounds the large and positive role she has, an

emphasis much needed in some circles The second considers the limitation imposed by the New Testament, The material is well organized and convinc ing. For example, Inrig asks, and answers, three questions about the head covering (pp. 164-169): (1) Is this cover ing a woman's hair? (2) Was this a loca custom only? And, (3) When is the head covering to be worn?

The first suggestion sounds appeal ingly simple, but reduces parts of Corinthians 11 to absurdity. In replying to the second, Inrig shows that Paul wa introducing something for the women that was not local (Corinthian) custon at all (p. 165—the veil does coincide with Jewish custom, but Paul's instruction that men pray uncovered runs con trary to Jewish practice, so Jewish cus tom can no more be his reason that Corinthian custom). Paul then give reasons for these regulations, not one o them drawn from local conditions. In stead they relate to (1) the divinorder—v. 3, (2) the creative order—vv 7-12, (3) the angels—v. 10, (4) nature vv. 13-15, and (5) the universal practicof the churches—v. 16.

It is consistent with the author' commitment to the New Testament as pattern for the church today that h does not yield to popular methods o disqualifying unpopular portions o

that pattern.

The answer to the third question leads Inriginto the complex question o woman's participation in the church meeting, and the reconciliation of Corinthians 11:5 with 14:34. Severa viewpoints are presented. Inrig appear to favor the explanation given b Charles Hodge:

It was Paul's manner to attend to one thing at a time. He is here speaking of the propriety of women speaking in public unveiled, and therefore he says nothing about the propriety of speaking in public in itself. When that subject comes up, he expresses his judgment in the clearest terms, 14:34. In here disapproving of the one, says Calvin, he does not approve of the

(p. 169).

Inrig's treatment of I Corinthian 14:34-37 is excellent (pp. 169-172).

#### CONCLUSION

In the course of writing Life in H Body, the author has added occasiona personal touches. One of them (pr 26-27) makes a fitting conclusion to th review. He comments on how commiment to the absolute authority of God Vord brought both spiritual liberty and rowth into his own life. Why not then, te reasoned, expect the same result in he local church. "Why couldn't the constent application of the principle of criptural authority do the same thing be a congregation's life?"

Thank God, it does!

"As we cut through the crust of tradion and begin to apply more consisently the living Word of God, our hurch life becomes more effective and nore personally fulfilling and more xalting to the Lord Jesus. And it will lways be that way. The only way to rogress as individuals and as churches to go back constantly to God-breathed cripture."

Reviewed by the Editor

## ook reviews

## **MODERN MAN**

ESPAIR, A MOMENT OR A WAY OF IFE? by C. Stephen Evans, Interarsity Press (Box F, Downers Grove, I. 60519), 1973. 135 pages, \$1.50.

Modern man is engulfed by despair. Ie has no absolute standards for morally. Charity has no more significance ian murder. Yet man cannot live this ay. There must be right and wrong, ut he no longer has a basis to believe its. So he despairs as he wallows in the elativity of morals.

Stephen Evans is an assistant Profesor of Philosophy at Trinity College Deerfield, Ill.). In *Despair*, a Moment or a 'ay of Life? he graphically describes the pid which overwhelms thinking men in his century. Many feel God has been proven" non-existent by science. "God dead." Science is revered as providing 1 the answers men need.

Evans traces the dark mood of commporary writers such as Dostoevsky, artre, and Camus. With science on the irone and God entombed in unbelief hat has become of man?

There is also the despair of meaning. If there is no God, no hereafter, no noral standard, then my life, my existence, has no significance.

The rising suicide rate is eloquent tes-

timony that many have found no answer. "As Camus says in *The Myth of Sisyphus*, the only truly significant philosophical question is suicide. Why should I not snuff out my life? Why should I make the effort to go on living?" (p. 44).

The root of despair is alienation. Man has sinned and is alienated from God and also from his better self, the Godimage implanted in him. He must not blame the alienation on the "system" or on his environment. Hope is only possible if he acknowledges his own responsibility and looks for help from without.

The moment of despair can become the beginning of hope. When man reaches the end of himself he is then ready to look for help. The Christian message of a Creator-God Who loves, and of a Christ Who died to prove that love, is the only message that fits the facts of life and provides hope for despairing man.

For those who have trouble understanding this confused, alienated generation Evans will give much help. For the person in despair Evans points the way to understanding and hope. This book is highly recommended for the thinking person.

Reviewed by Donald L. Norbie

## book briefs

by Donald Tinder

Elisabeth Elliot became widely known after her husband, Jim, was killed along with other missionaries in attempting to reach the Auca Indians, and after writing about their ministry together (Through Gates of Splendor), a biography of Jim (Shadow of the Almighty), and other books. In her latest book, These Strange Ashes, she tells of her ministry as a single missionary, commended from American assemblies, for the year prior to her marriage in Ecuador. Her vivid style brings to life something of the day-to-day experiences in a jungle outpost. Her reflections on what she learned during that time are valuable for all Christians. (Harper & Row, 132 pp., \$6.95).

Another former missionary, T. Ernest Wilson, is widely known among readers of INTEREST. He has written on fourteen Biblical teachings that are referred to as "mysteries," a term that in Greek means something revealed that had previously been hidden. (How the

English transliteration of the term came to mean something that is still hidden is a mystery, at least to me.) The book, Mystery Doctrines of the New Testament, includes chapters on the mystery of the Gospel, of the Bride, of Godliness, of Israel's blindness, of the Rapture, and nine others. A bibliography suggests books for further study in each area. (Loizeaux Brothers, 123 pp., \$1.95 pb)

Walterick Publishers has recently issued two books from the pen of William MacDonald. What's the Difference? is a study of important distinctions in the Scriptures, such as three tenses of salvation, various kinds of forgiveness, of sanctification, and of justification, the difference between fundamentals and nonessentials (and how to tell which is which—a chapter unfortunately too brief), and the like (87 pp., \$1.25 pb). The Gospel of Matthew: Behold Your **King** is a non-technical commentary on the first gospel as it appears in the English Bible. Interestingly, the Revised Standard Version is used as the base (327 pp., \$3.95 pb).

Three recent releases from Everyday Publications, simple study guides for new believers or inquirers in keeping with the basic purpose of this ministry, are Who's Who in Heaven by R. E. Harlow (155 pp., \$2.25 pb), on God, angels, and humans throughout eternity, Never Thirst Again! Studies in John's Gospel by Gertrude Harlow (176 pp., \$2.50 pb), and Ask In My Name also by Mrs. Harlow (54 pp., \$1 pb) on the principles and practice of prayer.

Finally, believe it or not, there are probably about as many born-again people proportionately among Federal politicians and bureaucrats as in any other line of work. To read about some of them, see Washington: Christians in the Corridors of Power by James Hefley and Edward Plowman (Tyndale, 200 pp., \$3.95 pb). It helps to read some good news about a place from whence so much bad news emanates. The faith of people like Charles Colson, former Senator Harold Hughes, Julie Nixon Eisenhower is discussed along with much more about less well-known figures.

With rare exceptions (such as Life in His Body-see page 8), books are not available through INTEREST. Order from your local bookstore.



**READERS RESPOND TO READERS** 

cles, but only rarely does it happen the other way around. Here are two articles that came in response to

letters from readers. The letters appeared among the "Readers Comments" in May. Both articles came from Canadian writers. Arthur Raddatz is a missionary in Latin America, commended in 1974 by assemblies in

Toronto (Leaside) and Arnprior, Ontario. Edward Mar-

tin is a student at the University of Western Ontario. He

and his wife Donna fellowship at North Park Commun-

Letters to the Editor often come in response to arti-

## READERS' COMM

## SUGGESTIONS

We would be interested in some helpful articles on organizing an effective Sunday School, the Church Nursery, and midweek Bible Studies

Florida

Is it wrong to have [only] one man preach if he is the only one with the gift?

Pennsylvania

For the past several has been noticed towal Modern (per) versions commending of the gress held at Lausann

Would appreciate le

## The Ministry of the Word

by Arthur Raddatz

A full schedule of outside speakers?
A merry-go-round of local men?
A one-man ministry?
All of these alternatives fall short of the New Testament pattern.

ity Chapel in London.

A RECENT LETTER to INTEREST asked, "Is it wrong to have [only] one man preach if he is the only one with the gift?" This is an important question. It deals with a central issue in the New Testament understanding of the church: who is to minister the Word in the assembly?

It could hardly be called *wrong* to have one man do all the preaching if he is the only one with gift, but it must certainly be called *inadequate*. This situation has to be viewed as temporary. It may be a necessary stage in the development of a new assembly or the revitalization of an older meeting. In either case it represents a period of immaturity. To allow it to become a permanent situation is to accept a one-man ministry unknown to the New Testament. Yet such is the prevailing method of operation in most church circles today.

Basic to the New Testament pattern for the ministry of the Word is the responsibility of elders. The entire group of elders is responsible in a general way, to feed the flock of God (Acts 20:28). This is a collective responsibility, not merely that of the most spiritual elder, or the "platform committee," or some especially gifted teacher among the elders.

However, that is not to say that each of the elders must take an equal role in public teaching. The task of teaching

and preaching might be accomplished in a number of ways: by the elders themselves, by other members of the assembly, or by other sound men not from the assembly. But the elders will have to give account.

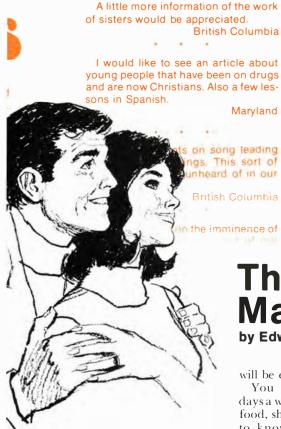
Unfortunately, modern assemblies commit two serious errors in their approach to ministry. Both are the consequence of ignoring Biblical teaching regarding gifts. On one hand are assemblies which spend months and even years hearing only "outside" speakers—usually believed to be better than the local variety. Other assemblies, equally determined to avoid a "one-man ministry," promote a merry-go-round of all the men or all the elders of their number.

The first kind of assembly fails to recognize that God has given gifts to all assemblies, and that they ought to be used. In practice, it seems to say that God has given gifts to all churches except the one we are in, so that we must continually reach outside our own assembly for speakers. The second kind of assembly acts as if (contrary to I Corinthians 12) God has given all the men of the local church one particular gift, that of public ministry. Obviously such is not the case.

So to conclude. The elders of a local church are responsible to guarantee that the congregation is receiving appropriate spiritual instruction. It would seem reasonable to expect that most of the time this will be given by the man or men of the assembly who are most gifted. Occasional addresses or series by outside speakers can be stimulating and profitable. Moreover, it is to the long-term advantage of a church to encourage the development of gift by providing opportunity for young and older men and women to exercise their talents in appropriate forms.

Where the New Testament is taken seriously, God will be pleased to offer His presence and His help.

12



ove is not a demon that nanipulates us like puppets. rue love is cultivated by careful attention o practical matters.

aTTENTION MEN! If you found this nagazine on your desk opened to this page, chances are your wife thinks you need to read this article. Don't feel bady. After my wife typed the manuscript or me, I found a copy of it on my own lesk with several parts underlined!

The fact is: if I didn't need an occaional reminder of the following simple oints for my own marriage, I would ssume you don't either. But I do, and if ou do, here they are.

#### **VELFARE CHECK**

The first reminder is about expressing appreciation. Show enough active interest in your wife to notice things like ter new outfit or hairdo. When she makes your favorite meal, don't just trunt twice and nod your head. Be explicit in your appreciation. Put as much energy into daily thoughtfulness is you did into that idea that won the uggestion award at the office. The rewards of sincere appreciation at home

magazines in print today because you limit the amount of advertising each month and you show a real concern about keeping your readers informed regarding things of God.

Florida

It gets better, except for the "poetry," so-called

Illinois

It has become very warm, open, practical and informative. As older readers we appreciate articles by and concerning the dear men whom we have known.

Oregor

- Let - I - Maro some

#### **ASSEMBLY LIFE**

How will Equal Rights laws affect church practices?

Washington

Why do we not hear messages on marriage and responsibilities?

Ontario

Why has discipline seemingly gone by the wayside?

Indiana

I would like to see more articles on the home.

British Columbia

the chapel we have a lot of young

# The Married Man

by Edward K. Martin

will be even greater.

You knock yourself out five or six days a week just to supply your wife with food, shelter and clothing, so she ought to know you appreciate her, right? Don't be too proud. If that's all you do, you could be replaced by a welfare check.

Out of all the pretty girls in the world you married *her*. Doesn't that count? Of course it does. Only that's history. What your wife needs to know is that you consider her special *today*. I don't mean she's a little slow or forgetful. She isn't lacking information. Her need is simply one of reassurance. Wives are like that.

A young man told me recently that whenever things got a bit tense at home, it was usually his fault. He wasn't an alcoholic who came home and clobbered his wife. He was a Christian minister who occasionally forgot to include her in his work by letting her know how much he appreciated her consistent contribution. However, whenever he expressed his appreciation, he found she worked with him eagerly.

Another fellow said the talk at his office was about how great it was to have wives that stayed home to look after the house, meals and kids. That's fine. But the person who really needs to hear it is the wife who made the sandwich, not the guy at the next desk who traded it for his tuna.

#### THE WHOLE STREET

The second thing to remember is affection. I have to laugh a little whenever I see people standing in a slow line hugging themselves. You've seen them too, with their arms folded in front looking

bored or impatient. Or maybe they're holding hands with themselves behind their backs, looking like funeral directors. I realize this isn't fair. What else can you do with your hands? But what I'm getting at is that our hands and arms *are* quite useful for hugging and holding. Our wives, that is. Some of us need to learn to touch more freely in tenderness and affection.

Children develop a special sense of security in knowing they come first in your life after Mom, so don't always let them come between. The best lessons on affection your son can learn are those you teach by example. Don't do it just for his sake. Do it to express your real affection for your dear wife.

A lady told her male neighbor that all the women on the street were a little envious of his wife; they wished they all got a good-bye kiss in the morning like she did. The man said he could see her point, but felt he didn't have time to do the whole street!

Is your wife one of the envious ones? And does she know you're anxious to get back to her in the evening?

There are other ways of showing affection. Perhaps you were raised like I was in the country where dollars were hard to come by, so you became accustomed to "free" meals and no flowers. Well, get out of that rut. I'm not suggesting extravagance, but try to make a special day extra special with a thoughtful love token that gets your wife out of the kitchen and makes her feel like a queen.

Do you ever tuck her in at night? Sound ridiculous? Try it. Do you ever feel the urge to open the car door for her, then decide she's tall enough now to reach it herself? Well, don't wait until she's in a wheelchair. And when busi-

13

ness takes you away for a week or two, write her a love letter, or call her. You should.

Maybe some of these things are too conventional or sentimental for a sophisticate like you. Fine. But *do something*. Add a little joy to love by bringing her happiness.

A man might say he doesn't love his wife anymore. Not only has the fire died down, but even the spark has gone out, so he couldn't "show" affection without being a hypocrite. Nonsense. Love isn't some capricious demon in the sky that manipulates us like puppets. It is something we develop and cultivate by giving. Give some affection and you'll find the spark return.

## **PILES OF RESENTMENT**

Communication is next. Do you remember how, when you were courting, there were never enough minutes to discuss all the issues of life-and-death significance? How you kept hanging on with "just one last question" fifty times after you said you had to leave? What happened? Is there really nothing left to talk about now?

Actually, now that you're older, life is probably more complex, so there are really more things to talk about. But most of us let these complexities fill our whole life, so that we haven't got an hour, two or three times a week, to sit down with our wives to talk. Lacking such sharing experiences, we start building little walls between us, very gradually and quite unconsciously.

Then we may even start hiding little piles of resentment behind these walls. When we finally do get through to each other, we may end up exploding from accumulated hostility. Depending on how that turns out, we may choose to avoid similar confrontations in the future. So we go back to building walls, living a very shallow experience that drives the kids crazy with insecurity and frustration.

You, as the man of the house, should be the one to start reversing the trend. Begin by communicating appreciation and affection so that you'll have a basis for talking about other areas of your lives.

Many wives would cry tears of joy just knowing their husbands are concerned about seeing progress in their marriage. Too often things are allowed to drift indefinitely until the wives reach a breaking point. Don't let that happen to your wife. Talk about the big issues. Talk about the little details. Pray together about your anxieties. And laugh together too.

#### **FIRST LADY**

Our fourth reminder concerns courtesy. Have you ever felt deep indignation when you saw a man tear his wife apart in public? Some men are more subtle in their attacks than others. And some wives, by whatever miracle, learn to live through such abuses without packing their bags or looking for a more considerate mate.

I'm talking particularly about criticism. Sure, there are times when we disagree with our wives, but are we so small that we have to belittle them to keep from looking like idiots ourselves? Let's do our wives the favor of working out our disagreements in private.

I remember the evening when, as kids, we were bugging Mom and Dad about whether they ever had an argument. Not just a casual disagreement but an honest-to-goodness squabble. Mom finally told about something that had happened early in their marriage, but it certainly didn't measure up to the full-scale wars some couples manage to develop. I think we were relieved to know they had experienced some differences, but we were also happy that they managed to keep these things to themselves.

It may be easier to display courtesies to ladies outside our homes than to our wives. We want them to realize how cultured and refined we are, so we turn up our halos and start our Oscar-winning act. Our wives won't be impressed with similar acts. That's why we have to become courteous in all our relations with them, whether in private, before our families, or anywhere else in the world. Your wife is your "first lady." Treat her as such.

#### **NOT A MOUSE**

You might feel like sitting a little taller when we come to *leadership*, our final reminder. God wants you to be the leader in your home, recognizing your own subjection to Jesus Christ. I read of a lady who said she grows spiritually just reaching up to her husband. Too many of us don't put forth the personal daily effort in spiritual development to be able to lead in our homes, let alone our assemblies.

A young wife, whose husband was

Continued on page 20



We have done something different with our annual statement this year. Magazine expenses have been separated out in a column titled "Publication Fund." This way it will be a little easier to determine the total cost of producing INTEREST (add the U.S. and Canadian Publication Totals together). It comes to just over \$110,000, which is \$10,000 for each of the 11 issues.

INTEREST is being sent to 25,000 homes (18,000 in the U.S.A., 6,300 in Canada, and 700 overseas The total cost averages out to \$4.4 per home. The Canadian cost runs about 40¢ higher (if you prorate the editorial expense), parl because of unusual mailing list expenses associated with the introduction of the new postal code in Canada.

The Annual Reader Survey brings in most of the magazine's income. Other gifts, advertising, and considerable help from Stewa Foundation makes up the balance.

The Fellowship Fund column records the total amount of gifts received for and used in pioneerin and missionary work. Note that not one penny of gifts sent to Letters of Interest for these purposes is deducted to pay the expenses of handling these funds. Such expenses are charged to the General Fund, along with all expenses incurred by Letters of Interest, other than those of the magazine.

The Canadian Fellowship Fund total is relatively small. In Canada, the bulk of such giving is handled by the Missionary Service Committee in Toronto.

Instructions for directing gifts to Letters of Interest appear in the masthead on page 2 of each issue. Gifts are always welcome for pioneering and home missionary work (the Fellowship Fund), for the magazine (Publication Fund), or for the forwarding and other services performed by L.O.I. (General Fund).

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

# Service to the Assemblies

## LETTERS OF INTEREST OPERATING STATEMENTS—JULY 1, 1974 to JUNE 30, 1975 and LETTERS OF INTEREST BALANCE SHEETS AS OF JUNE 30, 1975

BALANCE SHEET ISETS Cash Stewards Foundation Bonds Accrued Interest Receivable Accounts Receivable nventory—Literature	Fellowship Fund	O.I. ASSOCIATE in U.S. Currency Publication Fund			I. ASSOC. (ONTA Canadian Curre Publication Fund	
	\$ 7,919 22,000 550	\$ 1,252 514	\$ 17 1,225	\$ 19	\$ 321	\$ 23
TOTAL ASSETS	\$ 30,469	\$ 1,766	\$ 1,242	\$ 19	\$ 321	\$ 23
ND BALANCES	\$ 30,469	\$ 1,766	\$ 1,242	\$ 19	\$ 321	\$ 23
OPERATING STATEMENT						
ND BALANCES-July 1, 1974	\$ 40,764	\$ 7,590	\$ 970	\$ 12	\$ 2,468	\$ 446
:VENUE  Contributions Received  Stewards Foundation  Advertising Revenue  Literature Revenue  nterest Earned  Magazine Subscriptions	\$ 362,686	\$ 43,094 28,000 11,398	\$ 13,684 6,000 949 1,136	\$ 13,318	\$ 3,770 5,500	\$ 203 500
OTAL REVENUE	\$ 362,686	\$ 82,492	\$ 21,769	\$ 13,318	\$ 19,901	\$ 703
ONTRIBUTIONS AND EXPENSES Contributions Made Magazine Editorial Expense Magazine Printing & Layout Magazine Mailing Expense Mailing List Expense Survey Expense Fravel Literature Fellowship Distribution Exp. Administrative Expense Conferences Office Supplies Auditing Expense	\$ 372,981	\$ 30,954 43,480 9,037 1,138 3,707	\$  780 1,136 8,304 5,792 2,383 534 650	\$ 13,311	\$ 15,282 2,970 2,542 1,254	\$
Postage Chaplaincy Program Viscellaneous			1,109 567 242			518
TOTAL	\$ 372,981	\$ 88,316	\$ 21,497	\$ 13,311	\$ 22,048	\$ 1,126
ND BALANCES—June 30, 1975	\$ 30,469	\$ 1,766	\$ 1,242	\$ 19	\$ 321	\$ 23

OCTOBER, 1975

## commendations



Diane Tonkyn

#### MR. & MRS. RAY BARHAM, 1 Malumbwe Ave., Mufulira, Zambia, Africa

The assembly at Westmount Gospel Chapel, Weston, Ontario, has commended Ray and Terry Barham to the Lord's work in Zambia. While in fellowship in this assembly, Ray has demonstrated his gift in exposition of the Word and his willingness to serve the Lord.

The Barhams left for Africa in March. Ray, the son of British missionaries, was raised there, receiving his early education at Sakeji School. With further education as a mining engineer, Ray intends to take secular employment in Zambia to support himself. Fellowship received will be used for publishing books in the native language and for other expenses in connection with the work.

Ray has expressed an exercise to translate a concordance and some good commentaries into the Bemba dialect, a task for which his fluency in Bemba, as well as his knowledge of Greek, should equip him well. He will also be helping in other aspects of the work.

## MRS. GIFFORD BECKON, 633 Shimo Kotori, Takasaki, Gumma Ken 370, Japan

Christians meeting in the name of the Lord Jesus Christ at Bethany Chapel, Wheaton, Illinois, have reaffirmed their earlier commendation of Madge Beckon to the work of the Lord in Japan. Mrs. Beckon and her husband served together in Japan from 1950 until his homecall there in November 1974. She is now returning to continue in missionary work.

## MRS CAROLYN CLARK, c/o Dr. James Cocking, Apartadu 78, Quezaltenango, Guatemala, Central America

Miss Carolyn Clark departed recently for Guatemala to work with Dr. and Mrs. Cocking in providing medical assistance to the Quiche Indian people. She has been commended to the work by Bethany Chapel, joined by Acadia Bible Chapel, both of Calgary, Alberta.

Carolyn is a registered nurse. She spent much of her childhood and youth in British Honduras (now Belize) with her missionary parents.

## MR. & MRS. NORMAN GENTRY Haley Station, Ontario

For the past two years Norman and Margaret Gentry have been serving the Lord full time with the Arnprior, Renfrew and Pembroke, Ontario, assemblies in the Upper Ottawa River Valley. Norman has been a great help in teaching ministry and pastoral visitation. In the summer he acts as Assistant Director of Camp Galilee. Margaret has been exercising a teaching ministry among the women and children.

Prior to coming to the Ottawa Valley area, the Gentrys served the Lord as missionaries in the Philippines, then in Huntingville, Quebec, and Edmonton, Alberta.

Christians of Bethel Gospel Hall in Arnprior, Elmwood Gospel Chapel in Renfrew, and Emmanuel Gospel Chapel in Pembroke, endorse the good work which the Gentrys have been performing in the area, and commend them to Christians gathering in the name of the Lord Jesus Christ.

## LESLIE MUIRHEAD, 5832 Molson, Montreal, Quebec

Leslie and Louise Muirhead were born and raised in Montreal, he of English origin and she of French. They were saved in 1971, a year after their marriage, through the ministry of Ebenezer Gospel Chapel. Later that year they moved to the northside suburb of Laval, where Leslie showed an unusual zeal and contributed substantially to the teaching and evangelism ministries, even though holding fulltime secular employment.

Recently the Lord opened the door to evangelize among young people in the drug culture and to minister to those from it who have accepted Christ. It became evident that full-time concentration to this ministry was desirable, and that God had provided Leslie for this need. Therefore he has been commended by the French assembly in Duvernay, Laval, as a full-time worker in the Lord's work in Quebec. He is

working with the Duvernay assembly and with William Wolitarsky.

Leslie is bilingual. He and Louise have one child, Mark, age 2.

## MISS JUDITH PERLICK, P. O. Box 72725, Nairobi, Kenya

The commendation of Judith Perlick, originally for one year (INTEREST, July 1974), has been extended indefinitely by Faith Bible Chapel in St. John's, Newfoundland, and Balmoral Bible Chapel of Red Deer, Alberta. Judith has completed her first year in Nairobi. She continues there, working primarily with the Emmaus Correspondence School and with Afromedia.

## MISS DIANE TONKYN, Aptd. 242 Chiclayo, Peru

Two Wisconsin assemblies, Lake Geneva Bible Chapel and Wauwatosa Community Chapel, have commended Miss Diane Tonkyn to the work of the Lord in Peru. Diane will be working with Mr. and Mrs. William Conard in association with a Christian magazine distributed throughout Peru. Gifted in the field of art, she also plans to teach and work among young people.

#### SHORT TERM COMMENDATIONS

Christians of St. Laurent Bible Chapel in Ottawa, Ontario, have commended Wilfrid Gordon Wight to the Lord's work. The commendation is for one year, with the possibility of extending it for an indefinite period after this initial time of service. Gordon leaves a successful teaching career at a local community college to step out in faith. His sphere of service will be primarily the Ottawa vallev where he will be available for family counseling and Bible teaching. He is well equipped for public ministry. His knowledge of French will give him opportunity to serve both language groups in the area.

Wilfrid and his wife Connie have been in fellowship in assemblies since childhood. They have three children of their own, Jean-Pierre, Jean-Marc, and Jean-Jacques. The family resides at Ridge Road, Ramsayville, Ont., K0A 2Y0.

Roger B. Call has entered a two-year term of service with Missionary Tech Team. 1418 Mary Jane Drive, Longview, Texas 75601. The Christians of Cape Bible Chapel, Cape Girardeau, Missouri, have commended Roger to this service. Roger has been in fellowship with this assembly for more than a decade. While away in university, majoring in architecture, he met regularly with Christians and participated particularly in young people's work.



#### **COMPUTER AIDS EVANGELISM**

In January our assembly had a booth at the Galleria in Worcester Center, operated by Paul and Vi Shaw of West Barrington, R.I. A computer device made by one of our local brethren uses a card system that lists ten Bible questions. By pressing a button the answer is registered by lights as to whether true or false, right or wrong. In this way people visiting the show were able to test their Bible knowledge. Nearly everybody wanted to try it; most did very well, getting scores between 70 and 100. We then asked where they got all this knowledge, which gave us an opportunity to tell them the Gospel. All the Christians pitched in and helped at different times and dates and all enjoyed it immensely.

Several young people in their twenties and some a little older were saved, baptized and received into the assembly. Some were from Holy Cross College, and others were friends of theirs. Some of these young people are extra bright and all have a real heart for the Lord. This has been a great encouragement to us and we are concerned that they be built up in their faith so as to bring honor and glory to the One who saved them and set them apart for Himself.

Cecil Batstone, Corresp. Bethany Gospel Chapel, Worcester, Massachusetts

## **ROBERT CLARK IN TEXAS**

The elders at Braeburn Bible Chapel would like to report on the work here at the assembly and particularly on the help given by Robert Clark who moved to Houston with his family three years ago. This period has been one of growth for our assembly, and we are thankful to God for blessing the effort.

Mr. Clark helps primarily in the Braeburn assembly when he is at home. He speaks at the Sunday morning Bible Hour and takes part in teaching various Sunday School classes with adults and young people. During the week he is active with a ladies Bible study and shares evening Bible studies with other brethren in the assembly. He has a regular

radio broadcast, and through this and other means many have been attracted to attend the chapel services. Some have been saved and many have become regular in attendance at our meetings.

Our facilities, which seemed too large when we built five years ago, now are strained in some departments. Sunday morning attendance is usually about 200, the majority of which are young families.

We have appreciated the ministry of other speakers who have visited our assembly recently. Dr. Carl Armerding, Paul Sapp, Ernie Gross, Dr. Haddon Robinson and Richard Klein are among that number.

Braeburn elders

## UNCHANGED HEARTS IN A CHANGING WORLD

I arrived in Quebec 25 years ago, coming from my native Switzerland. The Roman Catholic Church was then very powerful and everybody was practicing religion. There was just a handful of evangelical Christians in Quebec City. They often had to face a vigorous opposition. Sometimes new converts lost their employment. The church forbad people to read the Scriptures.

Today the R.C. Church has lost much of her power and prestige. People no longer have confidence in the religion of their ancestors. Very few young people go to Mass and older people who still go to Church have doubts and feel uncomfortable. There is a definite shift of interest from religion to politics and social problems. Some of those who still have a spiritual hunger tend towards Eastern religions and the occult.

Twenty-five years ago Jehovah's Witnesses were known, and evangelical Christians were often confused with them. Today there are all kinds of cults and isms propagating their doctrines. This makes it hard for those seeking the truth.

All the changes have not changed the human heart and the needs are just as great as ever. The message of the Gospel and the power of God are also the same. May we be found faithful to use the opportunities to present a living Savior.

The Christians of the assembly in Ste-Foy are happy in their new building. Several have given time to finish two rooms in the basement for Sunday School. Much remains to be done on the outside: landscaping, paving, etc.

The spiritual building is also taking shape as "living stones" are added. We see some gifts developing and new converts bringing others to hear the Gospel.

Jean-Paul Berney, 707 Avenue Maskinonge Ste-Foy, Quebec G1X 2N5 Ray Felten and Family

## Singing Songs of God's Love



Record \$5.95 Cassette \$6.95 - 8 Track \$6.95 You have known Ray from...

- The Melody Four Quartet
- 16 Singing Men
- Radio Bible Class

Now enjoy the Felten Family in your home

WALTERICK PUBLISHERS P. 0. Box 2216 Kansas City, KS 66110

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

## PITTSBORO CHRISTIAN RETIREMENT COMMUNITY

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

In beautiful North Carolina ... Favorable Climate ... Beautiful grounds ... Cottages being built ... Mobile Home Sites ... Dedicated Staff.

#### PITTSBORO CHRISTIAN HOME, INC.

A Non-Profit Christian Retirement Community P. O. Box 518 Pittsboro, N. C. 27312 Please send me a brochure with all details:

State/Zip

Address \_\_\_\_\_

00000000000000000000

OCTOBER, 1975

## THE WORLD IS IN TROUBLE No one needs to tell you that.

But just how did it get into such a mess? How much did Satan have to do with it? Is God really still in control?

Answers to these and other questions are in this exciting book.

## WHAT ON EARTH IS GOD DOING?

by Renald E. Showers paper \$1.59

Tells the exciting story of man's history and the part Satan and God have played in shaping our current events.

At YOUR CHRISTIAN BOOKSTORE or

## LOIZEAUX BROTHERS, INC.

Dept. [] , Box 70, Neptyne, N.J. 07753

## Park of the A CHRISTIAN RETIREMENT COMMUNITY Immediately available for rent are efficiency apartments with or without meals. Lakefront rooms with meals. New lodge for visitors and vacationers. dining roompoolgolffishing Active church on grounds. Bible conferences fall, winter and summer Write for rates . . . PARK OF THE PALMS Keystone Heights, Florida 32656

## with the Cord

MRS. ROBERT (EMMA) CLARK, 84, of Lincoln, Rhode Island on June 25 of a heart attack. Mrs. Clark was in fellowship with the Pawtucket assembly for many years.

**ALEXANDER B. CRICHTON,** 83, of Unionville, Ontario, on April 28, following a short illness. He was born in Glasgow, Scotland, and emigrated to Canada in 1911. Saved in 1912, he was in fellowship in the Swanwick and Danforth assemblies for over 55 years.

**CLAY FITE,** 87, of Philadelphia, Pennsylvania, on June 9, after a heart attack. Mr. Fite was saved in 1914 while reading his army Bible, and was commended to the Lord's work in 1940 by the assembly in Olney, Pennsylvania.

**MICHAEL HOFFMAN**, 80, of Omaha, Nebraska on June 14. Mr. Hoffman was a commended worker, serving the Lord among assemblies in the Nebraska area.

**MARY LEASK HOLLOPETER,** 86, of Waterloo, Iowa, on June 16. Mrs. Hollopeter was in fellowship at Western Avenue Gospel Hall, Waterloo, for more than 65 years.

**LEE R. KIDDY,** 50, of Buffalo, New York, on May 23. Saved in 1946 at Beechwood Chapel, Pittsburgh, he later moved to Buffalo where he was in fellowship in the Elmwood and Berkshire assemblies.

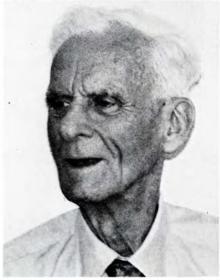
**THOMAS MacCALLUM,** 91, of Wilmington, North Carolina, on May 27. Mr. MacCallum was in fellowship in Philadelphia for many years and later at the Cedar Croft assembly in Plainfield, New Jersey. For the past five years he has fellowshipped at the Wilmington (N.C.) Bible Chapel.

**MRS. WILBUR (DOROTHY) McAFEE** on July 1 in Canoga Park, California. Mr. and Mrs. McAfee have been serving the Lord in Suwon, Korea, for many years.

**VERNON B. McINTEE,** 76, of St. Catharines, Ontario, suddenly on April 16th. Saved over 50 years ago, he was an elder at the Scottlea Gospel Chapel in St. Catharines.

**TOM OLSON,** 87, of Pomona, California, on August 17. Raised in a Christian home, Tom accepted Christ at the age of 13. When he was 21 he was commended to the Lord's work by the Avondale Assembly in Chicago. In 1929 he married Marie LeTourneau, who had been serving the Lord as a missionary in China. The Olsons have been responsible for the distribution of millions of gospel tracts in the many years they served the Lord together in this unique and effective ministry.

Tom was a preacher, evangelist, and conference speaker, as well as the author of many gospel tracts and magazine articles. He



Tom Olson (Oct. 1973)

wrote for the monthly journal *Now*, published for LeTourneau College in Longview, Texas, until shortly before his death. Tom's eyesight failed a few years ago and Mrs. Olson read the daily news to Tom to get the material he used in writing tracts and articles.

They were in fellowship at the Claremont Gospel Chapel.

MRS. ORMER SPRUNT, 86, of Unionville, Ontario on May 31, quietly in her sleep. Mr. and Mrs. Sprunt operated the Christian Book Room in Toronto for over 30 years. She was the mother of the late Ernest B. Sprunt who went to be with the Lord in 1973.

## conferences

## OCT. 11—ASHEVILLE. NORTH CAROLINA

Fall conference of Western North Carolina will be held at the Asheville Gospel Chapel, 350 Old Haw Creek Rd. Meetings at 10 and 2. Speakers: John Mills, Philip Bomberger and Joe Giordano. Contact: Walter Peck, 15 Bent Tree Road. 28804

## OCT. 11-13—MONTREAL, QUEBEC

The fourth annual Thanksgiving Conference will be held at Bethel Gospel Chapel, 4250 Maisonneuve Blvd. W. Speakers expected are: K. A. Carew, A. McLean, R. Belcher and Dr. A. Garnes. Contact: C. H. Worrell, 3925 Brahms, Brossard, Que. (678-5518).

#### OCT. 18-19—FLINT, MICHIGAN

The annual conference will be held at Civic Heights Bible Chapel, 3610 Wisner St. Speakers expected are Colin Anderson and William Anderson. Meetings on Saturday: 3 and 7; Sunday: 9:30, 11, 3 and 7. Contact Earle McGarvah, 5407 Jerome Lane, 48507.

## **WORKERS' CHANGES**

## CT. 24-25—KEYSTONE HEIGHTS, ORIDA

A Ladies Missionary Conference will be ld at Park of the Palms. Speakers exceed: Mrs. Donald Dunkerton and Mrs. stiaan Monnick. Contact: Mrs. Daniel addon, 227 N.E. 1st Court, Satellite Beach, 935.

#### **VEMBER 1-2—HAMILTON, ONTARIO**

West Fifth Bible Chapel (formerly MacNab Gospel Hall), 440 West 5th St., will hold in 100th annual conference. Meetings on surday: 2:30 and 7, Sunday: 9:30, 11:15, 10 and 7. Speakers expected: James Gunn, vid Long, Dr. James Naismith and T. nest Wilson. Contact: Gordon W. Thomat. 127 Winston Ave.

#### **IVEMBER 27-29—SPANISH WORKERS**

Second National Conference for workers, ers and leaders in Spanish work will be d in New York City.

Write to: Louis Montalvo, 126-03 109th e., So. Ozone Park, N.Y 11420.

#### **NEW ASSEMBLIES**

NEW YORK CITY (QUEENS), NEW YORK Cambria Heights Gospel Chapel

Linden Blvd., Cambria Heights, Queens BB 10, SS 12:30, P Tues. 8, M Fri. 8 Correspondent: Horatio Bryan, 116-02 229th St., Cambria Heights, N.Y. 11411

#### POUGHKEEPSIE, New York Poughkeepsie Bible Fellowship

Thirteen families met in the home of Stanley Smith, formerly of Long Island, on June 28 to form a new assembly. The next day, the Lord's Day, 30 were present to remember the Lord. Others have expressed interest, and efforts are being made to secure a building.

Visitors in the Mid-Hudson Valley area should contact Mr. Smith (914/473-3264) or Dan Valle (462-5007). The Correspondent is Alexander G. Knauss, Currey Lane, Hyde Park, N.Y. 12538.

William F. Anderson, 417 Poplar St., Florence, South Carolina 29501

Douglas Crabb, Box 1267, Helena, Montana 59601

William H. Ferguson, Apt, 207, 12000 Edgewater Dr., Lakewood, Ohio 44107

Colin Heath, Imperial Plaza, D-1115, 1711 Bellevue Ave., Richmond, Virginia 23227

Robert Johnston, 24860 West Chicago, Detroit, Michigan 48239

Herschel Martindale, 7714 Renwick, Apt. 127, Houston, Texas 77036

Harry Morrison, P.O. Box 20, Rt. 1, Severn Bridge, Ontario P0E 1N0

Willard L. Rodgers, 220 18th St. N.E., Cedar Rapids, Iowa 52402

Evelyn Varder, Gettysburg Arms #34, 6131 Gettsburg Place, Stockton, California 95207

## address changes

#### **ASSEMBLY CHANGES**

#### EEBURG, MISSOURI th Fellowship

x 175, 65035 (314/744-5843) 3B 10, M11

#### RTLAND, OREGON arel Park Bible Chapel

N.E. 76th Ave., 97213 rmerly 87th Ave. Bible Chapel) ecretary: David A. Jannsen, 1507 S.E. Madison, 97216 B 9:15, SS 11, G 7, PM Wed.

#### BBOCK, TEXAS 79413 1th Plains Bible Chapel

2 Quaker Ave. (795-0014) forrespondent: David Hensleigh

#### **NEW LISTINGS**

wo assemblies whose addresses have not viously appeared in INTEREST have sent heir schedule of meetings for the benefit visitors who might like to attend. Both ups have been meeting for several years:

#### **LAS, TEXAS**

5 11, BB & M 6:30, Thurs. 7:30 he assembly meets in the home of its corespondent: Dr. Arthur L. Farstad, 6218 rospect Ave., Dallas, Tex. 75204.

#### GSTAFF, ARIZONA 86001

B 5:30, BS & P Thur. 7:30 or information contact R. Dorsey Merlls, 417 W. Cedar Ave. (774-6785) or Vicr E. Sheaffer, 2218 N. Lantern Lane 79-3043).



Woody Murphy Tour Hest

Visiting Switzerland Petra Israel

## **Bible Lands Tour**

- 11-WONDERFUL DAYS visiting—Jerusalem, Calvary, Sea of Galilee, places where our Lord was born, lived, died, arose & ascended.
- · Fine preachers will join us on this tour.
- · Share this experience of a lifetime with Christian friends
- FIRST CLASS & DELUXE—REASONABLY PRICED
- DEPARTURE DATE—MARCH 2, 1976
- · Commended Workers may earn a free trip

FOR FULL INFORMATION CONTACT F. W. (Woody) MURPHY 1517 W. Linebaugh Ave. Tampa, Florida 33612 Ph. (813) 935-2997

## New by William MacDonald

The Gospel of Matthew



An intensive study of MATTHEW

Paperback only \$3.95

Free catalog on request

WALTERICK PUBLISHERS P. 0. Box 2216 Kansas City, KS 66110

## Attention, Christian Friends

I have a little booklet recently off the press entitled:

# AN ANSWER TO AN INQUIRY CONCERNING SOME OF THE TEACHINGS OF JEHOVAH'S WITNESSES

In this booklet I have dealt with the subject of soul sleep and annihilation as taught by this cult and others and have shown from the Scriptures how utterly false this teaching is. Also included in this study is a short gospel message.

These booklets are free to all Christians who could wisely and prayerfully distribute them. Let me know how many you can use.

Virgil F. Corbin, 201 Woodland Ave., Luray, Virginia 22835

## notices

MATURE COUPLES needed. The assembly at Bethany Bible Chapel, Winona Lake, Indiana, desires the fellowship and counsel of older couples who may relocate or retire in this pleasant community. Contact: E. Raymond Moore, Jr., 1203 Sunday Lane, Winona Lake, Indiana 46590.

**TOUR ISRAEL** March 9-19, 1976 with Bible teacher. \$879.00 includes all transportation round trip from New York, lodging, admissions, and three meals per day. For details write: Glenn Tompkins, 93 Hillside, Stillwater, N.Y. 12170.

A.T.F. CHIEF OFFSET PRESS, like new. A real bargain for \$1,500, including \$200 paper stock. Discount to \$1,250 to non-profit Christian work. A. D. Kelly, 801 Walker Ave., Greensboro, N.C. 27403. Phone 919/272-0831.

FOR SALE: A small conservative evangelical Christian bookstore. Good for retiring couple with separate income. Additional stock investment should be considered. Write: Walter S. Masel, Jr., 664 Bridger Dr., Colorado Springs, Colorado 80909. This ad will only run once.

INCOME PROPERTY for sale in Central Florida. Furnished. Two houses, two efficiency apartments, one garage apartment. Purchaser concerned for local testimony preferred. Appraised value discounted. E. Armstrong, 320 Sunset Rd., Frostproof, Florida 33843. Phone 813/635-3214.

COMPLETE BIBLE on cassettes. Authorized Version. Beautifully and reverently read. Buy in divisions and build your speaking Bible. Great idea for gifts. Write for brochure. Scripture Recordings, 221 Mary St., Orillia, Ontario L3V 3E5.

MEMORIAL BOOKLET of the late David Kirk now available. Cost \$1.00 per copy. In Canada write to Robert McClurkin, 46 Aberdeen Rd. So., Cambridge, Ontario. In U.S. write to Clark McClelland, 535 Spring St., Westbrook, Maine 04092.

NOTICES are carried at the flat rate of \$10. Maximum length: 40 words. Payment must be sent with order.

## HYMNS of TRUTH and PRAISE 576 Pages 682 Hymns & Choruses 61 Scripture Readings Hymns For All Purposes Topical Index \$3.95 per copy plus postage Returnable sample copy and quantity prices to assembly leaders on request. **GOSPEL** PERPETUATING PUBLISHERS Dept. LOI, Box 348, Fort Dodge, Iowa 50501

#### THE MARRIED MAN

Continued from page 14

younger in the faith-life than she, told of her deep sense of respect and pride as she listened to her quiet husband give an effective verbal witness to a neighbor. This was the first time she saw how meaningful his faith experience was

There are some men so backward that their wives feel obligated to fill the leadership gap. That's only second best. Some wives encourage their husbands to take the lead, but when these quiet men habitually refuse, the wives decide it isn't worth the hassle.

On the other hand, leadership in the home doesn't mean the wife has to be a mouse. In a humble spirit she ought to give her ideas and suggestions, even when they differ from yours, so that the decisions made for the family are based on all the available information, which you then commit to God.

Realize the responsibility you have towards your family. Sometimes you'll make mistakes. Pick yourself up, get forgiveness where necessary, make amends where possible, then file the lesson and keep going. Don't be too defensive when you receive some honest, loving criticism from your wife. She's probably just trying to help you become the man you were intended to be.

#### BINDING CONTRACT

In conclusion, let us note that Christians can not operate by the easy-come, easy-go system of marriage and divorce prevalent in secular society. When we make a binding contract before God and men, we don't have the option of saying, "Looks as though I bombed; I'll try somebody else." Instead, we have an obligation to fulfill our God-ordained roles in marriage.

Some couples are facing personality or marriage problems of long standing that cannot be easily resolved. In some cases, all renewal efforts seem to get bogged down despite earnest prayer and sincere desire. For these I recommend professional, Christian counseling. If the elders feel they are unable to give adequate direction, they will help to find someone who can.

But for the rest of us, with our ordinary problems, these five reminders may make a world of difference. "Husbands, love your wives," the Bible says (Ephesians 5:25). We do a lot toward fulfilling this command when we show our wives appreciation, affection, effective communication, courtesy, and godly, spiritual leadership.





Irene Gallagher

## KENNETH ASTON, 1815A Wildbro-Court, Concord, California 94521

At Sun Valley Bible Chapel we are thankful for those who have been say and added to our assembly. Seven he been baptized and are going on for Lord. We have been conducting speclasses for these new believers to he them follow the Lord, that we might fill the requirements of the great comission.

## ENNETH K. BAIRD, 3021 Washyton, Boulder, Colorado 80302

My summer in Alaska is ending with nistry of the Word in the two asnblies in Fairbanks, Country Chapel d Denali Bible Chapel.

The five weeks at North Star Bible mp were blessed of the Lord in the vation of a number of children and reassurance of others. Many of the ildren come from non-Christian mes. The staff, under the direction of nes and Janet McCormick, was comsed of young people who paid their y to camp as outlined in the excellent icle by William Bush in the Julygust issue of INTEREST. Don Watt of lorado directed activities in the High tool camps, Norman Chubb of Onto in the grade school camps, and n Wright of Anchorage was musical

After a desperate search for suitable per in Anchorage, I was able to draw thalk for some of the camps.

August 13

## CHARD BURSON, R. R. # 3, Chinson, Kansas 67501

ector, horse wrangler, etc.

uly 7 through 14 Eloise and I did a y exciting and rewarding thing. We it to Toronto State Park and invited young people who cared to attend ome along. Imagine our joy when 30 wed up. John Meinzinger and I ught commentaries and translations the book of Galatians. John led dissions each evening and we had some / useful and lively times around the rd of God. Of course there was also nming and boating.

ecently I have been unable to travel th and yet the Lord has brought ple here to visit whom I could guide in some way help. July 21

## JGLAS CRABB, Box 1267, ena, Montana 59601

'hen we moved to Butte we really i't expect to be there for such a short:—but as it turned out the Lord laid is our hearts to move on. This has is a hard move for us physically up to Helena—housing is a little more ensive here and it is a concern to us atch the expense in every-day living, thank the Lord for the three lies that are there in Butte and are ing along with them that the Lord bless their labors.

Jeanne had an eye appointment in Salt Lake City at the University Medical Center. Had a little concern for a possible cancer, but seems to be no concern according to the doctors there.

Did you hear about our camp? It was right during all the rain that Montana got in June, enough to produce some good flooding in the Great Falls area. High water washed out the access road to the camp. Power and telephone eventually went also. About half of the camp got out for a field trip but never got back. The rest were flown out by military chopper from the Air Rescue in Great Falls. A camping experience that will be long remembered!

We are looking forward to **John and Linda Fitzpatrick** joining us in August. We worked with them some in Alaska in the past and now the Lord has directed their hearts to this pioneering venture out here. They are from New York state.

\*\*August 1\*\*

\*\*August 1\*\*

## CHESTER DONALDSON, Box 1499, South Porcupine, Ontario PON 1H0

The work at Northland Bible Camp absorbs most of the time during the summer. Both Junior Camps have been completed and we have a lively group of Senior boys with us now. There have been several confessions of faith in Christ.

The telephone ministry continues throughout the summer, and we have received some words of appreciation about the column "Life and the Book" which appears in the local weekly newspaper.

July 28

## V. PAUL FLINT, 178 N. Euclid Ave., Oak Park, Illinois 60302

We have just returned from a sixweek trip to Africa with a team of eleven Emmaus students. I do not know how the students could have obtained more exposure to the mission field (which was our objective) in the time at our disposal. **Jim and Rhoda Hess** arranged the trip.

We travelled over 3,000 miles in Zambia alone and saw almost every phase of current missionary work. We participated in over 50 meetings in most varied circumstances, even being featured on a national telecast on a Sunday evening. And we are thankful that three precious souls professed salvation after being dealt with by different team members.

Enroute home we had five days in Kenya and visited former Emmaus students and friends engaged in mission work there.

August 4

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

Praises to the Lord for all the 95 boys and girls who have been able to be instructed in the living Word this summer

## **CHRISTMAS IS LOVE**

and BESIDE THE STILL WATERS



Two Recordings by OBIE SNIDER

Record \$5.95 ea. or 8 Track \$6.95 ea.

## GOSPEL PERPETUATING PUBLISHERS

DEPT. LOI BOX 348, FORT DODGE, IOWA 50501

# What's the State of Your Estate?



Do you have a question regarding a will, an estate plan, a living trust, income for retirement, an annuity trust or unitrust, tax benefits, etc? Stewards Foundation can help you to obtain qualified legal and accounting advice to produce answers to these problems.

Contact: STEWARDS FOUNDATION, Box 294 Wheaton, III. 60187

Attention: Robert W. Mojonnier



[at the Special Camps for Underprivileged] and to see it put into practice in the love that their counselors showed them. Five young people from here enjoyed serving as counselors. **Frank Portugal** served on the staff most of the summer. He hopes to go to C.C.B.S. in

I have never seen such enthusiasm over a trip to camp as I see in three boys from my Bible Class. When I went into

the Fall.

ACTS
A study in
New
Testament
Christianity

A serious and exhaustive study of Acts.
Two Volume Edition in one \$6.95

Send for free catalog

WALTERICK PUBLISHERS

P.O. Box 2216, Kansas City, Ks. 66110

their house last Friday they were sitting around the table with the family drinking beer. Pray that God will preserve them. Two weeks ago I was telling them about my having visited a woman who is dying with cancer, and how after explaining salvation and pleading with her to accept Christ, she finally said, "I'll think it over." When Victor heard that, he said, "If you could just get her up to camp, Mr. [Bill] Bush would get her saved."

August 13

## ROBERT H. JOHNSTON, 24860 West Chicago, Detroit, Michigan 48239

After nearly ten years in Newfoundland the Lord has led us away. We expect to be spending about a year in the Detroit area ministering, studying and waiting on the Lord as to a future field of service.

We left behind in St. John's a lovely, healthy assembly with Newfoundland leaders and elders. We thank the Lord for the happy and fruitful seven years spent working with Faith Bible Chapel and Maranatha Bible Camp there.

During the summer St. John's was "invaded" by a Literature Crusade team headed up by **Claude Loney.** We had 28 young people and staff living in our home! There was splendid cooperation between the team and local Christians at Faith. We rejoice over some 20 who professed salvation through the efforts of the team at kid's clubs, door to door visitation and Chapel Gospel meetings. A Saturday night youth rally saw 325 in attendance and one girl professed.

Please pray for the St. John's Christians as they follow up these newly implanted souls. We as a family covet the prayers of INTEREST readers as to God's will for our future path.

August 30

## STANLEY KING, 4904 - 104A. Ave., Edmonton, Alberta

I have been granted a year's leave from Mount Carmel Bible School. Lord willing, we will be leaving Canada the end of August to spend four months in Australia, continuing on to New Zealand in January. During our visit I will be privileged to teach at the Emmaus Bible School in Sydney and at the Assembly Bible School in New Zealand.

We will be travelling with our three youngest children and pray that it will be a time of mutual blessing to ourselves and those we visit with.

July 23

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

Two couples in our assembly are gi ing July and August to the service of th Lord. They work in two counties th have no witness for the Lord. The tw men were announcers on our local rad station and very well educated. They a: going door to door, with their wive selling Christian books and Bibles. The also show Billy Graham films in parkir lots. A good number of people hear tl gospel by this ministry. They sprea 2500 tracts and had a good meeting in school. Seventeen came forward ar gave their names to receive a visitor. 5 we pray for these couples because v need so many workers in this harvest July 2

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

The summer has busied us with vaied activities. It was a joy to share to Word in a home meeting in Pensaco Florida, in early June, and then folk that with three nights in Lake Shor Mississippi, where we served the Lord the early 50's. It was a joy to meet wisome who came to know the Lord at the time and to see their next generation under the message of the Word of Good

In Lubbock we are looking to t Lord for some expansion of our chap building, and continuing in student or reach. The home Bible studies ha continued with interest in the summ months, and we praise the Lord for element of stability forming in the sembly.

Augus

## WILLIAM OGLESBY, 2801 Anderso Dr., Raleigh, North Carolina 27608

We have had the opportunity reaching a good number of boys a girls with the Word in four Bil Schools in North Carolina this summe

Early in October I will again have t privilege of speaking weekly at the C fee Hour in the Gospel Center Durham and of reconvening the Bil Class in a home in Raleigh. It is the informal gatherings that enable one get close to people and their individual

#### CARL OSTERTAG, 54 Steeplechas Dr., St. Peters, Missouri 63376

The 1976 issue of Palabras Fieles now being mailed. There are 1,043,0 copies available to be sent out to Span speaking countries. Many of our n sionaries have informed us that they cuse all that we are able to send them

Prayer is requested that many blind eyes will be opened to the Truth. A for the faithful helpers who spend mathours preparing parcels for mailing.

July

INTERE

## EDWARD RICHMOND, P.O. Box 298, Ocean City, New Jersey 08226

This is my thirteenth year in Cape May area, after serving the Lord for 22 years in Delaware. We began here with eleven children and at the first breaking of bread there were four Christians. There are now about 50 in fellowship, and in the Bible Hour we average 75 to 100. The Lord has truly blessed.

I am able to get to some conferences and monthly meetings in the Philadelphia area, but as of now practically all my time is devoted to this corner of the vineyard.

Several missionary families have been with us for the past year but have now left.

August 26

## GERALD STILES, Rt. 2, Box 220 Ferrum, Virginia 24088

We just finished our second session. We had 31 junior high students. Never have I witnessed a session like it. God moved in no uncertain terms upon these youth. Five accepted Him as Savior! Many more yielded to His claim of Lord. One night all broke down in tears of conviction, repentance, confession, salvation. Praise Him!

With two other educators I expect to go to San Francisco for the annual meeting of the American Educational Studies Association, Oct. 30 to Nov. 2. All three of us will be making presentations on the textbook controversy in Virginia. My paper will deal with the topic, "Evangelicals and Public Education." Its thesis is that the current

textbook crisis is a consequence of the fact that public schooling has, in the mind of "Evangelicals," usurped and undermined the influence of home and church. [Compare Mr. Stiles' article in the February issue of INTEREST]. I have to confess that I am now being called upon to do things I definitely feel are beyond my academic capabilities. Please pray for continued dependence for what I say and how I say it in these areas.

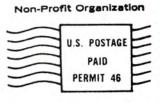
[July 22]



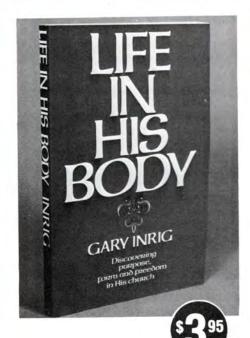


# INTEREST BOX 294 WHEATON, ILL. 60187





		We at INTEREST would appreci	
INTI resp Hav	bills, no follow-up letters, no eats to discontinue your copy.  EREST depends solely on the voluntary ponse of its readers to our annual survey. The you returned the survey envelope to you in September?	Please continue to sand INTEREST Please start sending INTEREST to me Please starting INTEREST to me Please decorations (NOC	☐ Din enclosed hyward poblocation expenses ☐ Receipt for tax puriposes requested Arts Access SetLOW
sen	t to you in September:	IF YOU HAVE MOVED PLEASE  Y SHOW FORMER ADDRESS HERE. Y  50	y . State Z
A STATE	TO BE SEED OF THE	unitary gifts from those readers who wish	e to its readers, and is financed through vol to share in the maintenance of this ministry ABLE TO LETTERS OF INTEREST



# DISCOVERING PURPOSE, FORM AND FREEDOM IN THE LOCAL CHURCH

by Gary Inrig

"The Lord Jesus and the apostles established only one visible institution ... the local congregation of believers." In examining both the foundational forms and the wide freedoms found in the N. T. church pattern, Gary Inrig shows modern believers how their assemblies can function "in the body" both scripturally and successfully.

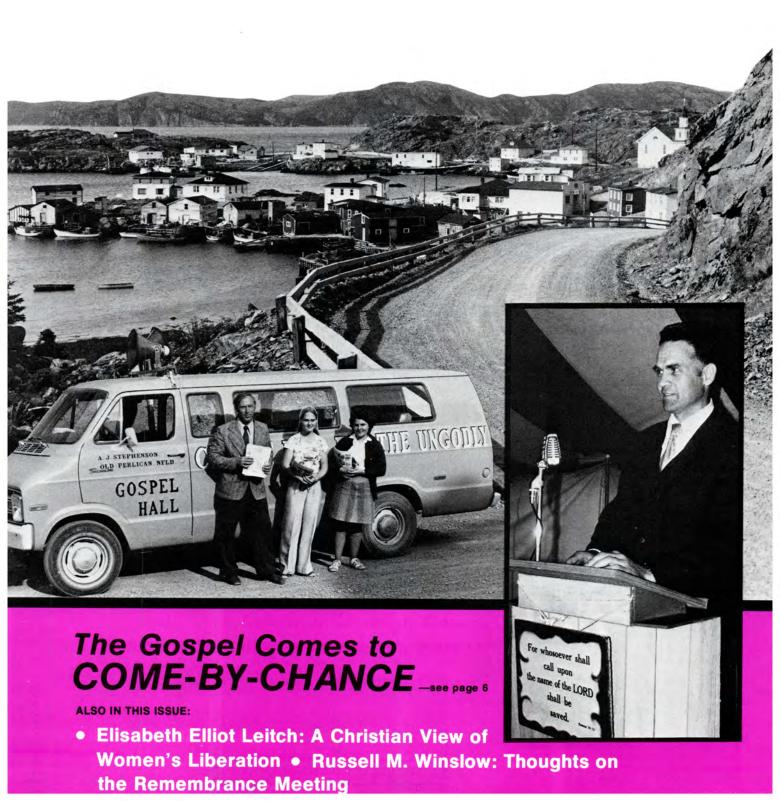
SEE REVIEW IN THIS ISSUE

Order from your local bookstore, or from:

LETTERS OF INTEREST Box 294 Wheaton, III. 60187

Orders from Letters of Interest will be sent postpaid in U.S.A. or Canada. Payment (\$3.95) must accompany order.

# INTEREST



## INTEREST NOVEMBER 1975 Volume 40, No. 10

## **Articles**

A Christian View of Women's Liberation

We ignore sex, color, creed. People are coming to be thought of as neuter instead of as whole persons.

The Gospel Comes to Come-By-Chance

An INTEREST Photo Report of Tent Meetings in Newfoundland.

10 Thanksgiving

"Let the peace of Christ rule in your hearts...."

16 This Do!

Practical suggestions for the Remembrance Meeting.

18 Sixty-six and Growing

> Attendance at the Lyman-Atlantic conference exceeded all previous years. The blessing of the Lord was evident.

## **Departments**

14 Address Changes 14 Notices

**Book Reviews** 20 Quotes from Workers

Commendations 19 Reports

10 Conferences 11 With the Lord

COVER PHOTOS: Alex Stephenson preaching in the Gospel Tent; Fred Williams, Rachel Stahr and Miriam Weber about to spend an afternoon in door-to-door tract distribution; and one of the Newfoundland villages they covered. See pages 6-9.

> Change of address notices, requests for the magazine, and all materials for INTEREST should be sent to: The Editor, Box 294, Wheaton, Ill. 60187

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

INTEREST is published monthly, 11 times a year, by Letters of Interest Associates, 218 West Willow St., P. O. Box 294, Wheaton, Illinois 60187. INTEREST was founded in 1934 as "Letters of Interest from the Home Field." The name was shortened to "Letters of Interest" in 1938 and to INTEREST in 1969. Printed in U.S.A. by Lithocolor Press, Inc., Westchester, Illinois. COPYRIGHT ⊚ 1975, by Letters of Interest Associates. Permission is granted to readers to photocopy INTEREST articles in small quantities for personal, school or church use. The following should be written or typed on the original before copying: "Reproduced from INTEREST magazine by permission." This permission does not apply to articles reprinted in INTEREST from other publications or articles hearing convirient paties."

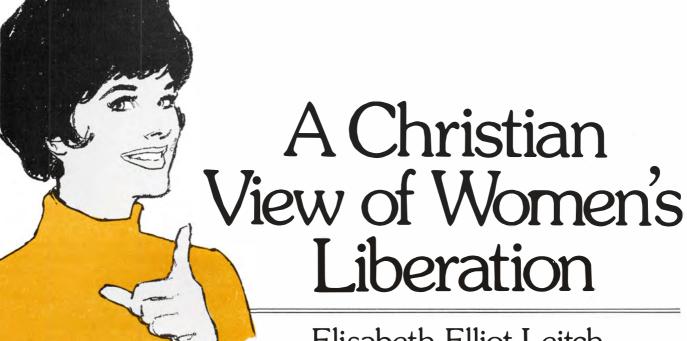
before copying: "Reproduced from INTEREST magazine by permission." This permission does not apply to articles reprinted in INTEREST from other publications, or articles bearing copyright notices. Nor does it apply to large quantity reproductions, or to reprinting in any quantity. For such purposes, permission in writing must be obtained from the editor.

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

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

The power that belongs to women is a power given, not fought for.





## Elisabeth Elliot Leitch

Elisabeth Elliot Leitch, formerly a missionary to Ecuador commended from North American assemblies, is the author of Through Gates of Splendor, Shadow of the Almighty, These Strange Ashes (INTEREST Book Reviews, October 1975) and other books. Recently Mrs. Leitch addressed the student body and faculty of Wheaton College, Wheaton, Illinois. The occasion was the 1975 convocation of the Wheaton College Scholastic Honor Society. The article that follows is an abridgment of that address, presented by permission of the Society and the author.

N A CLEAR and beautiful morning about fifteen years ago I was traveling a jungle trail with an Indian man named Monga and a woman named Buika. Buika carried a seventypound load on her back, a baby in front of her in a barkcloth sling, a package of chicha drink in one hand and a machete in the other. Monga carried his blowgun.

When we had walked for perhaps three hours, Buika paused to adjust the tumpline across her forehead which bore the weight of the basket on her back.

"Why don't you let Monga carry that basket for a while?" I asked her.

She looked at me startled. Then her face broke into amusement and something like scorn. "Monga? He couldn't carry this. He's a man." Monga's face showed silent assent.

On another occasion in the same part of the jungle I picked up a barbed spear about eight feet long, lifted it above my shoulder as I had seen the men do, and attempted to aim it. "Everybody look at this!" someone shouted. "A woman with a spear!"

Sexuality was of enormous interest and importance to the Indians. The lines were drawn differently than in our society, but they were drawn, and drawn boldly and unequivocally.

These incidents provide some clues to the perspec-

tive from which I view the subjects of women and of liberation. Forced to learn the ways of a people far different from myself, I can never again look at any issue of universal importance without reference to those lessons.

There are other things. I am first of all a Christian, which means that everything in this world is viewed with reference to another world. Faith is a two-world thing. The working out of that faith brings me into conflict with ideologies which operate only on the secular level. Ideas such as "equality," "social justice" and "human rights," regarded in our times as unarguable imperatives, may in the end prove to be pseudo-Christian and provincially Western in their definition. We prostrate ourselves before these idols, uttering the required mumbo-jumbo of the sociologists, without ever suspecting that we have surrendered to secularism.

My perspective is determined not only by my having experienced a radically alien culture, and by my being a Christian, but by a third factor. I have been, in a very narrow sense, "liberated" as I would never have chosen to be liberated. I am twice a widow. In fact, I have been single for more than forty-one of my forty-eight years.

I want to talk about three things: a Christian view of women, a Christian view of liberation, and thirdly an important distinction which a Christian Liberationist must make.

## I. A CHRISTIAN VIEW OF WOMEN

The Nicene Creed begins: "I believe in one God, the Father Almighty, maker of all things visible and invisible." That's where we start. There is an intelligent Creator, a created order, a design. This design includes a hierarchy of beings including cherubim, seraphim, archangels, angels, man ("a little lower

NOVEMBER, 1975

## "Women are comp

than the angels"), animals, insects, things like paramecia and microbes. Every creature is assigned its proper position in this scale and glorifies God by being what it is. There is no reason to believe that a fox glorifies God less by being a fox than Michael does by being an archangel.

I understand that women, by creation, have been given a place within the human level which is ancillary to that of men, and I am glad of this. The Genesis account calls woman a "help, meet"—that is, fit, suitable—for a man. I do not hold all men to be so strong, so intelligent, so competent, and so virtuous or holy that they deserve a superior position. I simply see that the place is theirs not by merit but by appointment.

The response of the creature to the Creator is obedience. Each of us, man or woman, ought to recognize his position in the universe. "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained," wrote the Psalmist, "what is man that thou art mindful of him?" The contemplation of all other created things is a great help to the recognition of our own proper significance.

Woman's recognition of man, or man's of woman, is profoundly important. We are masculine or feminine by creation. We bear the image of God in one modality or the other, and are affected in our very identity and in the deepest mystery of our being. True masculinity and true femininity, I believe, are qualities that spring from a consciouness of the place and the power granted us by God the Creator. It is a place which cannot be elevated or lowered, or exchanged with any other creature. The power that belongs to women is a power given, not fought for.

The Bible speaks of many different kinds of women. There are slaves, harlots, concubines, wives, mothers, prophetesses, preachers, deaconesses, seamstresses, queens, princesses, shepherdesses, and business women. The woman of Proverbs 31 is represented as a woman of great competence, industry, and managerial proficiency. Deborah was a judge and Esther a member of a heathen king's harem. And of course, at the apex of human history, when the fullness of time was come, a Jewish peasant girl in a Nowheresville called Nazareth was selected to do a job no one but a woman could do-Mary became the bearer of the Savior of the World. Joseph and Gabriel had their part in the great drama but so far as we know neither protested for equal opportunity.

It was Mary's word, "Behold the handmaid of the Lord," that epitomizes what the attitude should be not only of all the Christian women of the world—a voluntary and joyful acceptance of the responsibilities and privileges laid upon us. For the greatest secret of Christianity, the one hidden for centuries but finally revealed, is that every Christian is allowed to be a Godbearer—"Christ in you."

Equality is not a Christian principle, except insofar as we are objects of grace. *There* there is "neither Jew nor Greek, neither bond nor free, neither male nor female." But these distinctions are not meant to be forgotten altogether. The apostle Paul took great pains to insure that in the Christian community sexual differentiation should remain clear.

Politically we have to regard people as equals, but it is what C. S. Lewis calls a "legal fiction." Jacques Barzun in his House of Intellect says, "Superior and inferior can be determined only with respect to a single quality for a single purpose.... Men are incommensurable and therefore must be deemed equal. Equality is but one of man's qualities, and among the most dispensable."

It is always hard to get at just what we mean by equality. It certainly cannot mean that all human beings are equally intelligent or wealthy or polite or interesting or thin. So equality between men and women is a pretty imprecise term. God created man, and God created woman, and He has endowed each sex with its peculiar functions and gifts. Within each sex He has allowed diversities of operations, that is, diversities of personality, temperament, ability, intelligence, and shape. We all know that some women are more skilled as carpenters or administrators or tirechangers than some men, and we know men who are better dishwashers or kindergarten teachers or diaper-changers than some women. I can't see that there's anything very bad about thinking of women generally as better diaper-changers or men generally as better tire-changers, so long as we keep in mind that sex is quite irrelevant to certain jobs. Accepting our places means making it our business first to understand the cosmic assignment and then, here and now, to find out what we're good at, and if it is not inimical to God's order to do it.

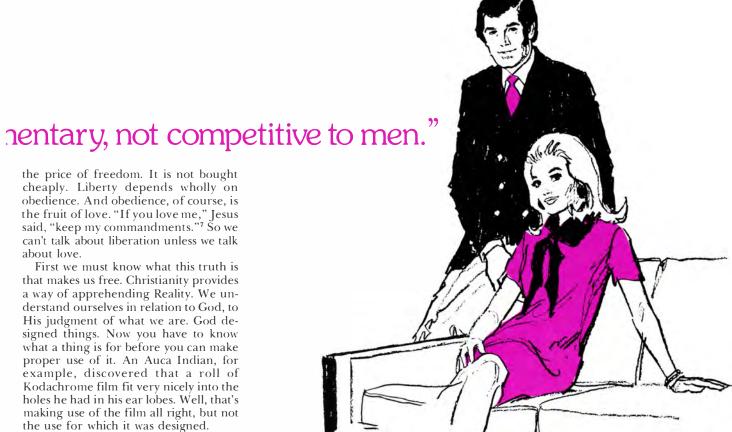
To summarize: a Christian believes in a Creator who made everything according to a design. Within His design He set a hierarchy of created beings, each with its given rank. Women are complementary, not competitive, to men. We, too, are allowed to glorify God and we glorify Him by being women. The more womanly we are the more perfectly God is praised.

## II. A CHRISTIAN VIEW OF LIBERATION

We are fond of quoting "the truth shall make you free," but the all-important condition is generally omitted. Jesus' actual statement was, "If you continue in my Word, you are truly my disciples, and you will know the truth, and the truth will make you free."6

The foundation is the Word. It is day-by-day adherence to that written Word—what Jesus called continuance, or what we would call discipline—that is

## "Equality is not a Christian principle or what we would call disc except insofar as we are objects of grace."



The only road to fulfilment, that is, to freedom, for human beings, male or female, is an apprehension of what we are made for. I speak, of course, as a Christian, which means I believe I was made, and I was made for something.

The Bible tells us plainly that man was not created for the woman, but the woman for the man.<sup>8</sup>

Second, we must recognize that freedom, according to Christianity, lies always on the far side of discipline. Freedom is often defined as "doing what you want." Most people imply that doing what they want would entail no restrictions or disciplines. When I have shown pictures of the Auca Indians, who happen to be a naked tribe, people are often impressed by their happiness, their simplicity, and what looks like an idyllic "freedom." But their survival as jungle Indians is entirely dependent on their rigid obedience to the laws of the jungle.

You go hunting, if you are an Auca male. You make your own blowgun, but you don't make it any old way. You can't decide to be "creative" and cure the palmwood as you please. You can't innovate in choosing the size of the barrel or the design of the darts. If you're an Auca female you make hammocks. You have to find the palm fibers at exactly the right time of the moon, strip them in exactly the right way, wash them and boil them and dry them and twist every

inch of some four thousand feet of fiber in the old, old way to make a single hammock.

The Quichua Indians, another Ecuador tribe, have learned some new ways from the white men. They decided to do away with some of the oldfashioned laws, and they've begun fishing with dynamite instead of with hooks or spears. They've learned to shoot with rifles instead of with blowguns. What has happened? They are no longer free. They are not free to be jungle Indians because they haven't got any fish left or any game. They have to learn Spanish and go out of the jungle and get jobs and earn money to buy things the white man tells them they can't get along without. First thing they know they're in debt and what kind of freedom is that?

Freedom to live the life of a jungle Indian requires obedience to the rules of being a jungle Indian, and to disregard those rules is to become something else.

A free woman is the woman who knows the rules and abides by them.

Another symbol of freedom is the car. If you have a car you can do anything, go anywhere, anytime. But the independence a car offers is totally dependent. It depends on my driving ability, on the car's mechanical performance, on traffic laws (how free would we be on

the "freeway" if everybody were encouraged to do his own thing, any old speed, any old lane, whichever direction he chose?). Independence, then, is always dependent on something. Liberation comes not by breaking the rules but by keeping them.

The Christian's true freedom involves a kind of pride. Pride can be a dirty word, but I like the definition Isak Dinesen gives it: "Pride is faith in the idea God had when He made you. A proud man [or we may say a proud woman] is conscious of the idea, and aspires to realize it. He does not strive toward a happiness or comfort which may be irrelevant to God's idea of him. His success is the idea of God, successfully carried through, and he is in love with his destiny. People who have no pride are not aware of any idea of God in the making of them, and sometimes they make you doubt that there has ever been much of an idea or else it has been lost and who shall find it again?"

This is a very far cry from the sort of pride which says, "We women are as good as you men," and sets out to demonstrate this in a bogus masculinity. This sort of pride is an abomination not

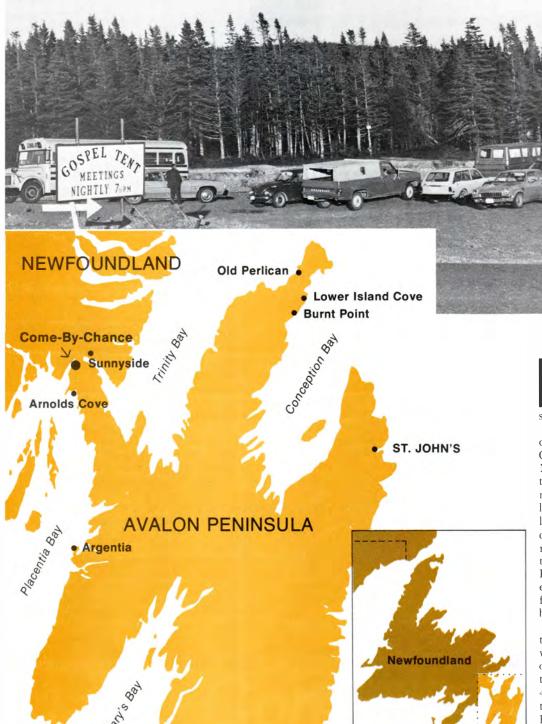
Continued on page 23

## THE GOSPEL COMES TO

# Come-By-Chance

by the Editor

photographs by Jean Stephenson



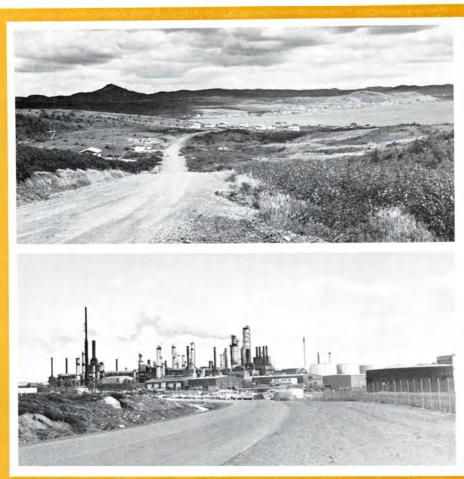
T WAS NOT by accident that the Gospel came to Come-By-Chance. The villages of the area had been on the heart of Alex Stephenson for several years

Much publicized in recent years because of a large, new oil refinery, Come-By-Chance lies at the head of Newfoundland's Placentia Bay. This is the bay where Franklin D. Roosevelt met with Winston Churchill to formulate the "Four Freedoms," an allied rallying cry during World War II. Churchill also granted the United States the right to establish a naval base at Argentia, half way down the east shore of Placentia Bay. The base still functions, even though Newfoundland withdrew from the British Empire 26 years ago to become Canada's tenth province.

Come-By-Chance has a unique position geographically. It lies at the point where the island of Newfoundland is only two miles wide. To the northwest is the main land area, 92% of the island's 43,000 square miles. To the southeast is the four fingered Avalon Peninsula, the home of 40% of the province's people.

Two long bays come close to making







Alex Stephenson

Far left: The Gospel tent, pitched in a gravel pit near the Come-By-Chance refinery, with evening meeting in progress. Note gravel hopper in rear. Loud speakers on a van serve people listening in cars and trucks.

Left above: Sunnyside on Trinity Bay is spread over a large area. This village and Arnolds Cove were the two principal settlements served by the Gospel tent.

Left below: The Come-By-Chance refinery. Its bright flares were visible at night from the tent.

the Avalon Peninsula an island on its own right. Two other bays nearly cut it in half again, but not so dramatically as the first pair. Sixty-mile long Trinity Bay coming in from the north, and the even longer Placentia Bay on the south, are kept apart only by a narrow strip of woods, barrens and tumbled rock. The traveler passing through it on the Trans-Canada Highway wonders at times if he is in "moon country." Occasional fishing villages with names like Chapel Arm, Thornlea, Little Harbour and La Manche lie along the two bays, but they are not seen from the highway, despite the narrowness of the land.

At the northwestern end of the isthmus, arms coming off both bays bring this land-bridge to its narrowest point. In this area, an influx of population has brought out-of-the-way villages to life. Come-By-Chance itself boasts a new housing development, quite different from the older parts of the village. A few miles down the coast, the buildings of Arnolds Cove are tightly packed around its harbor, typical of scores of Newfoundland "outports" dependent on fishing. There were only 38 houses

in Arnolds Cove 18 years ago. A government resettlement program has brought scores of new residents from the inaccessible islands of Placentia Bay.

The refinery added still more. Today there are 1300 residents in 300 homes. A subdivision of 122 more will open in 1976.

A very different settlement is Sunnyside, across the isthmus from Come-By-Chance. Stretching for six miles along a single winding road, it typifies the open, random style of those Newfoundland settlements whose men go elsewhere to work—the iron ore mines of Labrador for instance, or in this case the nearby refinery.

The refinery itself, though taking its name from Come-By-Chance, is actually closer to Arnolds Cove. It opened in 1973 with a daily production of 100,000 barrels. Its presence has brought a boom to all the villages of the Come-By-Chance area.

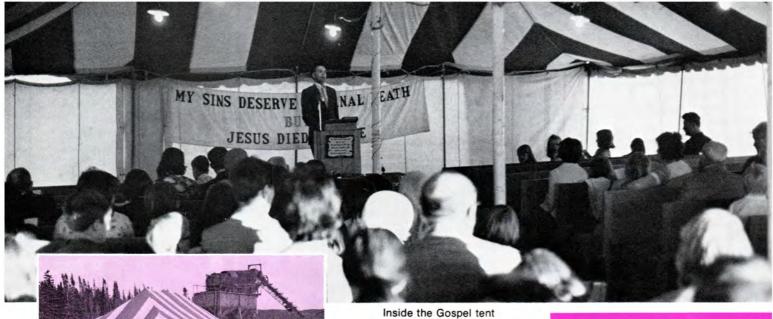
This was the area that burdened the heart of Alex Stephenson, an evangelist and pioneer worker from Ontario. Commended to the Lord's work by the Gatchell Gospel Hall in Sudbury, Alex

and his wife Jean came to live in Old Perlican, near the mouth of Trinity Bay, in 1970. They brought with them their two sons Eric and Harold, now 10 and 7. Living in an apartment on the back of the Old Perlican Gospel Hall, they worked closely with Stan and Carol Beasley of Burnt Point, Conception Bay, 12 miles to the south. Alex helped with meetings in Old Perlican and nearby Bay de Verde, and began a program of visitation and tract distribution in the villages of Trinity Bay.

By 1974 Alex was doing Gospel tent work in the summers. Early in 1975 he applied for provincial government permission to pitch a tent on crown land near Arnolds Cove. No space was available in Arnolds Cove itself, and a location outside the settlement might make it easier to reach Come-By-Chance and Sunnyside as well.

It takes time (and prayer) to get such an application approved. While he waited he began tent meetings in Lower Island Cove, half way between Old Perlican and Burnt Point. These lasted throughout July. At the same time the Beasleys and Stephensons conducted

NOVEMBER, 1975 7



A small tent beside the big one, plus a van, provided living quarters for the Stephenson family and the girls who helped them.



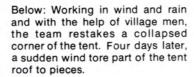
After wind destroyed the tent, the last week of meetings was held in the bus. Here Alex Stephenson is speaking.



Jean Stephenson



Stan Beasley preaching. Stan participated nightly in the Lower Island Cove meetings and was able to share in some of the Arnolds Cove effort.





Rachel Stahr doing door-to-door witnessing A happy discovery was this young man, lan who had been saved a few months earlier through the testimony of a young womar from one of the Newfoundland assemblies Since then he had been praying for evangelists to come to Arnolds Cove.





four, two-week Vacation Bible Schools. One school would be operated each morning, another in the afternoon, and then the Gospel meeting in the tent at night.

When the government permission came at the end of July, Alex lost no time in getting his Gospel tent moved. The new location was the flat base of an abandoned gravel pit, level with and right alongside the Trans-Canada Highway. The Stephenson family moved into a smaller tent set up beside the Gospel tent. Low spots farther back in the gravel area had become ponds, a source of water for cooking and washing and a place where Eric and Harold could play and swim.

Night after night the Gospel message now went out. Two buses and a van were used to bring people from nearby villages, especially Arnolds Cove and Sunnyside. Other folks came in their own cars and pick-up trucks. The flat area in front of the tents provided parking. Loudspeakers on the van brought the message to those who preferred to stay in their cars.

The Stephensons were joined by other workers to form a "team" of sorts. Darwin Tullock of Larchwood Bible Chapel, near Sudbury, Ontario, came for two weeks to help with preaching and visitation. Stan Beasley was able to come frequently to share in meetings.

Another helper was Fred Williams of Brownsdale, near Old Perlican. Fred was saved a couple years ago after Alex came to his door with tracts. A boilermaker by trade, Fred works away from home much of the time. When not working he plunges wholeheartedly into the Gospel outreach. Fred is excellent at personal work. He helped in Arnolds Cove most of August, including one week when his wife and five children joined him, all living in their own van.

Two young women were part of the "team." Miriam Weber of the Wallenstein Bible Chapel in Ontario helped for a week in Lower Island Cove and then for two weeks in Arnolds Cove. Rachel Stahr helped out for half of July, and then all of August. Rachel was born in Old Perlican in 1958, raised in Prince Edward Island, and then came to Illinois four years ago when her father became editor of INTEREST.

In Arnolds Cove, the daily program was just as full as it had been in July. In the morning Alex and Fred drove buses and Rachel took the van to bring in boys and girls for the children's meeting. Alex led the singing, or, to save his voice, Rachel led with her trombone. Then Alex, Jean, Miriam and Rachel taught classes. Total attendance varied from 60 to 110.

Afternoon was visitation time. There were two types of visitation. On some days the workers drove to a village, often miles away, and went door-to-door with tracts. Music on the van's P.A. system helped attract attention. On other days the workers called on folks who had expressed an interest in the Gospel at the meetings, or on sick folks, or on people they had been asked to visit. Only a few calls in an afternoon might be possible, because time would be spent explaining the Bible or the way of salvation.

Two weeks of meetings passed with no known decisions for Christ. Then at

mid-August, on the Lord's Day, an 11-year old boy was saved. The following day a 15-year old fellow came to Christ. "Then we started having problems," says one of the workers.

On Tuesday afternoon, while the men were away, wind and heavy rain collapsed a corner of the tent and threatened to bring it all down. The rain had loosened the soil and the stakes gave way. With help from Arnolds Cove men, the tent was restaked by meeting time. But hardly had the song service begun when the generator broke down. It supplied power for the loudspeakers outside, and the lights inside the tent. The meeting continued, aided by the long Newfoundland summer twilight. Alex got a substitute generator the next day, and things went smoothly until the weekend.

Saturday afternoon was windy and raining. The tent was securely anchored and the buses parked on the windward side to protect it. The winds increased to 50 mph, well above their predicted strength. All seemed to be riding well until one of the roof seams gave way. It then became evident that the tent would have to come down.

First the benches must be taken out, or the heavy, wet canvass would tear wherever it draped over them. By the time this had been done, the wind had become very gusty. Once the wind got inside, it ripped one seam after another. A fourth of the roof was destroyed by the time the men were able to drop the rest of it.

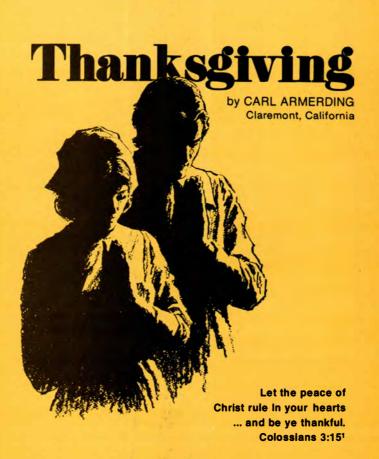
The smaller tent, shielded by the big one, had been no problem until then.

Continued on page 22

The village of Arnolds Cove on Placentia Bay, typical of scores of tightly packed settlements on Newfoundland harbors.



NOVEMBER, 1975



ONCE A YEAR Thanksgiving Day comes to the nation. On that occasion we are exhorted to give thanks to God for His great goodness and mercy to us. We may well wonder just how many of our fellow citizens really do that. Doubtless, the annual Thanksgiving Day proclamations of our leaders will be published in newspapers and proclaimed on the airwaves. More effective than any of these will be the example set by those who can rightly call God their Heavenly Father.

The giving of thanks should be a continual thing with Christians. The many good things we enjoy in this land of ours should certainly be a cause of thanksgiving. But even more, we should thank God because of the priceless blessing of having the peace of Christ in our hearts.

Christ's peace was the result of that unbroken communion He had with the Father. It was this peace which He bequeathed to His own as He was about to leave them to return to the Father (John 14:27).

This peace is to be continual and abiding. According to Colossians 3:15, it should rule, or preside, in our hearts. As a result it will prevail over anything that may upset us. Sighs will give place to songs; grievances to gratitude.

A heart full of peace and a mouth full of praise usually go together. Therefore let us sing with the Psalmist, "I will bless the Lord at all times: His praise shall continually be in my mouth" (Psalm 34:1).

<sup>1</sup>The quotation is from the American Standard Version (1901) and is based on the Greek text. The King James Version reads "peace of God."

## conferences

#### NOV. 21-22—PRAYER CONFERENCE

Many Christians are deeply concerned over the threat posed to Biblical Christianity and to assemblies in particular by some of the trends of our modern day. A year ago a small conference was held to consider these matters and pray about them. Discussion brought forth occasional differences of viewpoint, but participants were united in earnest prayer for the divine guidance and spiritual well-being of God's assemblies.

In view of the blessings experienced in that first conference, those who convened it would like to extend an invitation to all concerned men and women to participate in a second such conference, to be held November 21-22 in Bible Truth Chapel, 1509 7th Ave. E., Oskaloosa, Iowa (and to stay for the all-day meeting of the host assembly on Nov. 23).

Mornings will be given to prayer, afternoons to discussion, and evenings to appropriate ministry by such men as Leonard Lindsted, John Elliot, Gordon Reager of Robert McClurkin. Don Welborn will act as moderator. Accommodations will be provided. Contact Milo Vande Krol, 1511 7th Ave. E., Oskaloosa 52577 (515/672-2373).

#### NOVEMBER 27—COLUMBIA, S.C.

The Annual Thanksgiving Conference will be held at Bethany Chapel, 2917 Park St Services will be at 10 and 2, with J. Philip Morgan and Fred Gladstone as speakers.

Correspondent: W. F. Hersey, 1700 Mar ley Dr., Columbia, S.C. 29210

#### **NOVEMBER 27-30—WEEKEND CAMPERS**

Christians who enjoy weekend camping are invited to participate in all or part of the ministry, fellowship, evangelism and recreation of the third annual outing of a group known as the "Southeastern Christian Camping Conference." Jim Redling of Sanford N.C., will be this year's speaker, and the location will be Indian Springs State Park, 4 mile southeast of Jackson, Georgia.

Camp sites and cottages are available. Con tact: William H. Gustafson, Route 3, Box 20 Waynesboro, Georgia 30830 (404/775-7241)

#### NOV. 27-29—SPANISH WORKERS

Second National Conference for workers elders and leaders in Spanish work will be held in New York City.

Write to: Louis Montalvo, 126-03 109tl Ave., So. Ozone Park, N.Y. 11420

## NOV. 28-30—CLEVELAND, OHIO

Theme of the annual High School and College Conference at Hiram House Camp wibe "Christian Survival." The speaker will be Bill Ferguson of Salamanca, N.Y. First session Friday evening. Cost \$15. (In advanc \$12.) Contact: Rob Main, 31900 No. Margin al Rd., Willowick, Ohio 44094.

## with the Lord

**CHARLOTTE ALLEN** of Collingdale, Pennsylvania on September 3. In fellowship at Collingdale Gospel Chapel, she was a regular participant in the Glad Tidings broadcasts until the time she went into a convalescent home.

JAMES COCHRANE, 85, of Vancouver and Victoria, B.C., on September 2, due to a heart attack. Born in Hamilton, Scotland, Mr. Cochrane was converted early in life and became a diligent Bible student. Coming to Canada he was much used in building up assemblies in Nanaimo, Ladysmith and Chemainus. He spent many years helping in the establishment and pastoring of the assembly at Central Park, Vancouver. He spent some years in Australia as well. His oldest son, James, is a missionary in the Dominican Republic.

MRS. RUTH LOUISA PHILLIPS, 79, of a heart attack in Park of the Palms, Florida, September 23rd. Since 1974 she lived in Atlanta with her son John, a commended worker.

Ruth was born in Newport, England, raised in an assembly, and converted in her youth. She married Leonard Phillips, and the Lord blessed them with two sons and two daughters. After Leonard gave up business to go into full-time work they moved to Toronto and later to Wheaton, Illinois. After Leonard died in July 1972, Ruth continued attending Warrenville Bible Chapel and teaching a women's coffee hour at Bethany

NORA RADFORD of Bethany Lodge, Unionville, Ontario, on July 23. She was born in Gold Harbour, near Tiverton, England and saved in her early teens. In 1913 she moved with her family to Toronto and was in fellowship at West Toronto Gospel Hall for many years.

FRANK TAYLOR, 80, of Portland, Oregon, on September 7 at his daughter's home in Glen Ellyn, Illinois. Born in Hamilton, Ontario, he moved to Portland with his family at 5 years of age, where he has been in fellowship at the 87th Avenue Bible Chapel for many years. Mr. Taylor was an active witness for the Lord and distributed thousands of gospel tracts on street corners every year. He was the brother of Donald M. Taylor, former editor of Interest.

MRS. GLADYS WATT of Collingdale, Pa., on August 26, after a short illness. She was a helper to others and a faithful member of the Collingdale assembly.

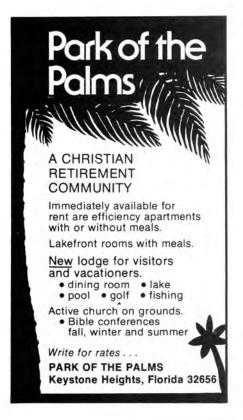
## What's the State of Your Estate?

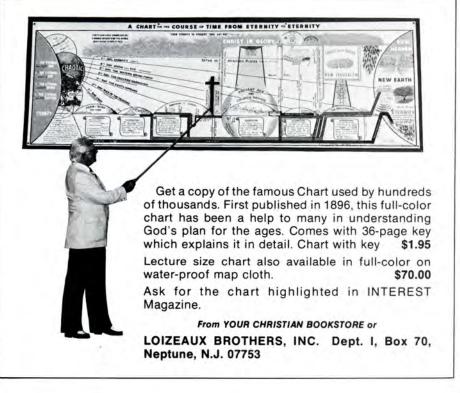


Do you have a question regarding a will, an estate plan, a living trust, income for retirement, an annuity trust or unitrust, tax benefits, etc? Stewards Foundation can help you to obtain qualified legal and accounting advice to produce answers to these problems.

Contact: STEWARDS FOUNDATION, Box 294 Wheaton, III. 60187

Attention: Robert W. Mojonnier





Chapel.

## **BIBLE BASICS**

THE KEY, by Bob Forbes, Vantage Press (516 West 34th Street, New York, N.Y. 10001), 1974. 182 pages, \$5.95 cloth.

Most of Bob Forbes' adult life has been spent behind a microphone—as a disc jockey, announcer, news director, etc. A staff member of WJMX in Florence, South Carolina, since 1947, he was assigned in 1951 to help commended worker Bill Anderson with a thriceweekly talk show. Bob asked questions that listeners sent in, and Bill answered them from the Scriptures.

As the months went by the skeptical radio man began to check out the answers, looking for chinks in the armor. He describes his Bible searching this way: "A man can take only so much of this sort of thing. Either he reads and is melted down like wax ... or he resists, discards the book, and goes stedfastly on his destructive way. I melted" (page 2).

2). Thus his Bible reading led to conversion. He also discovered it to be THE KEY to spiritual growth: "In a moment I could see that the Bible is as important to my spiritual being as food is to my physical being" (p. 5).

Roddey Brown, the town drunk, got converted, too, through the ministry of a Colony for Alcoholics. His life was so transformed that Forbes calls him Saint Roddey. Roddey confirmed what Forbes had discovered to be the key to growth. Roddey was winning other alcoholics to Christ, and teaching them how to continue in the Christian path. "The truth will make you free," was the promise of the Lord Jesus in John 8:32. "But," insisted Roddey, "verse 32 doesn't mean a thing without verse 31." That verse says, "If you continue in my word, you are truly my disciples."

If you leave Bible reading out of your activities, you cannot expect a life of victory. You have deprived yourself of food.

Forbes' father, an Iowa farmer, enjoys telling about the fictitious farmer who was teaching his calf to go without eating. "And just about the time he got him trained," says Dad, "the calf died."

The exhortation to Bible reading is only the beginning of Bob Forbes' book. He follows up with a well organized

plan for reading the Bible through each year. He makes suggestions for supplementary readings that serve as a review to keep the whole Bible fresh in mind. And he discusses memorizing, offering an interesting system of association that makes it possible to remember where memorized verses are found. Much of it is built around the calendar.

A device for remembering the order of words in a verse is illustrated in connection with II Corinthians 13:14 (Forbes uses the Revised Standard Version for memorizing): "Just remember the word GuLF for grace, love, and fellowship. 'The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.' Every time I see a you-know-what kind of a service station, II Corinthians 13:14 flits through my brain" (p. 103).

Not all readers will follow Forbes' plan, but all should be challenged to spend more time in Bible reading, memorizing, and reviewing. The book is easy reading. As a bonus, the opening chapters make the book a good choice for loaning or giving to unsaved business men.

Reviewed by the editor.

## FOR ADVANCED STUDENTS

THE ENGLISHMAN'S HEBREW-ENGLISH OLD TESTAMENT (Genesis-II Samuel), by Joseph Magil, Zondervan Publishing House (1415 Lake Dr. S.E., Grand Rapids, Mich. 49506), 1974. 882 pages, cloth \$19.95.

For those who have wished for a Hebrew interlinear, here is an alternative that may well be preferable. Instead of the English being placed below the corresponding words of the original text, it is placed beside it. The Hebrew is broken into phrases, usually two or three words in length, and the phrases arranged in a vertical column. The English translation forms another column at the left of the Hebrew. The method is called *linear* in contrast to the *interlinear* method.

The English words would be utterly confusing if placed under corresponding Hebrew words, for Hebrew reads from right to left. Each English word would begin at the end of the one that follows it. Try reading this sentence if so arranged.

.arranged so if sentence this reading Try Putting phrases in parallel columns neatly solves the problem.

Hebrew books start at what an English reader would call "the back." The paging, like the lines, goes from right to left. This volume follows the Hebrew pattern

The text includes all of the first 10 books of the Old Testament except Ruth. The work was produced by Joseph Magil at the turn of the century, with the original preface dated Philadelphia, July 25, 1899. Zondervan reissued it in 1974 in sturdy blue binding that matches its series of Bagster Ancient Language Textbooks. These include The Englishman's Greek Concordance (\$17.95), The Englishman's Hebrew and Chaldee Concordance (\$24.95), The Analytical Greek Lexicon (\$8.95), and The Septuagint, Greek and English (\$16.95).

The "Englishman's" Concordances give the occurrences and contexts of the original words in the English translation, not in Hebrew or Greek as Hebrew and Greek concordances do. Hence they are designed for use by people who don't know the original languages. The result is concordances much simpler to use than Young's or Strong's when you are studying word usage by Bible writers (rather than the occurrence of English words), although the English index at the back may be needed to find the page number of the desired word.

Also, these concordances are valid for any English translation, whereas the groupings in Young's, Strong's (and Cruden's) relate only to the King James.

The Analytical Greek Lexicon parses (that is, gives the grammatical and syntactic breakdown of) every Greek word in the New Testament, rather than giving the meanings of root words, as ordinary lexicons do. Example: sozomenois ("saved" in I Cor. 1:18) is a dative, plural, masculine present passive participle ("are being saved").

For a trained Greek student, such a volume is a "crutch," and is probably frowned on in seminaries. For a self-taught researcher, or one with some Greek training but unable to find time to keep up with the language, the volume is an invaluable asset both for personal study and for checking out the expositions of Scripture given in sermons and commentaries.

The Septuagint volume was reviewed in the May, 1974, issue of INTEREST.

Keep up the good work, Zondervan! Reviewed by the Editor

## book briefs

by Donald Tinder

In the July/August Book Briefs we mentioned the five-volume Zondervan Pictorial Encyclopedia of the Bible. For those who are not sure they want to invest \$79.95 in such a reference tool, a two-volume work under evangelical auspices has also appeared this year. It is the Wycliffe Bible Encyclopedia, edited by C. F. Pfeiffer, H. F. Vos, and J. Rea, and published by Moody. The price of \$29.95 for its 1,861 pages works out to almost the same price per page  $(1.6\mathfrak{c})$  as the larger set. Obviously Wycliffe cannot go into so much detail, but what it does supply will be sufficient for many Bible students. Since no reference work is without flaws, it would be a good idea to have another on hand, such as the onevolume New Bible Dictionary, edited by J. D. Douglas and first issued in 1962 (Eerdmans or Inter Varsity, 1,410 pp., \$12.95).

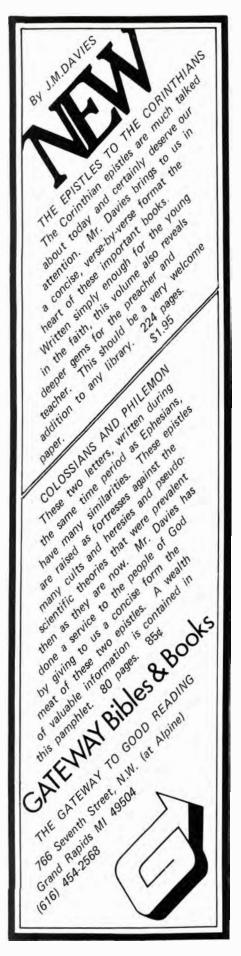
The Evangelicals; What they Believe, Who They Are, Where They are Changing is a collection of a dozen specially written essays on a variety of aspects of the larger movement within Christianity of which almost all readers of INTEREST are a part. The editors are David Wells and John Woodbridge of Trinity Seminary. The contributors are mostly evangelicals but include three critical examinations of the movements by prominent scholars from other theological stances. They do not agree on their assessments. One sees evangelicalism as declining, another, as becoming the "mainstream." Together with the historical, sociological, and theological essays by Bible-believers the book makes for interesting and thought-provoking reading. I had the honor of preparing a short guide to further reading as a sort of appendix. (Abingdon, 304 pp., \$8.95).

New Zealand has proportionately far more assemblies than North America and these assemblies have made a distinguished contribution to world missions. In His Name, by L. A. Marsh, is a 386-page, well illustrated record of this endeavor and is available in paperback for \$4.95 from Everyday Publications (230 Glebemount Ave., Toronto, Canada M4C 3T4).

Of the making of Bible translations there is no end. A good recent description and evaluation of practically all the major recent English translations is provided in So Many Versions? by Sakae Kubo and Walter Specht. Translations by Jews, Jehovah's Witnesses, and Roman Catholics are included along with the many Protestant entries. The strengths and weaknesses of the various are exemplified and an appendix tries to give a complete list of them with brief comments on the ones that were not the subjects of separate chapters. This is obviously a very helpful tool for the Christian who is asked by new converts or advanced Bible students "What do you think about the X translation?" (Zondervan, 244 pp., \$2.95 pb).

Broadman Press has two new books that are useful as aids to the study of Bible doctrine. Both are aimed at the believer who wants something non-technical but solid. A Layman's Handbook of Christian Doctrine by Herschel Hobbs (142 pp., \$2.50 pb) has brief discussions, laced with Bible references, on scores of subjects such as "atonement," "Cup of the Lord," "flesh," "Gnosticism," "Judas," "stumblingblock," and "Zion." The entries, many of which deal with ideas not normally thought of as doctrinal but can present problems in understanding, range in length from a few lines to a couple pages. Once Saved ... Always Saved by Perry Lassiter (96 pp., \$1.50 pb) is a good examination of all the Bible passages used both to support and to question the doctrine of eternal security. The defense of the doctrine is in easy-to-read language. He does not avoid honest dealing with the other positions, but comes out with convincing (to me) explanations on the side of perseverance of those who are truly born again.

With rare exceptions (such as Life in His Body—see back cover), books are not available through INTEREST. Order from your local book store.



NOVEMBER, 1975 13

## **Constitutions**

## MR. & MRS. MALCOLM LEE, 933 View Drive, Richmond, California 94803

Christians of the Grace Chapel in Richmond, California commend Mr. and Mrs. Malcolm Lee to the work of the Gospel to which the Lord has called them.

Malcolm is the director of the Richmond Rescue Mission and his wife Jo is in charge of the Ladies Auxiliary work. Both are active in children's work. This summer they were involved in meetings in four Bay Area county fairs where many made confessions of faith in Christ and thousands of gospel tracts were distributed.

## **CHRISTMAS IS LOVE**

and BESIDE THE STILL WATERS



Two Recordings by OBIE SNIDER

Record \$5.95 ea. or 8 Track \$6.95 ea.

## GOSPEL PERPETUATING PUBLISHERS

DEPT. LOI BOX 348, FORT DODGE, IOWA 50501

Ray Felten and Family

## Singing Songs of God's Love

14



Record \$5.95 Cassette \$6.95 - 8 Track \$6.95 You have known Ray from...

- The Melody Four Quartet
- 16 Singing Men
- Radio Bible Class

Now enjoy the Felten Family in your hon

in your home

WALTERICK PUBLISHERS P. 0. Box 2216 Kansas City, KS 66110

## address changes

#### **ASSEMBLY CHANGES**

## CANOGA PARK, CALIFORNIA West Valley Bible Chapel

Correspondent: Ben Werle, 4531 Aida Pl., Woodland Hills 91364

## RICHMOND, CALIFORNIA Grace Chapel

Correspondent: John W. Sutherland, 732 Albermarle, El Cerrito 94530 (415/525-4528) BB 9:45, FBH 11, M. 6, Wed. 7

## COLMAR MANOR, MARYLAND, Bible Truth Center

Correspondent: David R. Gibson, 17718 Striley Dr., Silver Spring 20904 (301/774-9215)

#### FLINT, MICHIGAN Civic Heights Bible Chapel

Correspondent: Robert J. Black, 3512 Circle Dr. 48507 (743-9185)

## WAYNESVILLE, NORTH CAROLINA Waynesville Christian Fellowship

Highway U.S. 19, Opposite Lake Junaluska (formerly met in a home)

Correspondent: Clayton Davis, Rt. 1, Box 136, Maggie Valley 28751 (704/926-1158) BB 9:30, FBH 11, G 7

#### VANCOUVER, BRITISH COLUMBIA Knight Road Gospel Chapel

BB 9:30, FBH 11:15, M 7, Thurs. 8

## SOUTHERN CALIFORNIA AREA MISSIONARY CORRESPONDENT

Visiting missionaries should contact: Edmund R. Woodside, 1660 Forest Ave., Pasadena, 91103 (213/794-6682)

#### **NEW ASSEMBLIES**

#### COLUMBIA, SOUTH CAROLINA Believers Chapel

A new assembly was begun in Columbia on July 20th by Christians from Bethany Chapel who, after much prayer and seeking the Lord's will and upon the unanimous recommendation of the elders, embarked upon this new work. There are 20 families in fellowship, and several home Bible studies have begun which may lead to the growth of the work.

BB 9:30, SS 10:25, FBH 11:15 For directions and information contact: Dr. Larry E. Dail, 3100 Broad River Rd., Columbia 29210 (803/781-4428).

#### SLIDELL, LOUISIANA Slidell Bible Chapel

Corner 7th Ave. & Teddy St. Correspondent: Ed. Jenkins, 428 Country Club Blvd. 70458 FBH 10:30, G 11:15, BB 6, Tues. 7:30

#### KELOWNA, BRITISH COLUMBIA Kelowna Bible Chapel

Corner Richter & Lawson (in Seventh Day Adventist Church bldg.) Correspondent: Jim Millar, 60-3787 Lakeshore Rd. V1Y 1X2

## VICTORIA, BRITISH COLUMBIA Colwood Christian Fellowship

FBH 10:30, BB 7, Wed. 7:30

485 Owens Rd. (home) FBH 10, BB 6:45, G 7:30, Tues. 7:30

## **WORKERS' CHANGES**

William J. McRae, 71 Killarney Rd., London, Ontario N5X 2A6

Roger Cocking, General Delivery, Canon City, Colorado 81212

#### **WIDOW'S CHANGE**

Grace Barton, 25 Kensington Rd., Apt. 1206, Bramalea, Ontario L6T 3W2

## notices

**COMPLETE BIBLE** on cassettes. Authorized version. Beautifully and reverently read. Buy in divisions and build your speaking Bible. Great idea for gifts. Write for brochure: Scripture Recordings, 221 Mary St., Orillia, Ontario L3V 3E5.

**INCOME PROPERTY** for sale in Central Florida. Furnished: 2 houses, 2 efficiency apartments, 1 garage apartment. Purchaser concerned for local testimony preferred. Appraised value discounted. Write to: E. Armstrong, 320 Sunset Rd., Frostproof, Fla. 33843 (813/635-3214).

**THINGS TO LEARN SERIES** Bible Course for Young Children. Teachers' and pupils' manuals and handwork for Genesis, Exodus, Numbers, Joshua, Judges or Luke \$2.00 postpaid. Matthew or Mark \$2.25, John \$2.60. Rapids Christian Press, Box 467, Wisconsin Rapids, WI 54494.

#### **HOUSE FOR SALE**

at Park of the Palms Christian Colony. Near lake, 2-bedroom home, Florida room and garage. \$29,000. Contact: Park of the Palms, Keystone Heights, Florida 32656.

NOTICES are carried at the flat rate of \$10. Maximum length: 40 words. Payment must be sent with order.



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

\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$

## PITTSBORO CHRISTIAN RETIREMENT COMMUNITY

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

In beautiful North Carolina ... Favorable Climate ... Beautiful grounds ... Cottages being built ... Mobile Home Sites ... Dedicated Staff.

## PITTSBORO CHRISTIAN HOME, INC.

A Non-Profit Christian Retirement Community P. O. Box 518 Pittsboro, N. C. 27312 Please send me a brochure with all details:

Name	_
Address	_
City	 _
State/Zio	

New by John Heading

## **ACTS**

A study in New Testament Christianity



A serious and exhaustive study of Acts.

Two Volume Edition in one \$6.95

Send for free catalog
WALTERICK PUBLISHERS
P.O. Box 2216, Kansas City, Ks. 66110

NOVEMBER, 1975 15



## THOUGHTS ON THE REMEMBRANCE MEETING by Russell M. Winslow

EARLY 150 years ago, some British Christians desired very earnestly to return to the New Testament standards in regard to worship. Meeting to remember the Lord in His appointed way, they discarded such man-made distinctions as denominational labels, clergy and laity, and a special priesthood carrying titles and garb. Gathering in the name of the Lord Jesus, they realized the presence of the Lord, as He had promised, in a very wonderful way.<sup>1</sup>

The exercise of these Christians resulted in what became known as the Brethren movement, regarded by many as one of the great movements of the Holy Spirit in the church age. From their exercise sprang up such tremendous developments as the revival of the truth of the Lord's imminent return and an accelerated zeal and interest in foreign missions. These developments have since spread far beyond the original circle. The second coming of Christ, for centuries barely if ever mentioned in church circles, is now prominent in all evangelical teachings and all spiritual churches are now deeply concerned with missions to the lost.

Nevertheless, there is a modern tendency, because of many activities, to overlook the value and importance of this personal meeting with our Lord. We are to go "in" to worship and, sensing the joy and strength of His presence, we then go "out" to serve. But do we always see Him "face to face" as we so heartily sing, and do we depart saying, "We have seen the Lord?" If so, power and blessing will accompany our life and testimony.

At other gatherings we hear about the Lord; here we meet with the Lord Him-

self. He reminds us of His unchanging covenant of which "He will ever be mindful" and of His everlasting kindness which "shall not depart" from us. On our part we renew our pledge of love and devotion. We depart strengthened and encouraged for life's problems and the spiritual conflict

Our Lord's strong interest in this meeting is expressed in the winsome invitation to "do this" in remembrance of Him.<sup>4</sup> "I have loved thee with an everlasting love," He says, "therefore with loving kindness have I drawn thee." Again, "Let me see thy countenance, let me hear thy voice; for sweet is thy voice and thy countenance is comely." 6

Our purpose in attending the worship or remembrance feast is to show, or celebrate, the Lord's death till He come. We remember His unspeakable sufferings when He bore "our sins in His own body on the tree," but the feast is really one of triumph and victory. He defeated death and hell. He arose and is coming again in triumph to be acknowledged by all. It is noticeable that Old Testament references to His sufferings and death sometimes end with such words as "praise" and "sing" (an example is Isaiah 54:1, following chapter 53).

The author, 88 years old, lives in London, Ontario, and is in fellowship with Christians at the Egerton Street Gospel Hall. He has served the Lord in many capacities—Bible teacher, lecturer in archaeology at London Bible Institute, and Chairman of Guelph Bible Conference. Before his retirement he was Chief Trust Officer of Canada Trust.

#### **SELF-EXAMINATION**

A believer should come to the Lord's table in a spirit of reverence or awe, for "God is greatly to be feared in the assembly of the saints, and to be had in reverence."9 Self examination, according to I Corinthians 11:27-32, is essential. Like the Jewish high priest, the believer enters the holiest of all as a worshipper, but he first passes the great altar of burnt sacrifice. The altar reminds him of the "once for all" sacrifice for sins which our blessed Lord offered at Calvary.10 Then he comes to the laver of shining copper. There is no blood there, but water. So the believer, looking into the mirror of God's word, becomes aware of his shortcomings. Confessing and forsaking them, he is cleansed by the washing of water by the word.11 His heart is sprinkled from an evil conscience, he enters as a worshipper into the holiest "by the blood of Jesus."12

Happy is the Christian who sets aside time beforehand for this unhurried self-examination. Only as we peruse the Word can "the little foxes that spoil the vines" be detected. There may be a "white" lie, a petty theft, a harbored resentment, an evil thought or a hasty word. The mirror of the word is effective in exposing these, leading to confession and forgiveness, and to restitution where another has been wronged. Such forgiveness the Psalmist sought when he prayed, "Restore unto me the joy of Thy salvation." There can be no joy with sin unconfessed.

Another beautiful picture of cleansing from the defilement of the way is seen in the story of our Lord washing

INTEREST

16

the disciples' feet. Peter wanted more than his feet washed, but the answer was, "He that is washed [bathed] needeth not save to wash his feet but is clean every whit."15 The picture is of one returning from the public baths; only the feet need cleansing after the journey. So the believer having previously experienced the washing of regeneration needs only to come to the laver, confessing and forsaking his sin. He hears the word, "Now ye are clean through the word which I have spoken unto you."16 Judicially, the Christian always stands forgiven; practically he should confess his sin so that he may continue to enjoy God's salvation.

#### **INFINITE VARIETY**

Many of our remembrance meetings, whether morning or evening, have been shortened to an hour, therefore we should make good use of the time. Every brother should be exercised about taking part, as mentioned in I Corinthians 14:26, though there is seldom time for all. Phillips renders the passage, "Be ready." All should wait for the leading of the ever gracious Holy Spirit and beware of fleshly activity which might include the repetition of phrases. This meeting must not become a matter of ritual or liturgy. Our God who never makes two maple leaves or two snow flakes alike is a God of infinite variety and His worship must never drift into mere routine.

How long, by the way, is it since we have seen a tear shed at the remembrance meeting?

Spirit-directed ministry before the breaking of bread will center on the person, suffering and work of our Lord and His essential and moral glories. If the time is well used there may be an opportunity after the breaking of bread for a brief summary or a practical exhortation. The exhortation could be based on the fact that our hearts have been touched and softened by the remembrance of His love and the expectation that we shall soon be with Him in glory. To some extent, the Family Bible Hour that often follows may furnish an opportunity for ministry of this nature.

While there need be no rigid rules, brethren taking part in an hour-long meeting should seek to bring on the breaking of bread about 30 or 35 minutes after its opening. The purpose of the meeting is to keep the feast and this essential feature should never be crowded into the last few minutes. Offerings of praise and worship need not be long; often the heartiest "amen" follows a shorter prayer. Reading of the

precious Word with or without comment can be extremely profitable—the writer owes his familiarity with the records of the crucifixion to an aged brother, who read these passages in the Gospels without comment.

#### **FINANCIAL SACRIFICE**

The giving of money ranks with our audible worship as a sacrifice with which God is well pleased. <sup>17</sup> Do we ever bow before going to meeting and humbly offer our gift as an act of love and devotion to our Lord? What dignity and blessing rests on money so given, and God will surely repay it. Giving to the Lord's work in some instances has become a matter of pressure, sometimes almost a racket. What a contrast we have in His own lovely way of receiving our gifts as an act of love and devotion.

## **CONTINUITY OF THOUGHT**

At these meetings, the Holy Spirit

Our Lord's simple request proves to be His provision for our daily needs.

often leads on some special phase of the person, work, sacrifice or glory of our Lord Jesus Christ. This is noticeable in the hymns, worship and ministry. The prominent thought may be our Lord's death, His glories as Redeemer or Shepherd, His name or names, His precious blood, His loveliness, His powerful hands or His beautiful feet. We have known a visitor, unfamiliar with the form of the meeting, to comment on this feature. It gives a valuable and desirable continuity of thought.

Young brethren should be encouraged to participate in the meeting as led by the Spirit. The sisters and silent brethren also take part in the worship. All are priests who enter into the holiest with their gifts of worship and praise. Our Lord's greatest talk on worship was given to a woman. 18 If all bring offerings of love and praise the whole company will sense it and be edified. The silent worshipper, in touch with the Lord, makes a definite contribution to the meeting.

#### THE BEAUTY OF HOLINESS

Let us never forget that we are to "worship the Lord in the beauty of holiness." Holiness means our lives are set apart to God. Holiness is power. Jehoshaphat, facing a vastly superior foe, set his singers (not slingers or archers as was customary) in the forefront of the battle and they advanced praising the Lord and "the beauty of holiness." There was a very great victory.

As we confess our failures, Satan will try to discourage us. God's Word for us is "so let him eat," not "so let him stay away."<sup>21</sup> The realization of our weakness is a great asset when it precedes forgiveness, shrinking our pride. The memory of His never-failing and everabiding love will enable us to go forth with stronger resolve to "follow on to know the Lord"<sup>22</sup> and to cleave to Him "with purpose of heart."<sup>23</sup>

#### **HIS SOON RETURN**

The Remembrance Meeting anticipates Christ's soon return. "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come."<sup>24</sup> The time will not be long. "Yet a little while, and He that shall come will come, and will not tarry."<sup>25</sup> No memorial feast will be needed then to remind us of His unspeakable love. In this earthly scene, however, we find blessing, power, direction, a stirred memory and the answer to life's puzzling problems as we come into the Lord's presence week by week. It is His provision for this "little while."

A little while, this earthen pitcher taking

To wayside brooks, from far-off fountains fed,

Then the parched lip its thirst forever slaking,

Beside the fulness of the Fountainhead.

O for the faith to grasp Heaven's bright forever

Amid the shadows of earth's "little while." 26

Hence His simple request: "This do ... in remembrance of me." $^{27}$ 

<sup>1</sup>Matthew 18:20 <sup>2</sup>Psalm 111:5 <sup>3</sup>Isaiah 54:10 <sup>4</sup>Luke 22:19 <sup>5</sup>Jeremiah 31:3 <sup>8</sup>Song of Solomon 2:14 <sup>7</sup>I Corinthians 11:26 <sup>8</sup>I Peter 2:24 <sup>9</sup>Psalm 89:7 <sup>10</sup>Hebrews 10:10 <sup>11</sup>Ephesians 5:26 <sup>12</sup>Hebrews 10:19, 22 <sup>13</sup>Song of Solomon 2:15 <sup>14</sup>Psalm 51:12 15 John 13:10
16 John 15:3
17 Hebrews 13:15-16
18 John 4:19-26
18 Psalms 29:2; 96:9
20 II Chron. 20:21-22
21 I Corinthians 11:28
22 Hosea 6:3
23 Acts 11:23
24 I Corinthians 11:26
25 Hebrews 10:37
28 Believers' Hymn Book
#192, vv. 3, 1
27 I Corinthians 11:25

Alexander Broadfoot (about 1915), the evangelist who planted the Lyman assembly.

# Sixty-Six and Grov



Conference sessions are held in the 4-H building.

The Sunday afternoon attendance was close to 600. Gloria, LaVonne and Merlyn Vande Krol bring special music.



## THE LYMAN-ATLANTIC CONFERENCE



Ray Routley of Davenport, lowa, conference speaker.



Fred Meyer of the Lyman assembly and Lewis Lindeman of Atlantic have attended all 66 conferences.



Mrs. Leland Taylor of Anita chats with speaker Joe Balsan. Other speakers were Leonard Lindsted, Milo Vande Krol and James Stahr.



Lloyd Walterick of Fort Dodge, now 84, attended the conference. For many years the publisher of *Light and Liberty* and *The Fields* magazines, Mr. Walterick still publishes hymn books (Gospel Perpetuating Fund).

MORE THAN 600 people attended the Sunday morning Remembrance Meeting at the Lyman-Atlantic Conference on September 14th. It was the largest attendance of the 66 years of the conference's history.

All the meetings of the two-day conference were well attended. After the Saturday morning session there were 450 served at the noon meal. Almost 600 stayed for Sunday dinner. Christians of the Berea and Greenfield assemblies shared with those of Atlantic and Lyman in providing four meals without cost to those who attended the conference.

For many years the conference was simply "The Lyman Conference." Lyman is a tiny community in southwestern Iowa. An assembly came into existence there in the spring of 1908, the work of Alexander Broadfoot and Don Charles. The first conference was held there in 1909 with men like Broadfoot, Charles, C. W. Ross, Arthur Rodgers and John Moffat participating. Caleb J. Baker and a Dr. Lockwood provided a tent that seated about 400. Farm families came in from many miles around for the ministry of the Word and gospel preaching.

There was frequent hostility in the early years of the conference. Some of the vandals who tossed whiskey bottles into the tent or cut its ropes eventually got converted and became active witnesses for Christ.

Conferences were held yearly in the big tent. Then in 1954 an assembly was begun in the larger community of At-



## MID-SOUTH CONFERENCE PLANS ANNIVERSARY

A record number of advance registrations has already been received for the week-long 1976 Mid-South Bible Conference. It will be the 20th Anniversary of the conference. William MacDonald is to be one of the speakers in the will of the Lord. For further information contact John E. Phelan, P.O. Box 90051, Nashville, Tenn. 37209.

The ministry of Svend Christensen, Dr. Basil Jackson and others was much appreciated by the 400 attending this year's conference at Montgomery Bell State Park in Tennessee in mid-August.

#### CHAPEL DEDICATION

Dedication of the new Jamison Road Bible Chapel in Ladson, South Carolina was held July 13th. The keys of the building were presented to the assembly by the builder, J. Bishop, and the architect, David Cresswell. Douglas Ibbotson offered the dedication and William McCartney ministered the Word.

lantic, twelve miles to the north. It was a hive-off from Lyman. After a few years (1962—there was no conference in 1961) the conference itself was moved to Atlantic, where it has since been held in the 4-H Community Building at the Cass County Fair Grounds.

The record attendance at the 66th Lyman-Atlantic Conference is a reflection of the growth and outreach of the sponsoring assemblies. The faithfulness of the local Christians has played a real part in this. So have the visitation and home Bible study ministries of Don Welborn, a full-time worker from Texas, now living in Atlantic. Don has had the added encouragement of seeing a new assembly started 120 miles to the south in Missouri, and there are prospects of a couple more new assemblies in southwestern Iowa.



## J. M. DAVIES, 27 Lyndhurst Dr., Sevenoaks, Kent, England

I have just returned to England from a six-week visit to Eastern Europe. I had a weekend with the Polish-speaking assembly in Liegge. We traveled through Germany to Vienna and on to Hungary. The assembly there numbers some 350, with 10 to 15% converted Jews. We had 12 days in Hungary and then a month in Yugoslavia. There are between 25 and 30 assemblies in Hungary and about the same in Yugoslavia. We ended on the Adriatic coast and went from there to Zagreb. It was a most interesting experience and marked the completion of 56 years in full-time service in September 4 the gospel.

## ARTHUR W. DEWHURST, 430 Park St., North Reading, Mass. 01864

Eleven believers were baptized one Sunday in August at Cliftondale (Saugus) which is our home assembly. Some of these had been breaking bread in a home in Lynn and were wondering who would baptize them and where. The Lord made our paths to cross and they are now in the fellowship at the Cliftondale assembly. We praise the Lord for His mysterious ways of working out the counsels of His own will. Another adult is being baptized this weekend.

September 2

## PEDRO DILLON, 18739 Barnhart Ave., Cupertino, California 95014

The hymn book we have been printing is finished and we are now filling orders from all Latin America.

We have found a house that seems to have most of what we need to place our printing equipment and books and also for the family. Please pray with us that the Lord will help us as we move in six months and for His provision and guidance.

September 13

## EDWIN FESCHE, 720 William Avenue, Westminster, Maryland 21157

I have been ministering in assemblies in D.C., Waynesboro, Sunbury, Pa., and Baltimore and Hagerstown, Maryland. I distribute tracts and engage in personal work as the opportunity presents itself in our new home location, 30 miles west of Baltimore.

September 24



Pedro Dillon



Edwin Fesche

#### EUSTACE GODFREY, 518-431 Winnipeg St., Penticton, British Columbia V2A 6P4

Mrs. Godfrey writes: I am in a single apartment in a retirement home and Mr. Godfrey is in the special care unit. He is able to walk over here every afternoon. He hasn't missed a morning meeting since we came. He has a wonderful memory and can minister the Word for 10 to 15 minutes, even though he is not able to read any more. He is quite remarkable for 101 years. September 11

#### ROBERT HANKS, Box 773 Timmins, Ontario P4N 7G2

A couple of believers from the French assembly in Timmins were baptized during Family Camp at Joli-B. Another two adults and four young people from this area confessed faith in the Lord Jesus during their stay at camp.

Before winter arrives I hope to be able to make visits throughout the Northland in homes where the gospel has already been received. We are also trusting the Lord to be able to start regular meetings in the Cochrane area this fall for French speaking believers and interested friends.

A brother from South Porcupine who has recently moved to Kapuskasing hopes to begin meetings there this fall for the French believers in that area.

As the Sword of the Spirit is thrust deeper into Satan's kingdom, we request fervent prayer support for victory and the deliverance of precious souls.

August 25

## ROGER COCKING, General Delivery, Canon City, Colo. 81212

After many months of prayer and waiting on the Lord, we believe He has led us from Edmonds, Wash., back to Colorado and to this little town of Canon City. There is a small group of young people here who know the Lord and are anxious to learn to meet according to New Testament principles. We are looking to the Lord to give growth and build that which is to His glory here.

September 19

#### JERRY COUENHOVEN, 25 G St., Maple Hill Estates, Hamel, Minnesota 55340

I spent four days in Waterloo, Iowa, ministering the word there. It was good to see the vision of the elders in various areas of the work and the deep harmony amongst the believers. Then I spent four days in Iowa's Webster City-Fort Dodge area ministering to the Good News assembly in Fort Dodge and to two relatively new assemblies composed largely of young people. These young people are active in door-to-door evangelism and God has given them to see fruit for their labors. So it was a delight to see. However, they feel their need for teaching from the Word of God and wish that there were someone to meet this need. August 25

20 INTEREST

### CHARLES HALEY, 1903 N. Monroe St., Arlington, Virginia 22207

Of the opportunities which came our way, we prayerfully entered the door to the chaplaincy ministry. I will be chaplain at Arlington Jail in connection with the Good News Mission. We are living temporarily in the home formerly occupied by Rick Knox, next to the Cherrydale Chapel. We are looking forward to fellowship with the saints here in the area.

The elders at Fleming were in prayer with us about this, and felt freedom to commend us to the work in the light of God's leading as discernible to us.

September 18

# OWEN HOFFMAN, P. O. Box 99 Washington, Georgia 30673

I had a very busy summer in meetings, D.V.B.S. and in camp work. Two days after camp I had to be rushed to the hospital. My colon had ruptured, but they couldn't operate due to an existing heart condition. Surgery is pending, if and when the heart allows. I had to cancel my fall schedule of meetings.

September 2

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

The work in Savannah and St. Joseph, Missouri has given us much joy. In fact, three young men came from there to my home this week and asked me to join them in a new work they were exercised about. This I will be happy to do in the will of the Lord. September 8

# VERNON MARKLE, 39 Willow Rd., Apt. 210, Guelph, Ontario N1H 1V8

There is no doubt in my mind that I am a foreign missionary again—in the heart of Toronto—since about 85% of my work is among the Spanish-speaking people. This was originally intended to have been among the Italians but the Lord switched me over to the Spanish by giving 95% of all the contacts with these people. I have not given up Italian though, as I study it all the time and frequently visit the Italian assembly here (Fairbank) and when I do I go prepared to both pray and minister in that language.

A few weeks ago a young man who had given permission for a Bible class to be held in his apartment professed to be saved. I had known him and been visiting him for over a year. A year ago he refused to have anything to do with the Gospel until I got him an R.C. Spanish Bible. He has been reading it ever since!

Another young man in that same apartment told me recently that he had gotten saved. A week later he took me

into his bedroom and told me something of his former life. It was quite hair raising. His wife is also interested in her soul's salvation.

A young man from Guatemala who has been coming to the English classes and Gospel meetings for months, professed to be saved during the message at the close of the class.

So, after months of sowing and cultivating, the Lord is giving us a little time of reaping, for which we praise Him.

There are also 75,000 Portuguese in this city, and, as far as I know, there is no one who is soundly evangelical, trying to reach them. So I am studying Portuguese as well. It is so similar to Spanish, yet a totally different language, and I find it more difficult than Spanish. Because I love language study and would pursue it as a hobby anyway, this is not burdensome to me. The constant study, plus my age (61) plus the confusion of all three languages being so closely related, gives me brain fatigue often-yet the Lord is coming soon, and I am sure that the Lord intends to use me to reach some in all three spheres. Result? I am completely tied! And I love it (that is, the work)!

# CLAUDE MINKLER, 9135 Farrington Dr., Santee, California 92071

I gave five months of this year at a delinquent boys' ranch in Oklahoma. Most of these boys are so hard it makes one stop and think where we have failed that we have let the youth get in such a mess.

August 14

# LOUIS MONTALVO, 126-03 109th Ave., So. Ozone Park, N.Y. 11420

I have been greatly cheered lately by letters received from the radio audience. One person wrote: "I was tuning in and heard the 'Gran Mensaje del Momento.' At the end of the program I knelt down and I accepted the Lord Jesus as my personal Savior, but not only me, but all the friends who were with me listening in. Now I need some literature and a Bible to study the Word of God. I am only 13 years of age and want to serve the Lord." This is very encouraging. Please continue to pray for the radio work. Lately, they have given us twenty five minutes on a station in Long Island and the program is heard around New York.

Our brethren seem to have an interest in the unsaved. One of our brethren visits the hospitals and told me a young lady had been saved. This brother is from Chile and has real gift in ministering the Word.

August 25

ATTENTION COMMENDED WORK-ERS: For best results target your letters to reach us by the 15th of the month. That's when we block out the space. Tell us what you are doing now, and for prayer purposes what you expect to be doing in two months' time—when people will be reading your letter.

# T. S. MORGAN, 1119 Oakdale Rd., Augusta, Georgia 30904

The work here in Augusta is going along quite well. We have seen a number of souls saved and many have been challenged to surrender their lives to the Lordship of Jesus Christ. The burden of my heart is to follow up these and try to be of spiritual help to them.

Three of the Augusta meetings teamed up in three weeks of meetings with **Stan Ford** in June. Fourteen souls were saved.

September 10

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

My eyesight is failing in spite of recent surgery, and I have had to cancel some meetings. I visited recently at the assembly at Lakefield where they have evening meetings in the open air. Many people in a park just across the river listen to the Gospel. Thus the seed is being sown, and we leave the results with the Lord who will look after the word preached.

August 29

# JOHN RAE, 305 Bayshore Towers, 84 Pukihae St., Hilo, Hawaii 96720

We have been in Hilo fourteen months and only now can rejoice in the profession of faith from a Japanese wife helping in the nearby Shell Station. Now please pray for her husband. They have a family of three, two are teenagers.

Hilo is a very tough place to work, very religious and seemingly a closed door for soul winning.

September 5

# GEORGE RAINEY, 9257 Caprice Drive, Plymouth, Michigan 48170

It was good to be in Stirling and Campbellford and now in Bancroft, Ontario. God has given the assembly in Campbellford a little growth and the Word was appreciated. It was good to see the younger folk present tor the teaching ministry in Acts. In Bancroft large crowds come out on the Lord's Day. It would be a real joy to see sinners coming to Christ as we have on other visits during the years.

I go to Belleville, Ontario, and then on to Brantford, my home assembly.

September 15

NOVEMBER, 1975

# DAN SMITH, 2803 W. 14th Ave., Vancouver, British Columbia V6K 2X3

The first month of a three month itinerary has given me much to gladden the heart. In Valley City, N.D., there are many spiritual and heavenly fruits gleaned through the past few months. There is a rich vintage in some young people and a professor and his wife who are so sound in assurance and so devoted to the Word of God.

In the last five years they have seen 50 and more young couples and singles saved in Stratford, Iowa. Many are from deep drug cultures, Transcendental Meditation, Zen Buddhism, the horrors of the occult and from prison.

September 9

# JACK SPENDER, 550 Skiff St., No. Haven, Connecticut 06473

The fall college programs are under way again. We praise God for the many assemblies in Eastern U.S. that extended love and concern to many students during the summer. We are still hearing reports of happy fellowship from returning students.

Another note of praise concerns the opening last week of the West Woods Christian Academy. The new venture is an answer to prayer. This year there are 17 students in grades 2 to 9.

September 15

# PHILLIPS E. STROUT, 77 Williams Avenue, Deptford, New Jersey 08096

We recently completed two weeks of relief work at Grace Christian home in Quebec. Lord willing, we will be returning there to help again for the month of October.

Our Errands For God slide-tape presentations have been a means of introducing commended workers and their projects to the assemblies. We are finding this a fruitful ministry. September 22

### GLENN C. TOMPKINS, Box 93, Hillside Park, Stillwater, New York 12170

The Christians of Northway Bible Chapel in Clifton Park were very pleased with the results of a witness booth at the Rensselaer County Fair. Using a dispensational chart and matching literature from Bible Believers Evangelistic Association [P. O. Box 18003, Dallas, Texas 75218], we tried to have those who paused to look at the chart identify the age we live in. Then they were shown the nearness of the

Lord's return, and asked if they would be ready.

This led to a definite plan of presenting the Gospel. More than twenty Christians participated during the six-day fair, and 52 persons professed to receive Christ as Savior. The Emmaus course "What the Bible Teaches" is being sent to each one who made a profession.

My own work will take me to the assemblies in Ohio, Pennsylvania, New York and Rhode Island over the next few months.

September 4

# HENRY VAN RYN, 1360 S. Eaton St., Lakewood, Colorado 80226

In March I had 41 radiation treatments for cancer on my throat and neck. The left side did not respond so I went into the hospital on July 28 for surgery. I was in for two months. I still have a trechea so am not able to speak. Would appreciate prayer that the Lord will restore me completely so I may be able to serve Him.

September 30

# DON WILLIAMS, 442 Sumach St., Winnipeg, Manitoba, R3K 1K9

We just finished a very successful summer at Faith Bible Camp which is run by seven assemblies in Manitoba. I had the privilege of directing the camp which includes three children's camps, a teen camp, a college and career weekend, and a senior citizen's camp. The Lord answered many prayers and we saw 73 professions of faith. Fred Gladstone and J. Boyd Nicholson, Jr., were the speakers.

Already we see some results in the follow-up with some campers coming out to the assembly in their area.

September 8



# THE GOSPEL COMES TO COME-BY-CHANCE

Continued from page 9.

With the big one gone, it took the full force of the wind and quickly collapsed. Everything inside was drenched.

That was the only night during the entire month of August when no Gospel meeting was held, but it was not in Alex Stephenson to give up. "The devil is not going to get us down that easy," he said. "We are going to have meetings in the bus."

The 72-passenger bus had been loaned to Alex by Ed Pottle, a young man in the Western Bay assembly who contracts school bus driving. The Burnt Point Gospel Hall's bus had also been used for transportation, and now it provided additional seating for the meetings, with the P.A. system supplying sound.

The meetings continued one more week (through August 31), with at least 7 or 8 professing salvation. Two came after the first meeting in the bus. Rachel and Miriam had the privilege of leading three teenage girls to Christ. Fred counseled several including an 18-year-old fellow who trusted the Lord. Others expressed real concern.

One of those saved in the last week was a man close to 40. "I've been wanting to get saved for the past week or more," he said. "When I saw the tent blow down I thought that's it. There's no hope for me!" Then he asked, "What do I have to do to be saved?" Familiar words (Acts 16:30).

The loss of the tent had not closed the door of salvation. Neither has the conclusion of the meetings. The seed has been sown in many hearts.

Alex will continue visitation and occasional meetings in the area if homes are opened. The Lord has provided funds for the repair of the tent. Perhaps more meetings will be held there next summer.

Some day the door of opportunity will be closed, however. "Now is the accepted time; now is the day of salvation" (II Cor. 6:2). Pray for the villages of the Come-By-Chance area, and for those who carry the Gospel to this and other out of the way places.

The Lord Jesus said, "The harvest truly is great, but the laborers are few. Pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest" (Luke 10:2). The Gospel does not come by chance. It comes when God's people pray, and the Lord sends in workers in answer to those prayers.

# A CHRISTIAN VIEW OF WOMEN'S LIBERATION

Continued from page 5.

only to the Lord but—let's admit it—to most of the rest of us as well.

My acceptance of God's estimate of me is my offering of love. C. S. Lewis wrote, "Wherever the will conferred by the Creator is perfectly offered back in delighted and delighting obedience by the creature, there, most undoubtedly, is Heaven, and there the Holy Ghost proceeds."

"Make us masters of ourselves," prayed Sir Alexander Paterson, "that we may be the servants of others." "He that would be greatest among you," Jesus said, "let him be the servant of all."

A Christian's view of liberation is a paradox, contradicting all popular definitions, releasing us to be not just ourselves but far more than ourselves, enabling us to enter into a fullness of life unimaginable to those who do nothing more than their own thing.

### III. AN IMPORTANT DISTINCTION

In the world people are generally treated not in their wholeness but according to their function—in business as brains or hands or customers, in politics as voters. We ignore sex, color and creed. People are more and more coming to be thought of as neuter—sexless, colorless, faithless—in spite of all our talk about treating each other as "human beings." As technology takes over, distinctions between people are being blurred.

I for one don't cheer at this. My experience of attempting to cross cultural lines in living with Indians taught me the importance of differences. At first I wanted the distinctions between myself and them to fade, but I found that identification is only possible up to a point and is not always desirable even that far. The Indians did not want to see a foreigner trying to be an Indian, and I learned at last to share the distaste which was for them instinctive. I had to learn it. I was from a civilized country where democracy and technology had made me lose sight, in some measure, of the way things are—a country where women, in order to prove that they can do what a man can do, feel that they must act like men-prop an ankle on a knee, or hold a cigarette between thumb and forefinger.

What I am saying is that in the secular world women are nearly interchangeable with men simply because neither men nor women are treated as whole persons. The important distinction that Christians must make is that in church

and home, as opposed to the secular world, women are assigned a *special* place.

In these two domains we return to Reality. Women are treated as women, men as men, both sexes as whole persons, divinely created and divinely gifted, all of us complementary members of a single family and a single body, a mystical body, the Church.

As Christ is the Head of this mystical body, so the husband is the head of the wife. This is what Paul calls "a great mystery." It is the earthly image of an eternal spiritual reality, enacted on a day to day basis in the individual home, and continually throughout the universal Church.

In these two spheres, church and home, in a degree possible nowhere else, the principle of love is in operation. Here we acknowledge gladly our inequalities. We forget about a power struggle or competition or aggression or even our so-called "rights." We accept ourselves and one another for what God has made us.

As in a human body, each member contributes to the good of the whole the hand performs its peculiar function without despising the work of the foot or envying the ability of the eye. One woman may be a corporation lawyer in the world, a devoted wife at home, and a humble communicant at church without violating the design of her Maker. But if in church and home she ignores the revealed design which gives authority to men, she is like those people Isak Dinesen writes of who make you doubt that God had any idea at all in the making of them, or any purpose whatever in the ancient imagery of God as Father, Christ as Bridegroom, the Church as Bride, and the relation of men and women as symbols of tremendous heavenly secrets which Christians call Reality.

# CONCLUSION

Finally then, we women are called, as men are called, to discipleship which means obedience, which springs from love. We are given the most perfect freedom, the most glorious fulfilment, in the recognition of God's purposes for us.

"Thy will be done," we pray, "on earth"—in my corner of it, in the sphere Thou hast appointed me—"Thy will be done as it is in heaven." As He is glorified there, so let us glorify Him here.

<sup>1</sup>Genesis 2:18 <sup>2</sup>Psalm 8:3-4 <sup>3</sup>Luke 1:38 <sup>4</sup>Colossians 1:27 <sup>5</sup>Galatians 3:28 <sup>6</sup>John 8:31-32 RSV <sup>7</sup>John 14:15 <sup>8</sup>I Cor. 11:9 <sup>9</sup>Mark 10:44 <sup>10</sup>Eph. 5:32

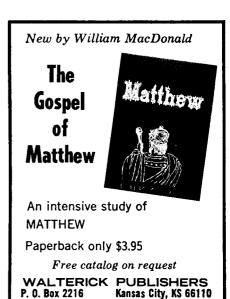
# **Agents Wanted**

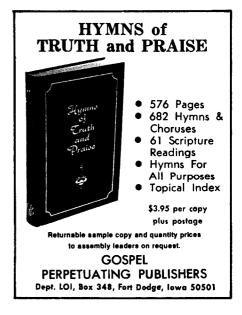
A British company is seeking connections with a view to the sale of British goods in North America. Those involved will act as North American agents for the company and will be expected to assist in contacting retail outlets.

This is a new venture with high growth potential. Would be of interest to existing agents or those interested in establishing new markets.

### Replies to:

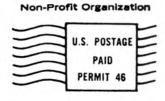
W. Gordon Jackson, LLB Jackson & Company, Solicitors, 13 Miller Road Ayr, KA7 2AX, Ayrshire Scotland



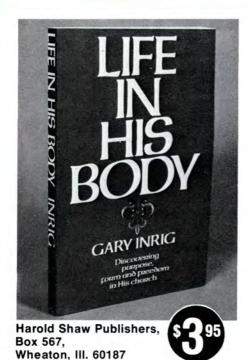


BOX 294 WHEATON, ILL. 60187





Address Correction Requested



# DISCOVERING PURPOSE, FORM AND FREEDOM IN THE LOCAL CHURCH

by Gary Inrig

"The Lord Jesus and the apostles established only one visible institution ... the local congregation of believers." In examining both the foundational forms and the wide freedoms found in the N. T. church pattern, Gary Inrig shows modern believers how their assemblies can function "in the body" both scripturally and successfully.

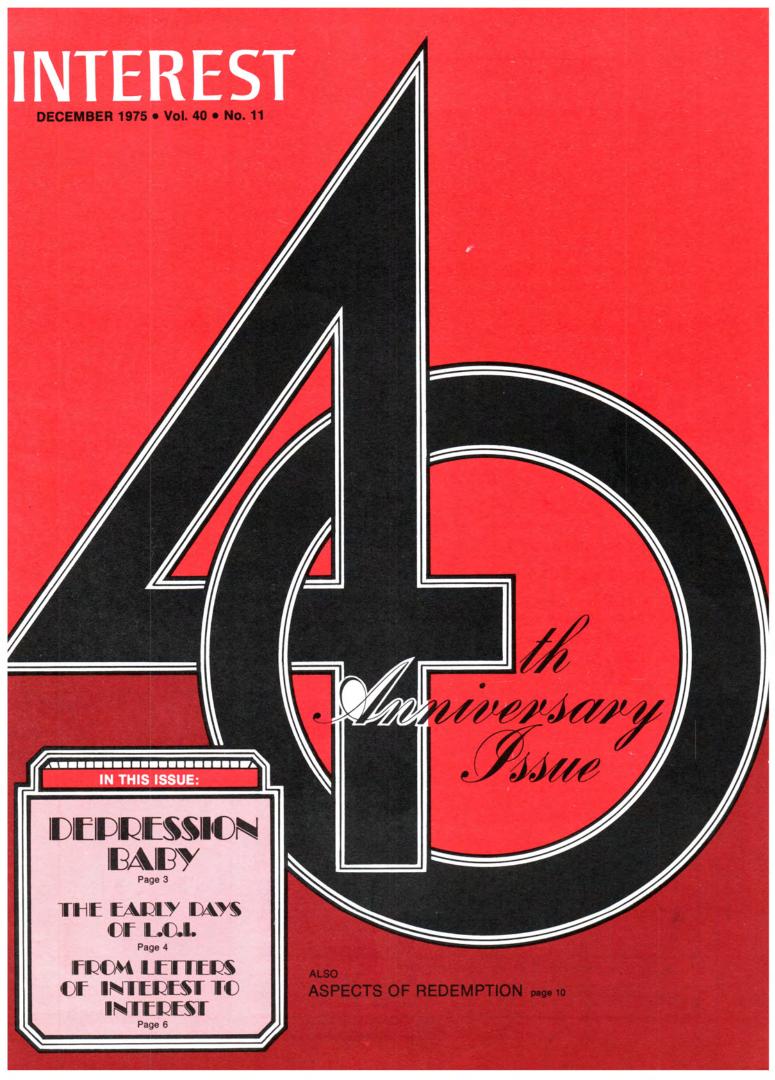
SEE REVIEW IN THE OCTOBER ISSUE

Order from your local bookstore, or from: LETTERS OF INTEREST Box 294 Wheaton, III. 60187

Orders from Letters of Interest will be sent postpaid in U.S.A. or Canada. Payment (\$3.95) must accompany order.

# No bills, no follow-up letters, no threats to discontinue your copy. INTEREST depends solely on the voluntary response of its readers to our annual survey. If you have not yet responded, use the envelope inserted in this issue.

We at INTEREST would ap	preciate your o	comments in this space	ce
			_
•			
/2			
			_
			_
•			_
-			_
			-
Please continue to send INTEREST		need toward publication expense	
Please continue to send INTEREST Please tear sending INTEREST to me	☐ Receipt	for tax purposes requested	
Please start sending ATEREST to me.  Please discontinue	☐ Receipt	for tax purposes requested	
Please Mart sending INTEREST to me	☐ Receipt	for tax purposes requested	
Passe start sending INTEREST to me Passe decontinue  IF YOU HAVE MOVED PLEASE	☐ Receipt	for tax purposes requested	
Passe start sending inteREST to me Passe decontinue  IF YOU HAVE MOVED PLEASE	PACEUS (INDICATE ADDRESS	for tax purposes requested	•



# INTEREST DECEMBER 1975 Volume 40, No. 11

# Articles

3 Depression Baby

In the depths of the Great Depression, a new magazine began to focus attention on neglected pioneers in home mission fields.

4 The Early Days of L.O.I.

William McCartney reminisces about the early history of the magazine.

6 From "Letters of Interest" to INTEREST

"Writing for the Lord's people is serious business," says Donald M. Taylor. But it is also a joyful and intensely human work.

Aspects of Redemption

The truth of redemption is at the heart of the Gospel; it has a profound effect on the believer's daily life.

- An Idea for Christian Business Men
- A Call to Prayer
- T.M. Follow-Up
- The 30th Anniversary of Stewards Foundation

The partner organization of L.O.I. also celebrates an anniversary in 1975.

Light in the Darkness 22

A message for the Christmas Season

Himself (Poem)

# Departments

15 Address Changes

12 Quotes from Workers

Commendations

16 Readers' Comments

22 Letters to the Editor

18 Reports

15 Notices

14 With the Lord

Send materials for INTEREST The Editor, P.O. Box 294 Wheaton, III. 60187

Send address changes and new subscriptions to: INTEREST, P.O. Box 181 Don Mills, Ontario M3C 2S2

Editor James A. Stahr, Editorial Assistants Naomi Bauman, Arthur F. Wilder, Art Editor John W. Sweemer, Business Manager Dennis Bentz, Canadian Business Agent Andrew Johnston, Directors of Letters of Interest Associates: (Ontario) Neil M. Glass, Pres.; Robert W. Mojonnier, Sec.; James D. Kennedy, Treas.; J. Wilson McCracken, Ernest T. Sandeen, Kasmir C. Strance, Donald J. Thomson.

INTEREST is published monthly, 11 times a year, by Letters of Interest Associates (Ontario), P.O. Box 181, Don Mills, Ontario M3C 2S2, and printed by Publications Chrétiennes Enr., 230 Lupien St., Cap de la Madeleine, P.O. INTEREST was founded in 1934 as "Letters of Interest from the Home Field." The name was shortened to "Letters of Interest" in 1938 and to INTEREST in 1969.

COPYRIGHT © 1975, by Letters of Interest Associates. Permission is granted to readers to photocopy INTEREST articles in small quantities for personal, school or church use. The following should be written to the distributions to the distributions of the INTEREST managing.

should be written or typed on the original before copying: "Reproduced from INTEREST magazine by permission." This permission does not apply to articles reprinted in INTEREST from other publications, or articles bearing copyright notices. Nor does it apply to large quantity reproductions, or to reprinting in any quantity. For such purposes, permission in writing must be obtained from the

or to reprinting in any quantity. For such purposes, personal such purposes, personal subscription is \$4.00. No renewal or expiry notices are sent, but subscriptions are collected through a reader survey envelope included in the fall issues of the magazine. Cheques should be made payable to "Letters of Interest."

MINISTRY FUND: Gifts will also be received for the "Ministry Fund." Monies so designated are directed into the Lord's work at home or abroad without deductions by the Letters of Interest office. Suggestions as to distribution are welcomed. Make cheques payable to Letters of Interest and send to P.O. Box 181, Don Mills, Ontario M3C 2S2. Gifts to L.O.I. are tax deductible.



A Fortieth Birthday Afte Forty-One Years



# DRESSION BABY

"IT IS THE PURPOSE of this bulletin to stir up the hearts of the Lord's people to our great responsibility of carrying the Gospel to the needy parts of the United States and Canada."

These were the opening words of the opening article of the first issue of INTEREST magazine. It was July 1934. That first issue was only 12 pages in length, with no art work or color or illustrations, except a photo of a postman on the front. The name of the fledgling magazine was Letters of Interest from the Home Field.

Some of the words in the opening article seem even more applicable to 1975 than they were then. Consider, for example, these sentences:

True it is we all cannot give our entire time to the Lord's work, but we can all strive together for the faith of the Gospel in the sphere in which God has called us. Today as never before conditions call for a greater effort on the part of our assemblies in every phase of Christian activity.

Not all parts of that article fit our present day. The words following those just quoted remind us that INTEREST was born in the depths of the Great Depression:

Many of the Lord's people are out of work and are hardly able to make ends meet, thus the offerings in our assemblies have been greatly reduced and as a result the assemblies are not able to minister to the evangelists as they did when times were better. Has it not been the experience of many of us to come in contact with some of the Lord's servants laboring in out-of-the-way places and whom we knew were in need of practical fellowship, yet the assembly with which we are connected could not forward practical



# LETTERS OF INTEREST FROM THE HOME FIELD

Editor — W. G. McCartney
Assertists Editor — J. H. Williamson
Treasurer — R. W. Trotter
Assistant Treasurer — R. W. Stott

Note to Evangelists. It will help the editors of this bulletin to a great extent if evangelists will send in reports of their labors each month to W. G. McCartney, 1205 W. 96th Street, Chicago, Illinois. Reports should be in the editor's office before the 15th of each month.

Checks or money orders may be made out to R. W. Trotter, Treasurer, and mailed to the Editor, 1205 W. 96th Street, Chicago, Illinois. Receipts and disbursements will be printed in each bulletin.

There will be no charge for personal service on the part of the brethren for any of their activities in connection with this work.

None of the monies received from individuals or assemblies will be used to defray any expense in connection with the printing and mailing of this bulletin, all expenses in this respect being taken care of by several business men in the Chicago assemblies.

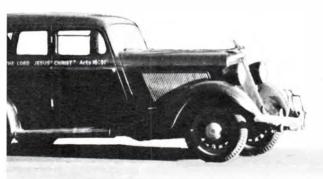
Pray that God will mightily bless this effort in the spread of the Blessed Gospel of His Grace. Pray that God will send torth laborers in the neglected parts of the United States and Canada. Pray for the evangelists now engaged in tent work.

### Masthead and cover of the first issue

fellowship on account of the present economic conditions, and we also found ourselves withholding personal fellowship due to the fact we felt we did not have enough to give.... A letter has just come to our attention where a brother laboring in one of the Southern states did not have bread to eat for three days.

Having thus described conditions as they then existed, the article tells how the new magazine had its beginning:

Continued on page 17



# THE FOUR EDITORS OF INTEREST



# WILLIAM G. McCARTNEY

Editor 1934-1961

The founder of the magazine, he was its editor for 27 years, while operating a furniture business in Chicago. He retired when his health failed. When it was regained he founded Christian Missions Press in Waynesboro, Georgia (1964), which he and Mrs. McCartney continue to operate without personal remuneration.



# DONALD M. TAYLOR

Editor 1961-1970

Donald Taylor's involvement with INTEREST spans almost 25 years. Coming from R. G. LeTourneau, Inc., where he had been editor of NOW, he began as secretary of L.O.I. in March 1949. He became managing editor in 1955. Though retiring to Southern California in 1970, he continued on the board another three years.



# C. DONALD COLE

Editor 1970-71

A missionary in Angola from 1947 to 1966, Donald Cole became an associate editor of L.O.I. in 1967, assistant editor in 1969. He left INTEREST after one year as editor to undertake a prior commitment as radio pastor of Moody Bible Institute's WMBI in Chicago.



### JAMES A. STAHR Editor 1971-

After 17 years as a pioneer worker in eastern Canada (4 in Newfoundland, 13 in Prince Edward Island), James Stahr returned to his home state of Illinois in November 1971 to become the first full-time editor of INTEREST. He is married and has four children.

# i i i j

# THE EARLY DAYS OF LOOL

by William G. McCartney, First Editor

When Letters of Interest was first published, the editorial office was our home at 1205 West 96th Street, Chicago. The work of editing, receiving and dispensing of fellowship, etc., was done by Mrs. McCartney and myself.

We transferred the office to our Believers Bible and Book Store, 35 So. Dearborn Street, when the mail became too much to cope with in our home. Brother Milford Wittkamper, after graduating from Purdue University, became the manager of the Book Store. He did a good job in helping to edit the magazine and was very methodical in the keeping of the records.

When Brother Wittkamper purchased the store from us in the early forties, *Letters of Interest* was then moved to the new headquarters of Bradshaw and McCartney Furniture Store at 178 North Franklin Street where it was edited for a number of years. The clerical work was done by our office staff

Will and Peter Pell gave the paper its original name, Letters of Interest From the Home Field. They also printed it at their Gospel Folio Press in Grand Rapids during its first few years. In 1938 the name was shortened to Letters of Interest and the printing was taken over by Grover C. Mishler of Elkhart, Indiana. Employed as a printer by Miles Laboratories, Mishler also had a press of his own in his basement. His wife and two daughters assembled and stapled the printed pages. Mrs. Mishler, a widow since 1959, still lives in Elkhart. She is 93.

# THE NEW LETTERS OF INTEREST

March 1943 marked a big step forward as Clyde Dennis of Good News Publishers in Chicago became an associate editor and took over the printing. The techniques of art and color and open space with which Clyde had revolutionized Gospel tract publication were applied to *Letters of Interest*. A glossy paper was introduced, photographs appeared in the magazine, and the size was increased slightly.



# 975 | | | |

# FOUR WITH LONG TERM SERVICE

Color was used on the cover and varied each month. The type was sometimes set in blue, purple or even green instead of black.

So dramatic was the advance that the March issues of the next three years were billed as "Anniversary Issues" (of the new *Letters of Interest*).

This was a period of rapid growth. The mailing list in March 1943 was 2,100. A year later it was 5,000, and by 1945, 6,400. Some 7,300 copies of the March 1946 issue were printed, at a cost of \$545.35.

### **HAPPY EXPERIENCES**

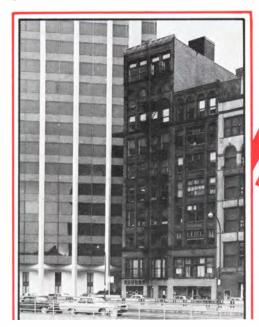
Looking back over those early days of the publishing of *Letters of Interest* we can recall many happy experiences as the editorial staff talked over and prayed about pioneer work in the United States and Canada.

Andrew Cotton, whose presence was always a benediction to us all, did his job of getting reports from pioneers well. James W. Kennedy, who appeared in the office every Wednesday like clockwork to send out the fellowship to the pioneers, was an example in faithfulness. Charles Howard had the praise of many in his scriptural answers to his question and answer department. Charles Pollard always kept his reports on radio activities both from preachers and assemblies up-to-date. These men and others never received any remuneration for services rendered.

When Donald M. Taylor joined the staff of *Letters of Interest* in 1949, new offices were made in one of the buildings occupied by Bradshaw and McCartney Furniture Co. The new address was 411 West Lake Street and remained that for seven years.

In the mid-fifties we had a disastrous fire which almost burned out the four story building in which *Letters of Interest* was housed. Immediately after the fire we were able to secure a 10-story building on Wacker Drive, and after remodeling one of the floors continued to have free rent for both *Letters of Interest* and Stewards Foundation.

We would not judge our works before the time until the Lord comes, Who will then put the right value on all our efforts and show us that which has been to His honor and glory and the furtherance of His work.







James W. Kennedy



James G. Humphrey



Will R. Simpson



W. Herbert Marshall

Besides the first two editors, only four names have appeared on the masthead for more than half of the magazine's history. James W. Kennedy was treasurer for 22 years until his homecall in 1965. His son now carries that responsibility. Will R. Simpson, James G. Humphrey, and W. Herbert Marshall were listed as associate editors, later directors, for 25, 26 and 27 years respectively. These brethren are also with the Lord. James Humphrey was editor of the youth and children's work department for many years, and Will Simpson provided a lengthy series about older pioneer preachers in a department called "Pioneering and Biography."

### **BACK ISSUES NEEDED**

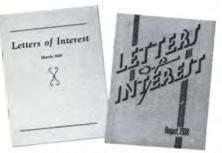
1934-1943

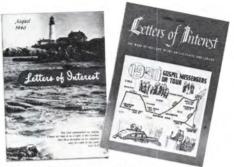
INTEREST files contain only a few of the early issues of the magazine. We would be glad to have copies of all issues prior to March 1943. Some of these are undated. We especially would like a copy of Vol. 1, No. 1, July 1934.

1943-1951

We could use an extra copy or two of most of these issues—good condition only. Write and tell us what you can send us, and we will let you know if we still need it.

Write to: The Editor, INTEREST, Box 294, Wheaton, III. 60187





From 1938, when the magazine's name was first shortened, until April 1955, equal emphasis was given to the first and third words of the title. Covers varied. For several years (1943-1947) one photo was used throughout the year.

A monthly Letters o Interest board meet ing. Clockwise fron left: John McCallum Leroy Yates, Kasmi Strance, Donald Thomson, James Ken nedy, Walter Liefeld and Neil Glass, Pres ident.

Board members no present are: Donak Cole, J. Wilson Mc Cracken and Rober Mojonnier.



# FROM LETTERS OF INTEREST TO

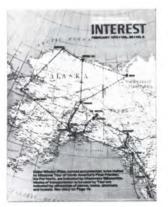
In May 1955, after 17 years as "Letters of Interest," the emphasis was shifted to the last word of the title. It was an unintended precursor of an eventual further shortening of the name.



The October 1959 issue came out in a new size (8½ x 11 instead of 6 x 8 inches). It also brought a new emphasis to the title. Many people still refer to the magazine as "Letters."



Equal emphasis was brought back in February 1963, but this time in capital letters. Though the magazine no longer carries this title, the publishing organization is still known as Letters of Interest Associates.



Starting in January 1969, the name on the cover was shortened to INTEREST. The masthead name was changed in May. To get the readers accustomed to the change, the cover wording was actually increased in length. This continued until May 1971.



# by Donald M. Taylor

HE SMALL publication that Bill McCartney started over 40 years ago had one primary mission: to acquaint assemblies and individual Christians with the work of pioneering preachers in the United States and Canada, and thereby stir up prayer and financial support for them. There was definite need for such a medium. Home missions had not the romantic appeal of those in other, generally unknown, lands, and those preachers who devoted their efforts away from established assemblies were seldom known and little remembered.

To accomplish this purpose, a group of "associate editors" were assembled and assigned departments: Correspondence (from workers), Reports (from assemblies), Youth, etc. Some took their assignments seriously and regularly turned in copy. They took turns producing editorials, and these were frequently of an admonitory nature. "Brethren, such things ought not to be," was not an unusual conclusion.

The circulation of *Letters of Interest* had grown to 8,000 by the time this writer joined the group to handle production and office details. This was a side issue to his employment as the first full-time worker for Stewards Foundation. Being the only one of the group with any experience in writing, although without formal education in the field, he not only produced much of the copy, but, doubtless to the dismay of the other men, quite ruthlessly hacked away at their editorials. Sometimes the final item had little or no resemblance to the original. He was under the delusion that he was writing in more forceful and readable English what they were trying to say.

# A DEVELOPING MAGAZINE

In time L.O.I. began publishing feature articles and expositions of Scripture. There was one unwritten prohibition, almost invariably honored: the expository articles must not be the work of commended preachers or teachers. Looking back now, one can imagine that schooled and able expositors must have frequently cringed at what they read. It is to be hoped that here and there they saw a glimmer of light.

Long listed as managing editor and later as editor, this writer did for many years assume major responsibility for L.O.I. One of his fetishes was surveys of areas of the United States and Canada. He assembled statistics ad infinitum on cities, towns and villages in which there were no assemblies, at least none of the open variety. Whether this accomplished its intended purpose of stirring up some of the Lord's people to go to work in these communities to plant a church is doubtful. In time one learns that hearts are not usually moved by statistics.

Letters to the Editor, whether in response to the Annual Survey or in vehement reaction to some article, frequently hastily read and misinterpreted, were the delight of the editor. Especially, the critical and occasionally violent ones. To publish them with little or no comment not only brought on a favorable reaction to L.O.I. from other readers, but sometimes the editor of another publication would jump into the fray in our defense.

Once when this editor published a bit of his own verse on the magazine's cover, a letter from the City of Brotherly



Naomi Bauman and Art Wilder, editorial assistants, examine page proofs of the November issue.

Love wondered why we should have the temerity or gall or effrontery to print such drivel. There was no reply to the poet's mild response that he heartily agreed with the critic about the bulk of the poem, but thought that the first stanza had some merit.

On another occasion, when Don Cole was working with the editor before he briefly took on full responsibility for the magazine, an objector to some article asked that his name be deleted from the mailing list. Besides, he added, he could look at his neighbor's copy for the news he liked to get on workers. Don in an open letter replied that if he would identify the neighbor we would send him two copies.

### KITCHEN CABINET

In time we felt the magazine was getting stolid and routine, although every year quite a few readers said they read it from cover to cover. So we set up a so-called *kitchen cabinet*. We borrowed the term from a U.S. president of years long past who sought the counsel of leaders outside his official administration. From monthly or occasional meetings with these men we got a lot of helpful counsel for improvement of the publication.

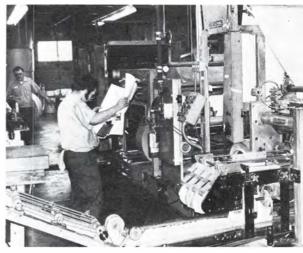
Don Cole inaugurated many of the suggested improvements as well as others of his own. One was having the paper laid out page by page by a competent artist. The artist chosen was John W. Sweemer of the Warrenville Bible Chapel. He had previously been called on for illustrations, but had never been made responsible as an art editor.

### A SIMPLER NAME

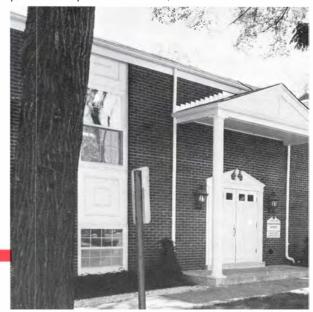
Letters of Interest seemed a rather awkward and unsuitable name for a publication that had expanded far beyond the area of letters from workers in the home field. Much thought was given to the possibility of a name change. The suggestion that finally took hold came, not from the kitchen cabinet, but from Luci Shaw, who frequently contributed poetry. "Why not," she asked, "just reduce the name to INTEREST?" There was some objection that this might con-



John Sweemer, a commercial artist, lays out the magazin each month and, after the type is set, pastes up the type an art work on boards, ready for the printer's camera. Here h works on the November 1975 cover.



A printer at Lithocolor Press, Westchester, III., checks colo alignment in the October issue. The Canadian edition i printed in Cap de la Madeleine, Quebec.





Jean Coleman handles funds forwarded to workers. Here she examines annual survey returns with Dennis Bentz, business manager for both Letters of Interest and Stewards Foundation.



The present publication offices of INTEREST are in the Stewards Foundation building in Wheaton, Illinois.

fuse the work of the publication with that of Stewards Foundation, which both paid interest on bonds and collected interest on loans. We thought our reading public would have no difficulty distinguishing between the two, even though the magazine was frequently a vehicle for advertising the work of the Foundation.

Stewards Foundation had been a natural outgrowth of Bill McCartney's concern about assembly work in America and, consequently, a logical further advance for development of the assemblies.

INTEREST has never paid its way. The Annual Survey, when readers express their opinions in words and contributions, has been the mainstay of its financing, but INTEREST has always had to depend on partial subsidy, originally by one or more of its editorial backers and later by its younger brother, the Foundation.\*

Some amount of revenue comes from advertising. But INTEREST limits the kinds of ads it will accept. Also some would-be advertisers have had the strange notion that space is space and therefore the rates should be the same for a publication of, say, 1,700 circulation as for one with 27,000 or more.

# INTENSELY HUMAN

The transition from a publication thrown together in odd moments by an amateur staff, busy with a multitude of other activities, to the very readable and well-organized publication of today, produced by a full-time editor and staff, has been slow, but steady.

For this article I got a request from editor Stahr in mid-June, wanting it by September 1 for publication in the December issue. That's the difference between yesterday's unorganized, spur-of-the-moment ways and today's efficient, engineered editorship.

Writing for the Lord's people is serious business, especially if unsaved friends or members of their families are to look at the magazine. Eternal issues are at stake. There must be clear exposition and application of the Word of God. But that does not mean that it has to be a dour business. It should be intensely human, and there should be pleasure in producing it. How can we follow Paul's admonition to rejoice evermore if we don't smile, not only because of what is ahead, but as we contrast the joyful perfection of our Savior with our own sorry and often silly performances? His bright beauty should shine more lustrously against the dark backdrop of our foibles.

This rambling reminiscence has already gone well beyond the length suggested by the current editor—unless he should act as ruthlessly as did this writer when in his chair. I conclude with a word of thanks to our Lord for sustaining INTEREST over so many years and using it for edification of His people, despite our frequent ineptitudes and failures.

\*By policy of the board of directors, INTEREST has never been a subscription magazine. An exception to this is the Canadian edition. In Canada the spread between postal rates for free and subscription magazines is so wide that the total cost of the magazine is reduced by about 25% when readers pay for a subscription. Consequently, a subscription system has been used in Canada in recent years.

-Editor

# The blood of the Lord Jesus was the price He paid. He sets the captive free.

The New American Standard Bible translates by the word "purchase" in the verses cited in Revelation: "Thou wast slain, and didst purchase for God with Thy blood men from every tribe and tongue and people and nation." The blood of the Lord Jesus was the price He paid in order that those so purchased might become "a people for God's own possession" (I Peter 2:9). This thought is repeated in Titus 2:14 and Ephesians 1:14—verses to which we shall return in further considerations.

In the coming days of tribulation, the 144,000 witnesses will be "purchased from the earth" (Rev. 14:3). They will be bought in order to be withdrawn from the earth and from the destruction impending on it. They will be "pur-

price," he should not become a slave of men. This does not mean, of course, that he is not to be a willing servant of others for the Lord's sake. Paul made himself a slave of all that he might win the more. The qualifying clause is "for Jesus' sake. Men are not to be our masters, for we have one Lord, and that is He Who bought us. We serve others in order to please Him. If we seek the favor of men, or seek to please men, for our own advantage, we are not acting as His bondservants. For the same of the sam

Before leaving this aspect of redemption, we should consider the question, "To whom was the price of our redemption paid?" A most extraordinary theory has been propounded: that the ransom was paid to Satan to set us free! Such a

# ASPECTS Receipting

HE ENGLISH word redemption conveys the idea of "buying out of" something—slavery, for example. There are several Greek words translated "redeem" or "redemption" in the English Bible, but only one of these has that idea. The others emphasize either the fact of a simple purchase—that is, the paying of a price in order to gain possession of something—or the idea of liberation.

Each of these words is most instructive. Let us consider them one by one.

# I. AGORAZO—TO PURCHASE

The Greek word agorazo is translated "redeem" three times in the Authorized Version (Revelation 5:9, 14:3, 4). Actually, it is the ordinary word for buying something, and it is translated "buy" in its other 28 appearances. To give only two of the numerous instances, the man of Matthew 13:44 "sells all that he has and buys" a field—he pays the purchase price, at considerable sacrifice to himself, and the field becomes his. And the disciples, in Matthew 14:15, suggest that the multitudes be sent away to "buy food for themselves."

chased from among men" (v. 4)—wicked men soon to be involved in that doom—thus being "first-fruits to God and to the Lamb." They will be the first to be gathered in that great harvest, to be for God's own personal enjoyment.

As with all God's truth, these facts are designed to have a practical, personal application to the lives of all who have been so purchased. "You have been bought with a price" and "you are not your own." "Therefore glorify God in your body."

The believer no longer belongs to himself. He is the purchased property of Him who bought him, and his role in life is no longer to please himself and to do as he might naturally wish to do. His province now is to exalt and to magnify, in his personal conduct as in his speech, the One to whom he now belongs. This is especially pertinent in these days when so many, even some who claim to be believers, are being deceived by the miscalled "new morality." "Flee immorality," the Bible says. The "body is not for immorality, but for the Lord."2 The believer should recognize this, and present his body "a living and holy sacrifice, acceptable to God."3

So also, having been "bought with a

doctrine is nowhere found in Scripture. God makes no agreement with Satan, as would be necessary for such an arrangement. The death of Christ affords no advantage or satisfaction to Satan; it is rather the very means of his humiliation and defeat. In dying Christ won the victory which forever dooms His adversary. And again, Satan never willingly releases one of his captives. Each one is wrested from his grasp by divine power.

Actually, the matter of a purchase is one of the figures of Scripture which must not be pressed to extremes. In this case, we are not expected to envisage a buyer and a seller. The death of Christ satisfied God's just sentence against our sin, thus enabling Him to forgive and to forget our sins, and to take possession of us as His own. It is that taking possession as the result of the atonement which is seen in the figure of a purchase. Only the buyer is in view here; no seller is in the picture at all.

# II. EXAGORAZO—TO BUY OUT

The second word translated "redeem" is derived from the first by prefixing the preposition *ek*, "out of." Here we find the idea of redemption proper: the buying out of a situation

such as bondage. This word occurs in this sense only twice in the New Testament, and both times in the same epistle.

In Galatians 4:4-5, Christ was "born of a woman [became man], born under the law [with the obligation of perfect obedience, which He perfectly fulfilled], in order that he might redeem [exagorazo] those who were under the Law." Paul is referring to the Jewish believers ("we"), who had been under the law formerly, "in bondage under the elemental things of the world" (v. 3, that is, law and penalty).

A predestined son, while still under the Law, did "not differ at all from a slave" (v. 1), but redemption made possible "the adoption as sons" (v. 5). Adop-



by Albert E. Horton

tion is the public acknowledgment by God of the believer as His son, with all the privileges pertaining to that status. Christ has bought the believer out of bondage, and introduced him into the place of sonship. Gentile believers ("you") have also been introduced into this place without the preliminary lawbondage (v. 6).

The other occurrence is in Galatians 3. The Law produces nothing but a curse, since no man but Christ could ever keep "all things written in the book of the law, to perform them" (v. 10). Out of that accursed state Christ has redeemed (exagorazo) those who trust in Him (v. 13), giving them as a result His Spirit, the Spirit of the blessing promised in the Abrahamic covenant (v. 14).

Exagorazo occurs only twice more in the New Testament, with a slightly different connotation. We are exhorted, in Ephesians 5:16 and Colossians 4:5, to be "making the most of" our time and opportunity (literally: "redeeming the time"). We are not to let them slip through our idle fingers, thus losing the gain we might obtain in diligent application.

### III. LUTROO—TO LIBERATE

The verb *lutroo* (pronounced lu-tro'o) and its noun form *lutrosis* appear six times in the New Testament, always translated "redeem" or "redemption" in the King James Version. Three of these occurrences are in relation to Israel (Luke 1:68; 2:38; 24:21). God is spoken of as accomplishing redemption for His people, in sending Christ to liberate them from their long subjection to their enemies.

The other three passages refer to the Christian. In Titus 2:14, we read that our Lord Jesus "gave Himself for us, that He might redeem us [liberate us] from every lawless deed, and purify for Himself a people for His own possession, zealous for good deeds." What we find here is the freedom which our Lord Jesus had in view for us when He gave the purchase price of His own blood—not our being made free to continue doing as we used to do when not in subjection to Him (which is "lawlessness"), but that we might be set free to do His will, as befits those who belong to Him

We find in I Peter 1:18 that the redeemed have been liberated from their former "futile way of life," that way of life which brought no benefit in the things whereof we now do well to be ashamed. And finally, we learn in Hebrews 9:12 that the liberation obtained for and brought to us is an eternal one. He offered Himself once for all, and so has set us forever free from the burden of our dead and profitless works to serve the living God (v. 14), to His pleasure and to our eternal gain.

# IV. APOLUTROSIS—LIBERATION AND REMOVAL

Lutrosis is strengthened by the prefix apo, "away from," to form our last word for redemption. It occurs ten times in the New Testament, in noun form only. It implies the removal of the redeemed, not only out of their former unredeemed condition, but completely away from it, never again to be involved in it.

In Ephesians 1:7 (and in the parallel Colossians 1:14) it is "in Him we have redemption through His blood." By virtue of the complete expiation made for our sins in His death, we have been liberated from the burden of our condemnation, and as completely removed from it as if it had never been. And it is because of that glorious fact (Rom. 3:24) that we have been justified, the justifica-

tion being entirely the gift of His grace, with no reference whatsoever to our own merits or demerits.

An interesting expression appears in Hebrews 9:15: "a death has taken place for the redemption of the transgressions that were committed under the first covenant." Probably this verse should be understood as one commentator interprets it, "for deliverance from the transgressions." This would agree with the implications of apolutrosis, and with the construction of the sentence. Those who, under the law, were guilty of many transgressions, have now, by His death, been liberated and entirely removed from all question of guilt.

Finally, we note that this word is used four times in reference to the liberation for which we still wait: the removal from the burden of our still-dying and yet-unglorified bodies. For that liberation we "eagerly wait" (Romans 8:23), a verb that implies earnest attention, with the mind directed away from the things of time and sense.

The Holy Spirit has been given to us as the pledge-the down-payment and the foretaste of that glorious hope (Eph. 1:13-14). He is also God's seal set on His own purchased possession. That seal remains unremovable until the day of redemption (Eph. 4:30) when God shall finally take complete possession of what is His. And since He is always thus and for this end within us, our care should be always to seek to know and to do His will in all things, so as never to cause Him sorrow by conduct in any way unbecoming to those who are His own possession, purchased with the Lord's most precious blood.

The fourth of these occurrences (Luke 21:28) forms an appropriate conclusion: "Straighten up and lift up your heads, because your redemption is drawing near."

```
<sup>1</sup>I Cor. 6:19, 20
```

Quotations are from the New American Standard Bible (NASB)

The author is a missionary in Angola, having served there 51 years. Earlier articles in this series considered Aspects of Grace, Faith, Sanctification, and Salvation (March, June and December 1974, and April 1975).

<sup>&</sup>lt;sup>2</sup>I Cor. 6:13, 18

<sup>&</sup>lt;sup>3</sup>Romans 12:1 <sup>4</sup>I Cor. 9:19

<sup>&</sup>lt;sup>5</sup>II Cor. 9:19

<sup>&</sup>lt;sup>o</sup>H Cor. 4:5 <sup>6</sup>Galatians 1:10

 $<sup>{}^{7}</sup>$ The ek becomes eks (ex) before verbs beginning with a vowel.

Romans 6:21



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

We have 45 students at Mount Carmel this year, our largest enrollment yet. Having more students at the same time as **Stanley King** has gone on sabbatical [to Australia and New Zealand] has greatly increased the work load for other faculty members. We are actively looking for another man to join us.

We have been pleased with the growth of Northridge Bible Church during our first year. Our present average of over 90 attending includes 30 or more adults. Four of these were led to Christ last year. We look forward to another good year of growth in numbers, in spiritual maturity and in new births.

September 24

# SAM GALLAGHER, 10552 McClemont Ave., Tujunga, California 91042

In earlier days my wife and I were engaged in a traveling ministry that involved the building up and encouraging of small assemblies through evangelistic meetings, ministry to the saints, Daily Vacation Bible Schools and helps to Sunday School teachers.

Later, being confined to a wheelchair meant altering our outreach by limiting these ministries mostly to Southern California. I minister to one of the assemblies here each Lord's Day and at midweek meeting, and also the ladies Coffee Hour on Tuesdays. My wife faithfully accompanies me everywhere and sings, in addition to her own Pioneer Girls work and Released-Time Bible Instruction class each week.

We live in a troubled world, and God has opened many doors for counseling

ATTENTION COMMENDED WORK-ERS: For best results target your letters to reach us by the 15th of the month. That's when we block out the space. Tell us what you are doing now, and for prayer purposes what you expect to be doing in two months' time—when people will be reading your letter. and encouraging those with problems. We count it a joy and high privilege to serve the King of Kings. We do so welcome the prayers of the saints for us.

October 10

# MARIANO GONZALEZ, 529 Pershing Avenue, Glen Ellyn, Illinois 60137

There is much interest in the Word of God among the Spanish-speaking people of Chicago. At the "Local Evangélico" (Avondale) we continue to

see blessing and growth.

Last July was declared the "Month of Specials to Combat Spiritual Inflation" and was used of the Lord to stir up His people and increase attendance. We began the series with a baptism of three, had a mini-conference with José Bongarra from the Argentine, showed the film "The Rapture," and had a sing night with a short message on the subject by an able musician and choir director from Buenos Aires, Daniel Dardano. Attendance was extra good in all the meetings.

We have lost about five families due to moves to Spain, Ecuador, Indiana,

Texas, etc.

We regret having to drop our radio broadcast from a Chicago commercial station that was really hitting the target. We continue to broadcast from the Moody station, WMBI.

Recently I spent 20 days in the hospital with chronic active hepatitis plus a new acute hepatitis with some necrosis of the liver. I am curtailed from activities and it looks as though the way to recovery is going to be a long bed journey. I covet your prayers. *October 7* 

# R. EDWARD HARLOW, 230 Glebemount Ave., Toronto, Ontario M4C 3T4

So far this year 42,033 books have gone out from this office in four languages. We praise the Lord for this but note that the total is 5% less than last year at this time. Two new titles are being published this month and two booklets reprinted. However, we have three more new books being developed and seven which need to be reprinted. Pray with us about these things.

October 17

# WILLIAM KING, 306 Apollo Drive, Wilmington, North Carolina 28401

We are concentrating on door-todoor visitation and witnessing. Our AWANA program has increased to the point that we now have the boys and girls on separate nights. Our building has shrunk in size and we need extra classrooms, so we're praying about land again, and the means to build on to the existing buildings.



Marie and Victor Sheaffer with Kelth, 6, and Andrea, 8. Behind them Humphrey's Peak, 12,670 feet. Flagstaff is more than 7,000 feet above sea level. The Sheaffers are from New Jersey where Victor (Dr. Sheaffer) was employed as a research chemist.

Nearly every Sunday we're having new visitors to the chapel and just this past week three persons professed to be saved. October 17

# CLARENCE A. LOW, 1-B Southgate Drive, Jupiter, Florida 33458

We have just completed a week of children's meetings here at Faith Bible Chapel with **Bill Brown** of Fort Lauderdale. These meetings were well attended, many new homes were contacted, and a good number of boys and girls were counseled concerning salvation.

October 18

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

We have had three baptisms this year and will have one next Sunday. The young people's meeting continues to grow, so do pray for those who do not know our Lord Jesus Christ.

Pray for the babes in Christ and for many parents who come to Sunday School and are still in darkness.

The fund to buy the property next to the chapel continues to grow and we are waiting for the owner to decide when to sell. We need the room. We are using our mobile home for classrooms for Sunday School now. October 14

# EARL MILLER, Holland Towers, Apt. 710, 1120 Market St., Meadville, Pa. 16335

We are moving along slowly here at Meadville. We started a class with Emmaus Bible School courses, presently taking Exploring the Scriptures by **John Phillips.** Fifteen are enrolled and they enjoy the study very much.

We have a fine group of young people here. I have trained them to take the preaching service when I am not here. It was new to them but they are



Marie Sheaffer teaching a children's Bible class, here using the chapel of the Indian Bible Institute. The class includes both Indian and "Anglo" children.

doing very well. We have no older men folks here, only one married man in the meeting besides myself. The rest are teenagers or early twenties. Two weeks ago while I was away a teenager brought the morning message and I heard that he did very well.

October 22

# PETER J. PELL, 1117 Courtney, N.W., Grand Rapids, Michigan 49504

God has been good in giving blessing at Northwest Gospel Hall and we are looking to Him for the needed grace as we minister in St. Catharines and take in a weekend conference at Greenwood Gospel Chapel in Toronto and a weekend at Friendship Avenue Chapel in Pittsburgh. It will be good to get out again, although it has advantages being a local brother. Assembly fellowship is the sweetest thing this side of heaven.

September 12

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

We have every right to be encouraged by the Lord's good hand upon us. This past Sunday I had the joy of baptizing eight new believers. Attendance at our Family Bible Hour continues to show an increase with between 70-100 usually out. Among this number are always some unsaved. Little by little the work is growing and being established.

Please pray with us as we make plans to begin construction on our new chapel. We are waiting for the Lord to give us a sale for our present building. An ideal location has been purchased, plans have been drawn up, and the Christians here are anxious to get going as the Lord directs.

We are also happy to announce the safe arrival of our third child, Douglas Paul, on August 22. We thank the Lord for such a fine, healthy boy. *October 2* 

# VICTOR SHEAFFER, 2218 N. Lantern Lane, Flagstaff, Arizona 86001

Marie and I are continuing as teachers at the Indian Bible Institute [see INTEREST, September p. 4]. We also have a home Bible study and Marie conducts children's Bible clubs.

The Indian Student Fellowship meets in our home. This is a time of fun and food for college-age Indians. We usually have 20 to 25 young people, the majority of them students at the Bible Institute.

For some time now the school has wanted an extension program which would involve teachers going out onto the reservation to hold classes. We are involved. We will leave Flagstaff on Friday evenings, have two teaching sessions on Saturday and one on Sunday afternoon. As with any pioneer work, there will no doubt be a period of trial and error for which we explicitly request your prayers.

September 16

# CYRIL SHONTOFF, R. R. # 2, Lennoxville, Quebec

As I look back I rejoice at what God has done in various places in the Province of Quebec.

At a French camp in Beauce County, 19 came forward at one of the meetings to receive the Lord Jesus.

The Gaspé trip with the Open Air Campaigners van was made again this year. Roderick Wilson from Sherbrooke came with me. The Lord gave us a good trip and we were able to visit and make contacts. Some isolated Christians were happy to see us and were encouraged in the Lord. One chap we led to the Lord several years ago was still trusting the Savior, although he had many problems.

It was interesting to visit St. Quentin, N.B., where we were told there were no

English-speaking people in the city. The Lord opened the door to witness to a garage-man who gladly accepted the Gospel literature and testimony of the Gospel.

Our little French assembly meeting in homes is going on well and a good spirit of fellowship exists. We trust the Lord will save others to add to the church ere He comes back for His own.

# TOMMY STEELE, Sr., Route 1, Box 135E, Norlina, North Carolina 27563

As I approach my 69th birthday I can report one of the busiest years of my life. Besides the daily radio and pulpit ministry, I have been privileged to preach the Word in several states, including a month-long visit in Albany, Georgia. God has been gracious and many are the incidents of His blessing. Among these was the exciting and thrilling experience of leading a North Carolina highway patrolman to the Lord.

September 9

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

The Lord has given the Arizona Bible Women some very fine electronic equipment through Workers Together and again the Bible study cassette tapes are going around the world for use among the sisters. This year the series is 30 lessons in "God's Dealings with His Saints." It is so good to hear from the missionaries and Christian workers who are receiving these and using them.

A letter has been received requesting permission to translate the studies in the book of Romans into Navajo for use over the Farmington, New Mexico radio station. Pray for this further outreach.

September 25

# JAMES WRIGHT, 11 El Sereno Dr., Colorado Springs, Colorado 80906

I spend most of my time in pastoral ministry here in our new meeting in Colorado Springs, Westside Christian Fellowship. We meet in a rented facility. We are about 50 now and growing.

The balance of the time is spent in ministry with assemblies around the area and especially seeking to help new meetings develop. We also help with the Christian Home for Children in a counseling capacity.

October 3





Ella and Richard Cape with Ruth (11), Stephen (5), David (9), and Mary (4).



Mari Robbins

# commendations

# MR. & MRS. RICHARD CAPE, C.P. 14-2259, 70.000 Brasilia, Distrito Federal, Brazil, South America

Four Iowa assemblies (Greenfield Gospel Chapel, Lyman Gospel Hall, Atlantic Gospel Chapel and Berea Gospel Hall) have commended Richard and Ella Cape to the work of the Lord in Brazil, and to the prayers of God's people everywhere. The letter of commendation indicates that the Capes returned to Greenfield, Iowa, after several years missionary service in Brazil, resigning "from the mission board which sponsored them because they felt they were restricted somewhat in their activities for the Lord. Brother and sister Cape have now come into fellowship with Christians meeting in the name of our Lord Jesus Christ alone. They have been circulating among assemblies so gathered, and brother Cape has been witnessing and ministering the Word of God. He leaves no doubt in our minds that he is gifted of the Lord and is using this gift as the Lord intended. We have had opportunity to observe the manner of life of the Cape family and can speak highly of them as Christians. The Capes have made it known they feel urged of the Lord to return to Brazil to further serve Him there. Departure expected December 1.

### MR. & MRS. JAMES MAYER, 87 N. Glenwood Rd., Fanwood, New Jersey 07023

James and Cathy Mayer were commended to the Lord's work in 1971 by Christians at Woodside Chapel, Fanwood, New Jersey. They served as missionaries in Peru until Cathy's health necessitated a return to the States. Since coming home they have continued serving the Lord in the New Jersey area.

Although Cathy's health problem has improved to the state where a return to Peru would be possible, it seems the mind of the Lord that at this time they remain in the United States. The elders of the commending assembly heartily agree with their decision, and reaffirm their commendation of the Mayers to the work of the Lord as He may direct.

## MISS MARJORIE ROBBINS

The commendation of Miss Marj Robbins has been reaffirmed by Christians of the Charlottetown Bible Chapel in Prince Edward Island. After serving several years with Publications Chrétiennes and then at Institut Biblique Bethel, Marj moved to northern Quebec in October. She expects to be doing secretarial and follow-up work with Glad Tidings Crusades. The television ministry of Gaston Jolin is a prominent part of the Glad Tidings effort.

### SHORT TERM COMMENDATION

Christians of Dearborn Chapel, Dearborn Heights, Michigan, have commended **David Petke** for one year missionary service in Ireland, beginning in September 1975. David has proven his faithfulness in cheerfully serving the Lord in the commending assembly, and has displayed the spiritual maturity needed for the work he is being called to do. He will be working with the Ireland Outreach team, led by Mr. and Mrs. James Gillet.

# NO LONGER IN FULL-TIME WORK

**Reginald Barnicutt,** 55 Hoseyhill Cresc., Agincourt, Ontario has written to us informing us that he has returned to secular employment. He asks that his name be deleted from the list of full-time workers.

A similar letter has come from **Allan Wood**, 979 S. Fletcher Drive, Wheeling, Illinois 60090. Allan left Literature Crusades on September 1st. He obtained a secular job and intends to finish his college education on a part-time basis. Eventual return to full-time work is in view.

Ronald and Rose Cavenagh were laboring with Literature Crusades in Ecuador until Ronald's ill health made it necessary to return to Canada. He is now employed in Manitoba. A letter from Malton Bible Chapel, Malton, Ontario, withdrawing the commendation notes that Ronald "still hopes to return to full-timé service, if the Lord so directs."

# with the Lord

**MRS. GERTRUDE EGGLESTON,** 90, of Newport News, Virginia, on August 17 after a lengthy illness. Born in Norge, Va., she was saved more than 60 years ago through the

ministry of the late William Dunning and continued faithfully in fellowship in the Newport News assembly until declining health set in.

MRS. ALVA (Agnes) ERICKSON, 72, of Cumberland, Iowa, on April 26 after a lingering illness. Mrs. Erickson was in fellowship at the Mayflower Gospel Chapel which she and her late husband were instrumental in starting. She was a living testimony for her Lord and Master and enjoyed giving out tracts to all who came to her door.

JOHN MONTGOMERY, 91, of Cokeburg, Pennsylvania, on September 14 from complications resulting from a stroke. He came to this country from Scotland in 1912 and has been in fellowship with the saints in Donora Gospel Hall since 1925. He was a retired coal miner and had a wonderful testimony by his quiet sincere life.

MRS. NELLIE (Simpson) SINCLAIR, 68, of Methuen, Massachusetts on September 26 of a sudden heart attack. With a quiet but lovely spirit she had been in fellowship with Christians in the Andover Bible Chapel, formerly the Methuen Gospel Hall, for the past 40

# address changes

# **ASSEMBLY CHANGES**

BIRMINGHAM, ALABAMA Mountain Brook Bible Chapel SS 9:45, M 11, BB 7, Wed. 7:30

HARTFORD, CONNECTICUT **Prospect Gospel Chapel** 

Correspondent: Alexander Brown, 179 Talcottville Rd., Vernon 06066 (203/875-0643) BB 9:30, FBH 11, G 7, Wed. 8

MAYWOOD, ILLINOIS

Woodside Bible Chapel BB 9:30, FBH 11, M 6:30, Wed. 7:45

**KEARNY, NEW JERSEY** Good News Chapel

Correspondent: Lawson Mitchell 258 Belgrove Dr. 07032

**CINCINNATI, OHIO** Northern Hilis Bible Chapel

Correspondent: M. Richard Schorr, M.D., 9225 Sagemeadow Dr., 45239

HARRISBURG, PENNSYLVANIA **Bible Chapel of Union Deposit Road** 

5503 Union Deposit Road, Box 4101 (formerly Harrisburg Gospel Chapel, Seventeenth St.)

Correspondent: Ward J. Kremkau, Jr., 11 Hillcrest Dr., Mechanicsburg 17055

PITTSBURGH, PENNSYLVANIA Friendship Bible Chapel

Correspondent: John M. Duff, 4917 Friendship Avenue

BAINBRIDGE ISLAND, WASHINGTON Bainbridge Bible Chapel

Correspondent: J. Sherrard, Rte. 1, Box 721, Poulsbo, 98370 (206/598-4471)

### SYDNEY MINES, NOVA SCOTIA Sydney Mines Gospel Hall

Correspondent: Fred Layton, 37 Lynnbrook Dr., Sydney

**OSHAWA, ONTARIO** Nassau Street Gospel Hall

Correspondent: Douglas Brooks, 108 Crawford St., Whitby

**NORANDA, QUEBEC** Assemblée Chrétienne de Noranda

c/o Ronald Jolin, 130, 15th St., Noranda (819/762-0486)

### **NEW ASSEMBLY**

UNION, MISSOURI **Believers Bible Chapel** 

Rt. 1, Box 416, 63084

Meeting in home of Correspondent: Philip J. Smith, Highway BB, 1 mile north of Highway 50, 4 miles west of Union. BB 10, SS 11, Tues. 7:30

### **WORKERS CHANGES**

Kenneth Belch, Box 1111, 204 Baker St., Stirling, Ont. K0K 3E0

Donald Dunkerton, 306 Robin Lane, Marietta, Georgia 30060

John Phillips, Apt. H-12, Laurelwood Apts., 2650 Bentley Road, Marietta, Georgia 30062

Joseph Tremblay, C.P. 665, 17 Anseville Rivière-du-Loup, Quebec G5R 3Z3

Stanley Streight, 169 Southwood Park, Red Deer, Alberta T4N 3P2

INCOME PROPERTY for sale in Central Florida. Furnished. Two houses, two efficiency apartments, one garage apartment. Purchaser concerned for local testimony preferred. Appraised value discounted. E. Armstrong, 320 Sunset Rd., Frostproof, Florida 33843. Phone 813/635-3214.

MATURE WOMAN OR COUPLE to serve as Director of Non-Profit Christian Home for Working Girls. Must be good cook and desire to counsel girls. Apartment, all living expenses, salary. Write D. J. Wilson, Heart of Denver, 801 Logan, Denver, Colorado 80203.

ASSEMBLY COUPLE to manage Christian retirement home. Dependable staff already on duty. Apartment, meals, small salary, and other benefits. Limitless opportunity for Christian service. Write: Edgewater Christian Manor, 600 Magnolia Ave., Tampa, Florida 33606.

SENIOR CITIZENS. Excellent care available at Cherith House in northern New Jersey. Experienced geriatrics nurse on duty. Pleasant comfortable rooms. Must be ambulatory. Assembly meets on premises. Daily meetings for prayer. Call Dr. Taylor 201/743-3799.

CHRISTIANS TRAVELING through Bend, Oregon, are invited to worship the Lord with my wife and myself. We observe the Lord's Supper at 8:45 a.m. Roland C. Keffer, 1255 N.W. Albany Ave., Bend, Ore. 97701.

NOTICES are carried at the flat rate of \$10. Maximum length: 40 words. Payment must be sent with order.

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

*pessessessessessessessesses* 

# **PITTSBORO CHRISTIAN** RETIREMENT COMMUNITY

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

In beautiful North Carolina ... Favorable Climate ... Beautiful grounds ... Cottages being built ... Mobile Home Sites ... **Dedicated Staff.** 

### PITTSBORO CHRISTIAN HOME, INC.

A Non-Profit Christian Retirement Community P. O. Box 518 Pittsboro, N. C. 27312 Please send me a brochure with all details:

Name			
Address			
City			

# **HYMNS** of TRUTH and PRAISE

coccececececececece



State/Zin

- 576 Pages 682 Hymns &
- Choruses
- 61 Scripture Readings
- Hymns For All Purposes
- Topical Index

\$3.95 per copy plus postage Returnable sample copy and quantity prices

to assembly leaders on request. **GOSPEL** 

PERPETUATING PUBLISHERS Dept. LOI, Box 348, Fort Dodge, Iowa 50501



# Readers' Comments

Our whole family enjoys INTEREST. Washington

It keeps us in touch with the members of our family in the Lord. God bless you. Quebec

Like reading a home town newspaper. North Carolina

Encourage the sisters to write in about the work they are doing. Texas

The reports from the ministering brethren are used for prayer reminders. Ontario

Some of the poetry goes on my refrigerator door so I can re-read often! Washington

As a newspaper editor, I appreciate the quality of its production and its appeal to a wide spectrum of readership. New Jersey

I am a United Methodist pastor. I find INTEREST a source of encouragement and edification. Connecticut

Being in the State prison in San Luis Obispo it is impossible to donate as I would like to. I do hope to continue to receive INTEREST. California

Every day I thank the Lord for you all on the staff and the men that give of their time on the board. Florida

Hang in there brother James.

California

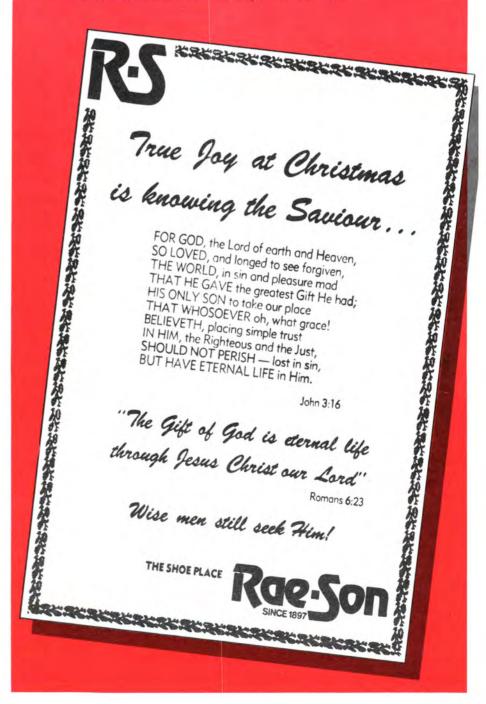
EDITOR'S NOTE: Many thanks to our readers for the scores of annual survey replies. To those of you who have not yet responded, we invite you to use the survey envelope sent with this issue. Include your comments on the magazine. We read them with care.

# AN IDEA FOR Christian Business Men

Many advertising dollars at holiday seasons are earmarked for institutional messages, such as thanking customers for patronage or wishing them a joyful holiday. Can these same dollars be used to communicate the Gospel message?

Taking this as a challenge of faith, the management of Rae-Son, a family-owned shoe firm in Vancouver, has been purchasing space in morning and evening Vancouver papers (combined circulation 300,000) for a Gospel witness. The reaction has been overwhelmingly favorable.

"Let the redeemed of the Lord say so."-Psalm 107:2





# A Call to Prayer

A group of workers and elders who are deeply concerned for the progress of God's work met together in St. Louis for the Workers' Conference, October 7-9. It was a time of rich fellowship, prayer, teaching and discussion.

We live in momentous days. This is a time for God's people to be zealous and earnest, vigorous in the Gospel outreach. We would encourage assemblies of Christians in the United States and Canada to set aside a week in January for special prayer. If we are concerned about our spiritual state, let us follow the exhortation of Ephesians 6:18.

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

Donald L. Norbie, Secretary, Workers Conference

### **DEPRESSION BABY**

Continued from page 3

A number of the brethren in the Chicago assemblies being exercised before God about these things, after much prayerful consideration thought it would be wise to issue a bulletin giving short accounts of the pioneer and his work and mailing them to every assembly in the United States and Canada and in this way keeping the work before the saints so that they may be exercised to send support to any brother laboring in neglected places.

# **QUOTES FROM WORKERS**

The article goes on to indicate that a circular letter had been sent out to nearly 800 assemblies in the United States and Canada, and evidently to the full-time workers as well, proposing the new magazine and asking for comments. The response had been highly favorable. Evidently it had brought a few reports as well, and these appear in the first issue immediately following the introductory article.

The first such report was from William Ingram, in Baldwinton, Saskatchewan. He speaks of small assemblies bravely holding forth for God, of good audiences in schoolhouse meetings, of winter temperatures as low as minus 55°. Then he mentions a woman totally dependent on the Lord purposing to build cottages in Arizona where Christians with T.B. could go in quest of health.

Next came a letter from William E. Belch describing his work with eight small assemblies on Quebec's Gaspé Coast. He and several others quoted in that first issue are still active in the Lord's work. They are, with their 1934 locations, J. Douglas Ibbotson, Savan-

nah, Georgia; Owen Hoffman, Washington, Georgia; O. W. Elder, Yakima, Wash.; John Bramhall, Sumpter, S.C.; Frank Detwiler, Virginia; Charles Bowen, Vancouver, B.C.; and Harold G. Mackay, then of Bristol, Virginia. Others have been called to their reward.

In all, there are 22 workers' letters in the July 1934 issue of *Letters of Interest from the Home Field*. These letters gave the new magazine its name. In later years the name would be twice shortened, but the "Quotes from Workers" section, as it is now called, would continue to be the longest and most essential feature of the magazine.

### LATE FOR THE PARTY

The first issue was labelled Volume 1, Number 1. Because we have now come to the eleventh and final number of Volume 40, and are ready to enter our 41st year, we are celebrating our fortieth birthday.

The quick-witted observer, noting that it is actually 41½ years since the magazine was first published, will rightly conclude that we are well into our 42nd year. A little late for a birth-day party? Perhaps so.

What happened was that publication was sporadic in those early days. Volume 1 stretched on into 1935. Volume 1 Number 5 came out in May, ten months after the first issue and three months after the fourth. From then until 1943 publication continued to be irregular. There were no more Volume numbers, and at least two issues were not even dated.

In March 1943 Good News Press (now Lithocolor Press) took over the printing, and from then on the magazine has come out monthly, sometimes combining two summer months in one issue, but otherwise only missing

two months in 33 years.

Volume numbers were resumed in 1963, counting back and allowing for the irregularity of the first few years. That's why 1975 is Volume 40, even though it is 41½ years since the magazine was first published.

Forty is a significant number in the Bible. It is connected with training (Acts 7:21-23, 29-30), with testing (Luke 4:2), with revelation (Exodus 24:18), and with judgment (Genesis 7:4; Numbers 14:33-34). But for Moses and David in particular, forty represented pilgrimage and service. Moses led the Israelites for 40 years (Deuteronomy 29:5) and David was king for the same length of time (I Kings 2:11). These were the years of their service for God and His people.

INTEREST, too, has now served God's people for forty years. Should the Lord tarry, He may be pleased to grant many more years of service. The servant cannot lay down the tools until the Master tells him to. Lord willing, then, we shall continue to promote the cause of pioneering and teach the Biblical principles of evangelism and church organization for which the magazine has stood these many years.

It is fitting, though, to pause briefly and look back. Month after month we have reported on the work that others have done and are doing. This time may we say a little about our own.

It is fitting, also, to ask the prayers of God's people for the ministry of the magazine. For forty years we have been putting prayer requests before you—sometimes directly; more often by telling about the work, knowing you will pray. This month may we take a few pages to remind you to pray for INTEREST, too. We know you will.

James A. Stahr, Editor





The wedding of Pham Hong Lac and Doan Thi Minh Ngoc in Hiawassa Hills Bible Chapel. The ceremony was performed by Walter Routh in Vietnamese, translated into English for the benefit of families of the Hiawassa Hills, Bear Lake and Lake Howell assemblies.

# ORLANDO ASSEMBLIES ASSIST VIETNAMESE COUPLE

Hiawassa Hills Chapel was the scene of a twilight wedding ceremony earlier this year when 18-year-old Doan Thi Minh Ngoc became the bride of 26-year-old Dr. Pham Hong Lac.

The romance began five years earlier when Lac, a medical student in Saigon visited his best friend's house. "I met Ngoc then; but of course I didn't think about her then, as she was only 13," Lac said with a grin.

Three years later, however, Ngoc accepted Lac's proposal. They set their wedding date for June 1975, a date that not even the fall of Saigon would change.

Yet only two months before the planned date the future was in turmoil. Vietnam was rapidly collapsing. Then suddenly Lac got a phone call from his brother Lang. He was to come immediately to the airport for evacuation to America, bringing his fiancée. They had 15 minutes to get ready.

Lac had graduated from medical school in 1974 and was serving the Lord on a mission station outside Saigon. He was probably the only native medical missionary in the country. He had been

saved when he was 16. Ngoc (pronounced *Nowp*) was also a Christian. Many of their friends, including some who attended their wedding, were Buddhists.

Walter Routh, an independent Baptist missionary, was instrumental in getting Lac and his fiancée to safety. After evacuating his own family to the Philippines, he had returned to Saigon to seek out Lac's brother and one or two others. But with the fall of Saigon imminent, the American embassy was no longer issuing visas except to "families" of those Vietnamese who had worked for Americans

A sympathetic embassy official viewed things on a higher plane. He asked Routh if all Christians "were not all in the same family," and Routh agreed before realizing the significance of that truth. With the "family relationship" established, the papers were approved.

It was then that Routh and Lang phoned Lac, telling him the departure papers were in order. Then they boarded a plane for the Philippines.

Lac and his fiancée entered the airport unhindered by police who were generally charging exhorbitant entrance fees. In the departure area, however, they learned they needed yet another "stamp" on their papers. They waited two days in the crowded terminal, with no food, before they found an official who would clear them. The third day they left Vietnam aboard an American Air Force C-130. Two hours after they left, the compound where they had been staying was hit by Viet Cong rockets, killing nearly 1,000 Vietnamese.

Meanwhile in Orlando, Florida, 10,000 miles away, Dr. and Mrs. Theodore Dippy of the Hiawassa Hills Chapel had felt an urge to help Vietnamese refugees. Attempts to make contacts had been unsuccessful. Then, seeing a front-page newspaper article about the group Walter Routh was bringing, they made some phone calls and learned about the young physician and his fiancée. Ted Dippy, himself a pediatrician, was immediately interested.

The Dippys were able to be the sponsors Lac and Ngoc needed to become American residents. The Christians of the Bear Lake, Lake Howell and Hiawassa Hills assemblies (all in the Orlando area) "adopted" the young couple. The apartment attached to the Bear Lake Chapel was made ready with furnishings and other necessities. Even an automobile was provided.

Walter Routh performed the wedding ceremony, assisted by Ed Scott of the Hiawassa assembly. The ceremony differed from traditional American weddings only that bride and groom walked down the aisle together at the beginning. The language used was

Vietnamese, with translation into English. Both wedding and reception were held in the Hiawassa Hills Chapel, where Lac and Ngoc are in fellowship.

Lac now works for the Orange County Health Department while he prepares for his exams. Despite his earlier training, he has extensive examinations to take before he can even become an intern in the U.S.A. After a year's internship he can take the Florida State Exams, and only then go into private practice. Eventually he hopes to pursue his chosen specialty, pediatrics.

"Lac wanted to wait until he was able to earn his own way before he got married," Dr. Dippy reported, "but after we all talked about it he agreed to go ahead with the June wedding." Then both Lac and Ngoc could plunge into their studies. Ngoc wants to be a nurse. She left her high school diploma in Saigon, so she is now going to a local high school for accreditation.

With the help and fellowship of their new Christian friends, the future looks a good bit brighter than the life they left behind them.

# DAVID VANDER NOOT IN BOYS'

David Vander Noot (formerly in Bear Lake, Florida) is now working as a chaplain at Edgewood Youth Ranch, a Christian children's home just outside of Orlando. Some of the 50 boys and girls are delinquents, and some come from broken homes.

Dave has complete charge of the spiritual program. In addition to counseling and preaching, his duties include working with parents. Many times parents are required to attend the gospel meetings as a prerequisite to being considered by the courts for getting their children back.

The Hiawassa Hills Chapel, where Dave is in fellowship, has encouraged him in this ministry. He continues to serve the Lord on a faith basis.

Dr. Theodore Dippy, Hiawassa Hills Chapel

# **RETURN VISIT**

The fall of 1974 we were helped by a three-week short-term Bible School conducted by **Dr. David Clifford**, formerly of Moorlands Bible College, England. This September he was back with us for a series of meetings on victorious Christian living. Several professed faith in Christ and some received a deeper Christian experience. All meetings were well attended.

Dr. Clifford is not involved in the charismatic teaching on the baptism of the Spirit and tongues.

T. A. Catchpole, Corr. Village Lane Bible Chapel Hauppauge, L.I., New York



THE ARTICLE on Transcendental Meditation in the June issue has brought more mail response (all enthusiastic) than any other 1975 article. Furthermore, the article has been reprinted in the Christian Reader, with a circulation of 250,000, ten times that of INTEREST.

We sent a copy of the June issue, with a personal letter, to each Senator on the Judiciary Committee. Apparently scores of people have written to these Senators, learning about the T.M. resolution (S.R.64) from Interest or other sources. The resolution is still pending, but it would appear that it may die in committee as a result of the strong opposition. Senators are being made aware that T.M. is a religion, despite its consistent claims to the contrary.

The battle is far from won, however. Federal money is still being granted to public schools for the teaching of this disguised form of Hinduism. In California, this use of taxpayers' money is being challenged in court (see the following report).

In local situations, Christians can probably be quite effective by visiting or writing to school board members, school principals, and other public employees who can open or close doors to the teaching of T.M. A gracious approach is important. Those officials are not anxious to import religion into the schools, but they need to be shown that T.M. is religion. Show them a copy of the June issue of INTEREST, and leave a reprint of the article. Reprints are available from the Spiritual Counterfeits Project, P.O. Box 4309, Berkeley, California 94704, at the following prices:

1 - 9 copies	20¢	each
10 - 29 copies	14¢	each
30 or more	100	each

There is a postage and handling charge of 35¢ for orders up to \$1.00, rising to 90¢ for \$10.00 orders.

May I suggest you send a dollar or two even if you only request one or two copies. The Spiritual Counterfeit Projects' funds are severely depleted because of their tremendous legal and research expenses in connection with the California court case. In view of the significance of that effort for every community in the U.S.A., many of our readers might wish to be considerably more generous.

Spiritual Counterfeits Project is an arm of the Christian World Liberation Front, currently being reorganized as the Berkeley Christian Coalition. Bill Squires, author of the INTEREST article, will become Director of the Coalition.

Other information about T.M. is available. The Project now has an English translation of the T.M. initiation prayer—and if you want proof that the initiate is bowing to and praying to pagan deities you will want a copy of this.

The monthly newsletter of the Project is full of valuable information on a number of modern-day cults, as well as reports on the progress of the court case. Ask for it when you write them. And back up those young men and women with your prayers.

-The Editor

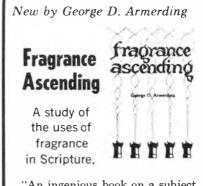
### **COURT CASE AGAINST T.M.**

On May 19, 1975 a complaint was filed in Alameda County Superior Court (Oakland, California) by William Grunow, a Lutheran pastor, charging the San Lorenzo Unified School District with violations of the U.S. Constitution, the California State Constitution, and the California Education Code in permitting Transcendental Meditation to be taught in a public high school and junior high in San Lorenzo, California.

The Spiritual Counterfeits Project is acting in a technical advisory capacity with the attorney in this case.

The plaintiff asked for a declaration by the court that the teachings of Maharishi Mahesh Yogi (see INTEREST, June 1975, p. 3), which include TM and the Science of Creative Intelligence (SCI), are religious in nature. There is also a request for an injunction restraining the defendants from spending public funds for the teaching of TM and SCI.

The significance of this case is very great. The International Meditation Society consistently proclaims that TM is not a religious practice, but rather is a natural means of rest and relaxation. If the court rules that TM is religious, the news would get around and the credibility of Maharishi and the IMS would be greatly diminished. Christians are urged to pray about this matter.



"An ingenious book on a subject few if any have covered. Russell T. Hitt

Eternity Magazine

Paperback

P. O. BOX 2216

WALTERICK PUBLISHERS KANSAS CITY, KS 66110

# What's the State of Your Estate?



Do you have a question regarding a will, an estate plan, a living trust, income for retirement, an annuity trust or unitrust, tax benefits, etc? Stewards Foundation can help you to obtain qualified legal and accounting advice to produce answers to these problems.

Contact: STEWARDS FOUNDATION, Box 294 Wheaton, III. 60187

Attention: Robert W. Mojonnier



Stewards Foundation also celebrates an anniversary in 1975. It is 30 years old. In this article, the Foundation's Secretary outlines its story, and tells how it has lived up to the Bible verse from which its name is taken: "It is required in stewards that a man be found faithful" (I Corinthians 4:2).

■HE YEAR WAS 1945. The Great War was coming to a conclusion. People were intimately conscious of life and death. It was a time in which the Gospel message, intelligently presented, was being heeded.

Across the land assemblies were, in many cases, meeting, witnessing and preaching the Gospel in buildings which were no longer adequate for their needs, and sometimes not attractive to the unsaved man or woman needing to be reached with the Gospel. New construction, virtually impossible during the war years, would be given a high priority as soon as the war was over.

Where initial steps toward building had already been taken, it became immediately evident that obtaining financing would be a major problem. Local banks were generally unwilling to take mortgages on church buildings. What could they do with a church building if the borrower was unable to pay off the mortgage?

On March 26, 1945, five Chicago area brethren incorporated Stewards Foundation for the stated purpose of assisting local churches in the problem of financing their expansion. These men were W. G. McCartney, Paul Erickson, James G. Humphrey, Clyde Dennis and Donald B. Tyler. The purpose clause in their original charter read:

To aid financially the assemblies of Christians gathered to the name of our Lord Jesus Christ to enable the erection and rehabilitation of assembly chapels, schools, hospitals and old peoples homes and the furnishing of

The first meeting of the Corporation was held on April 17, 1945. W. G. McCartney was elected President, Paul Erickson, Secretary, and James G. Humphrey, Treasurer.

# A TWO-FOLD MINISTRY

The plan established by the corporation was to sell bonds to individual Christians in the United States and Canada, and then to loan the funds generated to any assembly that desired to build, especially those that could not finance the building locally.

Now there was a place to turn when local banks and savings institutions were unwilling to provide funds. Even when bank mortgages could be obtained, they usually had to be guaranteed by individual members of the congregation on a personal basis. Stewards Foundation was prepared to loan money to churches, and that without the inconvenience of individual guarantees. Its founders were confident that God would enable His people to pay for the facilities needed for His work.

Their confidence has been abundantly vindicated by a practically perfect record of loan repayments by the assemblies.

Equally important as Stewards Foundation's service to assemblies was its service to individual Christians. People could put their savings to work for the Lord, in contrast to the secular and commercial use made of their investments by banks and businesses.

Late in May of 1946 the first loans were promised to assemblies in Savannah, Georgia; Kearney, New Jersey; and Wichita, Kansas. Bonds were issued early in June, and the project was under way. The first substantial list of loans which appears in the early minutes totalled \$80,700. It included ten loans covering assemblies in seven states and two Canadian provinces.

During the years since 1945, U.S. and Canadian Christians have purchased 23 million dollars worth of bonds of various terms and interest rates. Twelve million dollars worth have been redeemed, checks usually going out the second or third day after the request was received. The balance of \$11 million remains on the books today. Interest has been paid regularly to bondholders over the years and now totals nearly 9 million dollars.

During the same period, loans to assemblies, camps, homes, etc. totalled about 18 million dollars. In addition, 10 million was made available through loan to Stewards Foundation Hospitals in Illinois and Washington.\* All of these loans are repaid on a pre-determined schedule which provides funds for addi-

<sup>\*</sup>Bond and loan totals will not be equal because of varying terms. For instance \$1,000 from a bond held 10 years might be loaned out and repaid twice during that period.

# Hy of Stewards Foundation by Robert W. Mojonnier

tional loans as needs arise.

Since the inception of Stewards Foundation, funds have been provided for the construction or purchase of some 500 buildings. Another 320 loans have been for repeat projects, such as remodelling or expanding existing chapels.

### **TYLER TO TAYLOR**

In 1948 Donald B. Tyler moved to California, resigning as a trustee and Vice President of Stewards Foundation. In January of 1949 Donald M. Taylor had left the LeTourneau organization to become Business Manager of the Foundation. In October of the same year, he was elected a Director and Vice President of the organization. When Mr. McCartney resigned in 1961, Mr. Taylor became President, with James Humphrey serving as Chairman of the Board.

In 1952, to facilitate the granting of loans to Canadian assemblies, Stewards Foundation (Ontario) came into being. Mr. Andrew Johnston of Toronto has faithfully served for many years as Canadian representative.

Stewards Foundation first operated out of a small office in downtown Chicago. In 1956 a building was purchased on Wacker Drive in Chicago. It was sold in 1969 when the organization built a new, compact office building in Wheaton, Illinois.

### **HOSPITALS AND NURSING HOMES**

The trustees of Stewards Foundation, in their desire to serve people, saw in the hospital field an opportunity to minister both to man's physical and spiritual needs. Six hospitals were acquired (currently there are five) and initial financing was provided for them. The Riverton Hospital of Seattle and the Centralia General Hospital of Centralia, Washington, are wholly-owned subsidiaries of Stewards Foundation. The other three (Belmont and Bethesda in Chicago and Auburn General in Auburn, Washington) now operate as separate corporations, but the trustees

of Stewards Foundation are also the trustees of these corporations.

These are all fully accredited hospitals. All have enjoyed the privilege of helping to care for missionaries and home workers serving the Lord.

Each hospital has a dedicated chaplain who is totally committed to the spiritual welfare of the patients, staff, and employees of the hospital. All hospitals operate on a not-for-profit basis and none has ever made any public solicitation for funds.

A more recent aspect of the ministry is an attempt to help in the needy area of caring for people of retirement age. Stewards Foundation has been working with Park of the Palms, Inc., of Florida, as well as with several other assembly retirement homes by lending funds to these organizations.

# **OTHER MINISTRIES**

A useful aspect of the Foundation's work has been in the field of wills and trust funds. This has been done largely on behalf of other assembly-related organizations and schools.

Another program has been the awarding of scholarships to young people taking medical or nursing courses. Since the program began, 148 Christian students have received Stewards Foundation scholarships, with a total amount of \$159,000. Twenty-three scholarships (\$15,000) were awarded for the 1974-75 school year.

Approximately 35% of the scholarship awards have been granted to children of missionaries or other full-time workers.

### **TRUSTEES**

The current President of Stewards Foundation and of the three hospital corporations is J. Wilson McCracken of Elmhurst, Illinois. The Chairman of the Board is Donald R. Parker of Chambersburg, Pennsylvania, and Boca Raton, Florida. There are 14 additional trustees coming from both sides of the country and from Canada. The President of Stewards Foundation (Ontario)

is Robert W. Mojonnier.

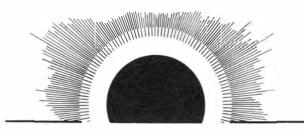
Included among the trustees have been six brethren, now with the Lord, who gave generously of themselves in this work. These were Clyde Dennis, Howard Domeck, Paul Erickson, James Humphrey, W. Herbert Marshall and T. E. McCully.

A unique feature of Stewards Foundation is the Trust Indenture under which it operates. This is an instrument by which the Trustees pledge to the bondholders that the value of the outstanding bonds will never exceed the value of the assets which back up these bonds. These assets include all mortgages on chapels or other buildings, all cash and securities, plus the fair market value of all directly owned assets. This Trust Indenture is under the supervision of the Trust Department of the LaSalle National Bank of Chicago, for the protection of the bondholders.

### **FAITHFUL STEWARDS**

The founders of Stewards Foundation planned well. During the 30 years that have passed many buildings have been financed, yet the corporation has always remained a "servant" of the assemblies. While it is directed by an active and capable group of trustees, its charter and by-laws keep it as a service organization, never permitting it to encroach on the responsibilities or spiritual direction of the local churches, recognizing always that the autonomous local church is answerable to its "Head," the Lord Jesus Christ.

Assemblies that grow do so because the Spirit of God works in their members to produce fruit. A growing church holds on to its youth, and as growth occurs, facilities are needed. This is where the faithful bondholders of Stewards Foundation have stood in the gap and provided funds to meet this need. There is growth in the assemblies, both in number and in the size and the effectiveness of the local witness. And Stewards Foundation bondholders have played an important role in this progress.



# **Light in the Darkness**

by Carl Armerding—Claremont, California

"Light is come into the world"-John 3:19

ONCE AGAIN we have arrived at that season of the year when Christians celebrate the birthday of our Lord Jesus. Whether He was actually born on the 25th of December need not detain us now. It is the significance of the event, rather than the time of it, which concerns us here. That is not to say that the time is not important. It certainly is. The Bible says, "When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law."

Scripture does not give us the date of our Lord's birth. It does, however, make much of His coming into the world, and that in a variety of ways. The most familiar of these, of course, is His coming as a babe, born in a stable. That story has been repeated thousands and thousands of times without losing its charm and freshness.

In John 3:19, the same event is described in an entirely different way. Here, the One who came as a babe is presented as the Light which came into the world. Previous to His coming the world was a "dark place" indeed.

The Buddha, who lived and died some centuries before Christ was born, was known as "The Enlightened One." Sir Edwin Arnold, an English poet, wrote a poem dealing with his life, which he entitled, "The Light of Asia." But there is only One of whom it can be truly said that He was "the Light of the world." Luke describes Him as "the dayspring [sun-rising] from on high" who came "to give light to them that sit in darkness, and in the shadow of death." 3

Men living in such darkness should have welcomed the coming of that Light. But the darkness spoken of in our text is more than the absence of light; it is opposition to it. Men love darkness because their deeds are evil (v. 19). "Everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved" (v. 20). No doubt many such will be "celebrating Christmas," little realizing its solemn implications. Only those who have come to the light so that their deeds may be made manifest (v. 21) have reason to rejoice in a day like this. But they also have a responsibility.

While our Lord was in the world He was the Light of the world.<sup>4</sup> Now He has committed that responsibility to us.<sup>5</sup> We once were darkness, like those among whom we live, but now are we light in the Lord.<sup>6</sup> That means that as long as we are left here there will still be light in the world. Let us, therefore, let our light "so shine before men, that they may see your good works," and glorify your Father which is in heaven."<sup>7</sup>

<sup>1</sup>Galatians 4:4 <sup>2</sup>John 8:12 <sup>3</sup>Luke 1:78-79 <sup>4</sup>John 9:5 <sup>5</sup>Matthew 5:14 <sup>6</sup>Ephesians 5:8 <sup>7</sup>Matthew 5:16 TO THE EDITOR

We do enjoy receiving INTEREST. The article, "Form and Freedom in the Local Church" [June, p. 6] gave much food for thought. The concept of separating the "church meeting" from "church services" could solve some of today's problems, but might create others. We aren't sure we could put this into practice in Paraguay's existing assemblies, but it might be interesting to try it should the Lord enable us to plant a new assembly. [For the editor's comments on this see October, p. 9, col. 2.]

We agree with Robert Staley's letter to the editor in the July-August issue which arrived this week. We praise the Lord for Christian schools. The hours and hours spent in school by our children complement the teaching they get at home and in the local church—not tear it down. We have been just as thankful for the untruths they have not been taught as for the truths they have been taught at a fine Christian school while we were in the States.

We agree that "perhaps assembly Christians should more thoroughly investigate this possibility." Many assemblies have buildings now that would very nicely house a Christian day school without alteration or addition. Having the buildings used six days a week for the purpose of teaching the truths and principles of Scripture to young people would certainly be a wise use of the chapel investments.

Ray and Marian Green Ascunsion, Paraguay

### **QUALITY IN MUSIC**

Although I am not familiar with the music of Paul Sandberg, I feel strongly that his commendation by the Westminster Bible Chapel in California [June, p. 16] is a wise and forward-looking move in an era when cheap music, carnal in nature, has infested all of evangelical Christianity.

People want to be entertained by music rather than inspired or taught through music. We do not put up with this attitude in our preaching of the Scriptures; why then is this willingness to feed the tastes and desires of our congregations tolerated in the area of music?

Elizabeth M. Lopez New Haven, Connecticut

### TWO EVALUATIONS OF THE SEPTEMBER ISSUE

In my opinion the editors of LOI have rendered their readers a valuable service in presenting such an informative article as "A New Era in Indian Missions," by Gordon Fraser, in the September issue of INTEREST. In all of my over 50 years continuous association with assemblies of the Lord's people, I have never read anything so clearly and so ably presented with regard to this aspect of missionary labour—and this within the borders of the U.S.A.

Also to be commended is the "dialogue" description entitled, "Grandmother's Hogan," in which there are many valuable lessons to be learned as touching simplicity and the family atmosphere of assembly life. We as an assembly here will endeavour to pray for this gospel outreach with a greater degree of intelligence and spiritual discernment as a result.

George H. Dixon Montreal, Quebec

For many years the Lord's work among the Indian peoples of this country has neither been popular, nor well known, so it was gratifying to see such good coverage of one phase of this work in the September issue of INTEREST. I am of the opinion, however, that unless the Navajo situation is better understood by the average Christian reader than I think it is, parts of the articles could be somewhat misleading as far as the Lord's work on the Navajo Reservation is concerned.

It was mentioned that Harry Ironside was instrumental in helping to start the work of the Andersons in Valentine, Arizona, with the Hualapais. He, with Carl Armerding, also helped to establish the work here at Immanuel Mission in the Four Corners area of Arizona on

the Navajo Reservation....

Brother Fraser states, "Today the white missionary is not generally welcomed on the reservations." We here at Immanuel have not found this necessarily so. Fly-bynight operations certainly are not welcomed by the tribe, nor should they be. This past year we have completed the process of renewing our lease. We met with no opposition. We, as has always been the practice, had to get the approval of the local people. There are a number of fine Christian people on the seventy member Tribal Council, and at our final hearing we were asked a number of pertinent, intelligent questions, but when the council members became aware of what we offer and knew that we had the approval of the local people there was no objection. The Navajo Tribe is not in favor of just any organization coming in and starting something, but if one has a program that meets with local approval and will be beneficial, I'm sure it will meet with encouragement. I know of three "white missionary" churches being approved and started in the past five years or so.

The article goes on to say, "The missionary compound is an anachronism and new missionaries are not entering the field in the traditional pattern." This is a very general statement and does not necessarily apply in particular situations. New missionaries are entering the field in the traditional pattern, as noted above. Missions must of necessity assume a sort of compound in physical form on the reservation because land is granted from the local people and that land only may be used for the physical facilities. However, this is true also of public and government schools, trading posts, hospitals, etc.

As Mr. Fraser says, "There is gratifying evidence of the emergence of a vital indigenous church that is related to the life styles of the people." But this has come about over a long period of years and because of a number of factors. I find it difficult to understand such a statement as, "Traditional missionary patterns had not been effective." I'm sure they have not been as effective

as missionaries would like them to be, but to imply that they have not been effective at all is to sell short the hard-working, dedicated Christians who have literally spent their lives in the Indian work. The statement also belies the facts on the Navajo Reservation. The rather recent emergence of the Navajo church is not due solely to the Bible Institutes, nor even primarily, but is in great part a result of the years of service of the older missionaries who broke the ground for those of us who came later. I believe that God is just now beginning to honor such dedication in a more visible way than previously seen.

Much of the information [in the September issue] applies to the traditional patterns of Navajo life, which increasingly apply less and less to the real conditions on the reservation.... Great numbers, perhaps a majority, of the people now do not live in hogans. Traditional family structure is undergoing much modification, largely because of the tremendous increase in the availability of education.

The Navajo Nation still has a long way to go to reach the level of Anglo civilization in this country, but it is moving fast. We have older Christian people in our assembly who speak a different language (literally and figuratively) than do the young people who are being raised by the modern-day school systems. These teenagers are more akin to our younger staff members, many times, than they are to their own older Navajo generation. They need young people to work with them and they don't really mind whether they are white or not.

Young Anglos can still work in Navajoland as "nurses in the hospitals, government school teachers, etc.," as brother Fraser states in answering one of the questions. However, I can think of at least six good evangelical elementary schools that need teachers and workers right now, particularly young men. They could be of much better use to the Lord in these schools than where the government definitely puts restrictions on their activities. In many areas children's work in the form of Vacation Bible Schools can use summer help. The younger generation, oriented as it is to schools, flocks to these. Bible camp work is also a real possibility.

What does the future hold on the Navajo Reservation? Certainly the day of "missions competing for recognition and for the building up of a constituency is very definitely ending." And probably also "fewer of the old type of missions will be in existence." But there is a definite need for more workers, both Anglos and Navajos, and in most places the whites who will accept the people as they are, as fellow human beings in need of Christ, will find a

welcome.

Robert T. Staley, Immanuel Mission Teec Nos Pos, Arizona

Since the foregoing letter takes issue with Gordon Fraser on several points, we invited him to respond. His response was brief and to the point: "Immanuel Mission has served so well, and so long, that they enjoy the confidence of the Navajo Tribal Council in a way that many other groups don't."

Editor

# INTEREST

230 Lupien Street
Cap de la Madeleine, P.Q., Canada

Address Correction Requested. Return Postage Guaranteed.

Second class mail registration number 2374



Once it was the blessing,
Now it is the Lord;
Once it was the feeling,
Now it is His Word;
Once His gifts I wanted,
Now the Giver own;
Once I sought for healing,
Now Himself alone.

Once 'twas painful trying,
Now 'tis perfect trust;
Once a half salvation,
Now the uttermost;
Once 'twas ceaseless holding,
Now He holds me fast;
Once 'twas constant drifting,
Now my anchor's cast.

Once 'twas busy planning,
Now 'tis trustful prayer;
Once 'twas anxious caring,
Now He has the care;
Once 'twas what I wanted,
Now what Jesus says;
Once 'twas constant asking.
Now 'tis ceaseless praise.

Once it was my working,
His it hence shall be;
Once I tried to use Him,
Now He uses me;
Once the power I wanted,
Now the Mighty One;
Once for self I labored,
Now for Him alone.

Once I hoped in Jesus,
Now I know He's mine;
Once my lamps were dying
Now they brightly shine;
Once for death I waited,
Now His coming hail,
And my hopes are anchored,
Safe within the vale.

A. B. Simpson

Used by permission, Christian Publications Inc., Harrisburg, Pa.